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Fox





THE  
PREFACE,  
BY ANGELA  
SUMMARY ACCOUNT  
Of the DIVERS  
**Dispensations of God**  
TO  
**M E N,**  
FROM  
The Beginning of the World to  
That of our present Age, by the Ministry  
and Testimony of his Faithful Servant  
**George Fox**, and an Introduction to the en-  
suing **Book**.

**D**IVERS  
in Creation  
But the Gr-  
eatness of his  
Plaestation of  
God on Earth and the G-  
reat Inven<sup>tion</sup>. All was  
Blessed this Work  
in Praise of their God.

The Dispensation of God since  
Created unto the Sons of Men,  
of which has been the P-  
one in the Creation and R-  
the Embodiment of himself, as a  
Works. The World began  
the good God had made:  
their Nature and Har-  
borning Stars Sang to-  
gether.

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gathered Joy, and all parts of his Works said Amen to his Law. Not only in the whole Frame, but Man in Paradise, the Beasts in the Earth, the Fowl in the Air, the Fish in the Sea, the Lights in the Heavens, the Fruits of the Earth, yea the Air, the Earth, the Water, and Fire worshipped, praised and exalted his Power, Wealth and Goodness. O Holy Sabbath, O Holy Day to the God of all.

But this Happy Age lasted not long. For Man, the Crown and Glory of the Whole, being tempted to aspire above his place, which he had yielded against Command and Duty, as well as Interest and Fidelity; and so fell below it, lost the Divine Image, the Wisdom, Power, and Purity he was made in. By which, being no longer fit for Paradise, he was expelled that Garden of God, the proper Dwelling and Residence, and was driven out, as a poor vagabond, from the presence of the Lord, to wander in the Earth, the Habitation of Beasts.

Yet God, that made him had pity on him, for He seeing he was deceived, and that it was not of Malice, or an Original Presumption in him, but through the Subtlety of the Serpent, (that had first fallen from his own State, and by the Mediation of the Woman, man's own real Companion, whom the Serpent had first deluded) in his infinite Goodness and Wisdom found out a way to Repair the Breach, Recover the Lost, and Restore fallen Man again by a Nobler and more Excellent Adam, promised to be born of a Woman; that as by means of a Woman the evil one had prevail'd upon Man, by a Woman also He should come into the World, who would prevail against him and bruise his Head, and deliver Man from his Power. And which, in a signal manner, by the Incarnation of the Son of God in the Flesh, in the fullness of Time, was personally and fully accomplished by him, and in him, as Man's Saviour and Redeemer.

But his Power was not limited, in that time; for both before and since he became Ihsus, He has been the Light and Life of all that ever feared God: Present wherever he went, followed them in their Travels, supported and carried them through that life attended them in their Abel's heart excelled Cains, and Enoch walked with God. Old World, and which they received and instructed Noah to

followed the benighted among the Patriarchs, was Jacob, &c. &c.

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VIII. It may not be amiss to say something here of their Births and Burials, which make up so much of the pomp and solemnity of too many called Christians. For Births, the Parents Name their own Children, which is usually some days after they are Born, in the presence of the Midwife (if she can be there) and those that were at the Birth, &c. who afterward sign a Certificate, for that purpose prepared, of the Birth and Name of the Child, or Children, which is Recorded in a proper Book, in the Monthly Meeting, to which the Parents belong; avoiding the accustomed Ceremonies and Festivals.

IX. Their Burials are performed with the same Simplicity. If the Corps of the Deceased be near any publick Meeting Place, it is usually carried thither, for the more convenient Reception of those that Accompany it to the Ground they Bury in, and it so falls out sometimes, that while the Meeting is gathering for the Burial, some or other have a Word of Exhortation, for the sake of the People there met together: After which, the Body is borne away by the Young Men, or those that are of their Neighbourhood, or that were most of the Intimacy of the Deceased Party: The Corps being in a plain Coffin, without any Covering or Furniture upon it. At the Ground, they pause some time before they put the Body into its Grave, that if any one there should have any thing upon them to exhort the People, they may not be disappointed; and that the Relations may the more Reliev'd and Solemnly take their last leave of the Corps of their departed Kindred, and the Spectators have a Sense of Mortality, by the occasion then given them to reflect upon their own Latter End. Otherways, they have no set Rites or Ceremonies on those Occasions; neither do the Kindred of the Deceased ever wear Mourning; they looking upon it as a Wordly Ceremony and piece of Pomp, and that what Mourning is fit for a Christian to have at the Departure of a beloved Relation or Friend, should be worn in the Mind which is only sensible of the Loss; and the Love they had to them, and Remembrance of them, to be outwardly exprest by a respect to their Advice, and care of those they have left behind them, and their Love of that they Loved. Which Conduct of theirs, though unmodish or unfashionable, leaves nothing of the Substance of things neglected or undone; and as they aim at no more, so that simplicity of Life is what they observe with great Satisfaction, though it sometimes happens not to be without the Mockeries of the vain World they live in.

These things gave them a *Rough* and *Disagreeable* Appearance with the ~~Creatality~~ who thought them *Turners of the World upside down*; as indeed, in some Sense they were; but in no other than that wherein Paul was so charged, *that to bring things into Order, and to set right what went amiss*, for these and *such like* were the *Works* of theirs were not the *Works of ~~Human~~*, as the *Works* of *the Fruit of inward Grace*, which God, through

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through his Fear, had begotten in them. They did not consider how to contradict the *World*, or distinguish themselves; being none of their Business, as it was not their Interest, no, it was not the Result of Consultation, or a framed design to declare or recompence *Schism* or *Novelty*. But God having given them a sight of themselves, they saw the whole *World* in the same Glass of Truth; and sensibly discerned the Affections and Passions of Men, and the Rise and Tendency of Things. What gratified the Lust of the Flesh, the Lust of the Eye, and the Pride of Life which are not of the Father, but of the *World*; and from thence Sprang in that Night of Darkness and Apostacy, which hath been over People, through their Degeneration from the Light and Spirit of God, these and many other vain Customs; which are seen by the Heavenly day of Christ which dawns in the Soul, to be either wrong in their Original, or, by Time and Abuse, Hurtful in their Practice. And though these things seemed trivial to some, and rendered this People *Stingy* and conceited in such Pardon Opinions; there was and is more in them than they were aware of. It was not very easie to our Primitive Friends, to make themselves *Sighes* and *Spectacles*, and the *Scorn* and *Derision* of the *World*; which they easily foresaw must be the Consequence of so Unfashionable a Conversation in it. But herein was the Wisdom of God seen in the foolishness of these things; First, That they discovered the Satisfaction and Concern that People had in and for the Passions of this *World*, notwithstanding their Pretences to another; in that any disappointment abou them came so very near them; that the greatest Honesty, Virtue, Wisdom and Ability, were unwelcom without them. Secondly, It seasonably and profitably divided *Conversation*; for making their Society unease to their Relations and Acquaintance, it gave them the opportunity of more Retirement and Solitude, wherein they met with better Company, even the Lord, God their Redeemer, and grew strong in his Love, Power and Wisdom, and were thereby better qualified for his Service; and the success abundantly shew'd it; *Blessed be the Name of the Lord.*

And though they were not Great and Learned in the Esteem of this *World* (for then they had not wanted Followers upon their own Credit and Authority); yet they were generally of the most Sober of the several Persuasions they were in, and of the most Repute for Religion; and many of them of good Capacity, Substance and Account among Men.

And also some among them neither wanted for Rank, Learning, nor Estate; though then, as of Old, ~~not many~~ *Wise*, *nor Noble*, &c. were called, or at least received the *Holy Call*; because of the Cross that attended the Profession of it in *Secularity*; But neither do *Praise* or *Learning* make Men *more perfect* *in Christ*, though the better Orators and Discourse, and the more ignorance of People about the Divine Gift, *make them* *more perfect*.

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and mischievous mistake. Theory and Practice, Expression and Enjoyment; Words, and Life; are two things. Oh! 'tis the Puritan, the Reformed, the Loyal, the Watchful, the Self-denying and Holy Soul that is the Christian; and that Frame is the Fruit and Work of the Spirit, which is the Life of Jesus; whose Life, though hid in God the Father, is sown abroade in the Hearts of them that truly Believe. Oh! that People did but know this to cleare them, to circumise them, to quicken them, and to make them New Creatures indeed; Re-created or Regenerated after Christ Jesus unto good Works. That they might live to God and not to themselves; and offer up living Prayers and living Praises, to the living God, through his own living Spirit, in which he is only to be worshipped in this Gospel Day. Oh! that they that read me could but feel me; for my Heart is affected with this Merciful Visitation of the Father of Lights and Spirits, to this poor Nation, and the whole World through the same Testimony. Why should the Inhabitants thereof reject it? Why should they loose the Blessed Benefit of it? Why should they not turn to the Lord with all their Hearts, and say from the Heart, Speak Lord, for now thy poor Servants hear. Oh! that thy will may be done, thy Great, thy Good and Holy will in Earth as it is in Heaven: Do it in us, do it upon us, do what thou wilt with us; for we are thine and desire to glorie thee our Creator, both for that, and because thou art our Redeemer; for thou art redēcting us from the Earth; from the Vanities and Pollutions of it, to be a Peculiar People unto thee. Oh! this were a Broad Day for England, if so she could say in Truth. But alas, the Case is otherwise; for which some of thine Inhabitants, O Land of my Nativity & native mourned over thee with bitter Wailing and lamentation! Their Heads have been indeed as Waters, and their Eyes as Fountains of Tears, because of thy Transgression and Stiffneckedness; because thou wilt not Hear, and Fear and Return to the Rock, even thy Rock, O England! from whence thou wert Heaven. But be thou warned, O Land of great Profession, to receive him into thy Heart; Behold at that Door it is, he hath stood so long Knocking, but thou wilt yet have none of him. Oh! be thou awaked, least Jerusalem's Judgments do swiftly overtake thee, because of Jerusalems Sins that abound in thee. For she abounded in Formality, but made void the Weighty things of Gods Law as thou daily dost.

She withheld the Son of God in the Flesh, and thou resisteth the Son of God in the Spirit. He would have gathered her as an Hen gathereth her Chikens under her Wings, and she would not; so would he have gathered thee out of thy Lifedays Profession, and have brought thee to inherit Substance, to have known his Power and Kingdom, for which he often knockt nigh, by his Grace and Spirit, and without by his Servants and Witnesses; but thou wouldest not be gathered. But on the Contrary, as Jerusalem of old persecuted the Manifestation of the Son of God in the

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*Flesh*, and *Crucified* him and *Whipt* and *Imprisoned* his Servants ; so hast thou, O *Land*, Crucified to thy self afresh the *Lord of Life and Glory*, and done *dispite* to his *Spirit of Grace*; *slighting* the Fatherly *Visitation*, and persecuting the blessed Dispensers of it by thy *Laws* and *Magistrates*; though they have Early and Late pleaded with thee in the *Power* and *Spirit* of the Lord ; in *Love* and *Meekness*, that thou mightest know the Lord and serve him, and become the *Glory* of all *Lands*.

But thou hast *Evilly* entreated and requited them. Thou hast set at naught all their *Counsel*, and would have none of their *Reproof*, as thou shouldest have done. Their appearance was too *Straight*, and their qualifications were to *Mean* for thee to receive them ; who like the *Jews of Old*, that cryed, *Is not this the Carpenter's Son, and are not his Brethren among us* ; which of the *Scribes*, of the *Learned* (*the Orthodox*) believe in him ? Prophelying their *fall* in a year or two, and making and executing of severall *Laws* to bring it to pass ; by endeavouring to terrifie them out of their *Holy way*, or destroying them for abiding *Faithful* to it. But thou hast seen how many *Governments* that rise against them, and determined their *Downfall*, have been *overturned* and *extinguished*, and that they are still preserved, and become a great and a considerable *People*, among the Middle sort of thy numerous *Inhabitants*. And notwithstanding the many difficulties without and within, which they have *Laboured under*, since the Lord God Eternal first gathered them, they are an *increasing People*, the Lord still adding unto them, in divers *Parts*, such as shall be saved, if they persevere to the End. And to thee ; were they and are they lifted up as a *Standard*, and as a *City* set upon a *Hill*, and to the Nations round about thee, that in *their Light*, thou mayst come to see *Light*, even in *Christ Jesus*, the *Light of the World* ; and therefore thy *Light*, and *Life* too, if thou wouldst but turn from thy many evil ways, and receive and obey it. For in the *Light of the Lamb*, *must the Nations of them that are saved walk*, as the *Scriptures Testify*.

Remember, O Nation of great *Profession* ! How the Lord has waited upon thee since the *Days of Reformation*, and the many *Mercies* and *Judgments* with which he has pleaded with Thee ; and awake and arise out of thy *deep Sleep*, and yet hear (his *Word* in thy *Heart*) that thou mayst live.

Let not this thy day of *Visitation* pass over thy Head, nor neglect thou so great *Salvation* as is this which is come to thy House, Oh *England* ! For why shouldst thou die, Oh *Land* that God desires to *Bless* ? Be assured it is he that has been in the mid'lst of this *People*, in the mid'lst of thee ; and no Delusion, as thy mistaken *Teachers* have made thee believe. And this thou shalt find by their *Marks* and *Fruits*, if thou wilt consider them in the *Spirit of Moderation*. For,

I. They

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I. They were *changed* Men themselves before they went about to *change* others. Their *Hearts* were rent as well as their *Governments*; and they knew the *Power* and *Work* of *God* upon them. And this was seen by the great Alteration it made, and their stricter Course of Life, and more *Godly Conversation*, that immediately followed upon it.

II. They went not forth or *Preached* in ~~their~~ own *Time* or *Will*, but in the *Will* of *God*, and Spoke not their own ~~studied~~ Matter, but as they were opened and moved of his *Spirit*, with which they were well acquainted in their own Conversion; which cannot be exprest to *Carnal Men* so as to give them any intelligible account; for to such it is as *Christ* said, *like the blowing of the Wind*, which no *Man* knows whence it cometh, or whether it goeth: Yet this Proof and Seal went along with their Ministry, that *many* were turned from their *Lifes* & *Professions*, and the *evil of their Ways*, to the knowledge of *God*, and an *Holy Life*, as thousands can witness. And as they Freely received what they had to say from the Lord, so they Freely administered it to others.

III. The Bent and Stress of their Ministry was *Conversion* to *God*, *Regeneration* and *Holiness*; not Schemes of *Doctrines*, and Verbal *Creeds*, or new *Forms* of *Worship*; but a leaving off in Religion the *Superfluous*, and reducing the *Ceremonies*, and *Formal* part, and pressing earnestly the *Substantial*, the *Necessary* and *Profitable* part; as all upon a serious Reflection must and do acknowledge.

IV. They directed People to a *Principle*, by which all that they asserted, Preached and Exhorting others to, might be wrought in them and known, through *Experience*, to them to be true; which is a high and distinguishing *Mark* of the *Truth* of their Ministry; both that they knew what they said, and were not afraid of coming to the *Test*. For as they were bold from *Certainty*, so they required *Conformity* upon no *Humane Authority*, but upon *Conviction*, and the *Conviction* of this *Principle*, which they asserted was in them that they Preached unto, and unto *that* directed them, that they might examine and prove the Reality of those things which they had affirmed of it, and its Manifestation and Work in Man. And this is more than the many Ministries in the World pretend to. They declare of Religion, say many things true; in words of *God*, *Christ*, and the *Spirit*; of *Holiness* and *Heaven*; that all *Men* should Repent and mend their *Lives*, or they will go to *Hell*, &c. but which of them all pretend to speak of their own *Knowledge* and *Experience*? Or ever directed Men to a *Divine Principle*, or *Agent*, placed of *God* in *Man*, to help him; and how to know it, and next to feel its *Power*, to work that good and acceptable *Will* of *God* in them.

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of *London*, in express Terms, and likewise particular ones to divers *Persecutions*, which accordingly overtook them; and which were very remarkable in the Places where they dwelt, and in time they may be made publick for the Glory of God.

Thus Reader, thou seest this People in their *Rise, Principles, Ministry and Progress*, both their General and Particular *Testimony*, by which thou maist be informed how and upon what foot they *Sprung* and became so considerable a *People*. It remains next that I shew also their *Care, Conduct and Discipline*, as a *Christian and Reformed Society*, that they might be found living up to their own *Principles* and *Profession*. And this, the rather, because they have hardly suffered more in their Character from the *Unjust Charge of Error*, than by the false *Imputation of Disorder*: Which *Calumny* indeed has not failed to follow all the true steps that were ever made to *Reformation*, and under which Reproach none suffered more than the *Primitive Christians* themselves, that were the Honour of *Christianity*, and the great Lights and Examples of their own and succeeding Ages.

This People encreasing daily both in Town and Country, an Holy Care fell upon some of the *Elders* among them, for the Benefit and Service of the Church. And the first Busines in their View, after the Example of the *Primitive Saints*, was the Exercise of *Charity*, to supply the Necessities of the *Poor*, and answer the like Occasions: Wherefore *Collections* were early and liberally made for that, and divers other Services in the Church, and intrusted with Faithful Men, fearing God, and of good Report, who were not weary in well-doing; adding often of their own, in large Proportions, which they never brought to account, or desired should be known, much less restored to them, that none might want, nor any Service be retarded or disappointed.

They were also very careful, that every one that belonged to them, answered their Profession in their Behaviour among Men, upon all Occasions; that they lived Peaceably, and were in all things good Examples. They found themselves engaged to record their Sufferings and Services; and in case of Marriage, which they could not perform in the usual Methods of the Nation, but among themselves; they took care that all things were clear between the Parties and all others, and it was then rare that any one entertain'd such Inclination to a Person on that account, till he or she had communicated it secretly to some very Weighty and Eminent Friends among them, that they might have a senfe of the Matter; looking to the Council and Unity of their Brethren, as of great Moment to them. But because the Charge of the Poor, the Number of Orphans, Marriages, Sufferings and other Matters multiplied, and that it was good that the Churches

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Churches were in some way and Method of proceeding in such Affairs among them, to the end they might the better correspond upon occasion, where a Member of one Meeting, might have to do with one of another: It pleased the Lord in his Wisdom and Goodness, to open the Understanding of the first Instrument of this Dispensation of Life, about a Good and Orderly way of Proceeding; and he felt an Holy Concern to visit the Churches in Person throughout this Nation, to begin and establish it among them; and by his Epistles the like was done in other Nations and Provinces abroad; which he also afterwards Visited, and helped in that Service, as shall be observed when I come to speak of him.

Now the *Care*, *Conduct* and *Discipline*, I have been speaking of, and which is now practised among this People, is as followeth.

III: This Godly Elder, in every County where he travelled, exhorted them, that some out of every Meeting of Worship, should meet together once in the Month, to confer about the Wants and Occasions of the Church. And as the Case required, so those Monthly Meetings were fewer or more in number in every respective County; Four or Six Meetings of Worship, usually making one *Monthly Meeting of Business*. And accordingly the Brethren met him from place to place, and began the said Meetings; viz: *For the Poor, Orphans orderly Walking, Integrity to their Profession, Births, Marriages, Burials, Suffrings &c.* And that these Monthly Meetings should, in each County make up one *Quarterly Meeting*, where the most Zealous and Eminent Friends of the County should assemble to Communicate, Advise and Help one another, especially when any Business seemed difficult, or a Monthly Meeting was tender of determining a Matter:

Also these *Quarterly Meetings* should digest the Reports of the *Monthly Meetings*, and prepare one for the County, against the *Yearly Meeting*; in which the *Quarterly Meetings* revolve, which is held Yearly in *London*; where the Churches in this Nation, and other Nations, and Provinces Meet, by chosen Members of their Respective Counties, both mutually to communicate their *Church Affairs*, and to advise and be advised in any depending Case to *Edification*. Also to provide a requisite Stock, for the discharge of general Expenses for general Services in the Church, not needful to be here particularized.

At these Meetings any of the *Members* of the *Churches* may come if they please, and speak their *Minds* freely; in the *Fear of God*, to any matter; but the *Mind* of each Meeting therein represented is chiefly understood, as to *peculiar Cases*, in the Sense delivered by the Persons deputed or chosen for that Service.

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During their Yearly Meeting, to which their other Meetings referr in their Order and Resolve themselves ; care is taken by a Select Number, for that service chosen by the General Assembly, to draw up the Minutes of the said Meeting, upon the several matters that have been under Consideration therein, to the end that the Respective *Quarterly* and *Monthly Meetings* may be informed of all Proceedings, together with a general Exhortation to Holiness, Unity and Charity : Of all which Proceedings in Yearly, *Quarterly* and *Monthly Meetings*, due Record is kept by some One appointed for that Service, or that hath voluntarily undertaken it. These Meetings are opened, and usually concluded in their Solemn waiting upon God, who is sometimes graciously pleased to answer them with as signal Evidences of his Love and Presence, as in any other their Meetings of Worship.

It is further to be Noted, that in these *Solemn Assemblies*, for the Church's Service, there is no one presides among them after the manner of the *Assemblies* of other People ; Christ only being their *President*, as he is pleased to appear in *Life* and *Wisdom* in any one or more of them, to whom, whatever be their Capacity or Degree, the rest adhere with a *Firm Unity*, not of Authority but Conviction, which is the *Divine Authority* and way of Christ's Power and Spirit in his People : Making good his blessed Promise, That he would be in the Midst of his, where and whenever they were met together in his Name, even to the End of the World. So be it.

Now it may be expected, I should here set down what sort of Authority is exercised by this People, upon such Members of their Society, as correspond not in their Lives with their Profession, and that are Refractory to this good and wholesome Order settled among them ; and the rather because they have not wanted their Reproach and Suffering from some Tongues, upon this occasion in a plentiful manner.

The Power they exercise is such as Christ has given to his own People, to the End of the World, in the Persons of his Disciples, viz. To Oversee, Exhort, Reprove, and after long Suffering and Waiting upon the Disobedient and Refractory, to disown them, as any more of their Communion, or that they will any longer stand Charged in the Sight and Judgment of God or Men, with their Conversation or Behaviour as one of them, untill they Repeat. The subject matter about which this Authority, in any of the foregoing Branches of it, is Exercised ; is First, in Relation to common and general Practice, and Secondly, about those things that more strictly referr to their own Character and Profession, and distinguish them from all other Professors of Christianity ; avoiding two Extreams upon which many Split, viz. Persecution and Libertinism. A Coercive Power to *Whip* People into the Temple,

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that such as will not Conform, though against *Faith* and *Conscience*, shall be punisht in their *Persons* or *Estates*; or leaving all loose and at large, as to *Practise*, unaccountable to all but *God* and the *Magistrate*. To which hurtful Extream, nothing has more contributed than the *Abuse of Church Power*, by such as suffer their *Passions* and private *Interests* to prevail with them to carry it to outward Force and *Corporal Punishment*. A Practice they have been taught to dislike, by their extream *Sufferings*, as well as their known Principle for an universal *Liberty of Conscience*.

On the other hand, they equally dislike an *Independency* in *Society*. An unaccountableness in *Practice* and *Conversation* to the Terms of their own *Communion*, and to those that are the *Members* of it. They distinguish between Imposing any Practice that immediately regards *Faith* or *Worship*, (which is never to be done nor suffered or submitted unto) and requiring *Christian Compliance* with those Methods that only respect *Church Business* in its more *Civil* part and *Concern*, and that regard the *Discreet* and *Orderly Maintenance* of the *Character* of the *Society* as a *Sober and Religious Community*. In short, what is for the Promotion of *Holiness* and *Charity*, that Men may Practice what they profess, live up to their own *Principles*; and not be at *Liberty* to give the *Lie* to their own *Profession*, without *Rebuke*. They compell none to them, but oblige those that are of them to walk *Suitably*, or they are denied by them! That is all the Mark they set upon them, and the *Power* they *Exercise*, or Judge a *Christian Society*, can Exercise upon those that are the *Members* of it.

The way of their Proceedings against such as have *Lapt* or *Transgressed*, is this. He is visited by some of them, and the matter of *Fact* laid *Home* to him, be it any evil *Practice* against known and general *Virtue*; or any Branch of their *Particular Testimony*, which he, in *Common*, professeth with them. They labour with him in much *Love* and *Zeal* for the good of his *Soul*, the Honour of *God*, and Reputation of their *Profession*, to own his *Fault* and condemn it, *in as ample a Manner as the Evil or Scandal was given by him*; which for the most part, is performed by some *Written Testimony* under the *Partys Hand*; and if it so happen that the *Party* prove *Refractory*, and is not willing to clear the *Truth* they profess, from the *Reproach* of his or her evil doing or *Unfaithfulness*, they, after repeated *Entreaties* and due waiting for a *Token of Repentance*, give forth a *Paper to disown such a Fact*, and the *Party* offending; recording the same as a *Testimony* of their care for the Honour of the *Truth* they profess.

And if he or she shall clear their *Profession* and themselves, by sincere Acknowledgment of their *Fault*, and Godly sorrow for

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for so doing, they are received and looked upon again as ~~Mem-~~  
~~bers~~ of their *Communion*. For as God, so his true People ~~ap-~~  
~~braid~~ no Man after *Repentance*.

This is the account I had to give of the People of God called *Quakers*, as to their *Rise, Appearance, Principles and Practices*, in this Age of the *World*, both with Respect to their *Faith and Worship, Discipline and Conversation*. And I Judge it very proper in this place, because it is to *Preface* the *Journal* of the first *Blessed and Glorious Instrument* of this *Work*, and for a *Testimony* to him in his singular *Qualifications and Services*, in which he abundantly excelled in this day, and are worthy to be set forth as an Example to all succeeding Times; to the *Glory of the Most High God*, and for a just *Memorial* to that Worthy and Excellent Man, his *Faithful Servant and Apostle* to this Generation of the *World*.

I am now come to the Third Head or Branch of my *Preface*, viz. The *Instrumental Author*. For it is Natural for some to say, Well, here is the *People and Work*, but where and who was the *Man, the Instrument*; he that in this Age was sent to begin this *Work and People*. I shall, as God shall enable me, declare who and what he was, not only by report of others, but from my own long and most inward *Converse* and intimate knowledge of him; for which my Soul blesseth God, as it hath often done; and I doubt not, but by that time I have discharged my self of this part of my *Preface*, my serious Readers will believe I had good Cause so to do.

The Blessed Instrument of and in this day of God, and of whom I am now about to Write, was **George Fox**, distinguished from another of that Name, by that Other's addition of *Younger* to his Name in all his *Writings*; not that he was so in Years, but that he was so in the *Truth*, but he was also a *Worthy Man, Witness and Servant of God* in his time.

But this *George Fox* was Born in *Leicestershire*, about the Year 1624. He descended of *Honest and Sufficient Parents*, who endeavoured to bring him up, as they did the rest of their Children, in the *Way and Worship of the Nation*; especially his Mother, who was a Woman accomplisht above most of her Degree in the place where she lived. But from a *Child* he appeared of another *Frame of Mind* than the rest of his *Brethren*; being more *Religious, Inward, Still, Solid and Observing* beyond his Years, as the *Answers* he would give, and the *Questions* he would put upon occasion, manifested to the Astonishment of those that heard him, especially in *Divine Things*.

His Mother taking Notice of his *Singular Temper*, and the *Gravity, Wisdom and Piety* that very early shined through him, refusing

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refusing *Childish* and *Vain Sports* and *Company*, when very *Young*; she was *Tender* and *Indulgent* over him, so that from her he met with little Difficulty. As to his *Employment* he was brought up in *Country Business*, and as he took most delight in *Sheep*, so he was very skillful in them, an Employment that very well suited his mind in several Respects, both for its *Innocency* and *Solitude*; and was a just Figure of his after Ministry and Service.

I shall not break in upon his own Account, which is by much the best that can be given, and therefore desire, what I can, to avoid saying any thing of what is said already, as to the particular *Passages* of his coming forth; but, in general, when he was somewhat above Twenty, he left his *Friends*, and visited the most *Retired* and *Religious* People in those Parts; and some there were short of few, if any, in this *Nation*, who waited for the *Consolation of Israel* Night and Day; as *Zacharias*, *Anna* and good Old *Simeon* did of Old Time. To these he was sent, and these he sought out in the Neighbouring Countrys, and among them he Sojourned till his more ample *Ministry* came upon him. At this time he taught and was an Example of *Silence*, endeavouring to bring them from *Self-performances*, Testifying and turning to the Light of Christ within them, and encouraging them to wait in *Patience* to feel the Power of it to stir in their *Hearts*, that their *Knowledge* and *Worship* of God might stand in the Power of an Endless Life, which was to be found in the *Light*, as it was obeyed in the Manifestation of it in Man. *For in the Word was Life, and that Life is the Light of Men.* Life in the *Word*, Light in *Men*, and Life in *Men* as the *Light* is obeyed; the Children of the *Light* living by the *Life of the Word*, by which the word begets them again to God, which is the *Regeneration* and *New Birth*, without which there is no coming unto the Kingdom of God; and which, whoever comes to, is greater than *John*, that is, than *John's Dispensation*, which was not that of the Kingdom, but the *Consummation* of the Legal, and Forerunning of the *Gospel Times*. Accordingly, several *Meetings* were gathered in those *Parts*, and thus his *Time* was employed for some Years.

In 1652. He being in his usual Retirement to the Lord upon a very High Mountain, in some of the hither parts of *Yorkshire*, as I take it, his Mind exercised towards the Lord, he had a *Vision* of the great Work of God in the Earth, and of the way that he was to go forth to begin it. He saw People as thick as *Motes in the Sun*, that should in time, be brought Home to the Lord; that there might be but one *Shepherd* and one *Sheepfold* in all the Earth. There his Eye was directed Northward, beholding a great People that should receive him and his Message in those Parts. Upon this *Mountain* he was moved of the Lord

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to found out his Great and notable Day, as if he had been in a great Auditory, and from thence went North, as the Lord had shewn him; and in every place where he came, if not before he came to it, he had his particular Exercise and Service shewn to him, so that the Lord was his Leader indeed; for it was not in vain that he *Travailled*, God in most places sealing his Commission with the Convincement of some of all sorts, as well *Publicians* as sober Professors of Religion. Some of the first and most Eminent of them, which are at Rest, were *Richard Farnsworth, James Nayler, William Densberry, Francis Howgil, Edward Burroughs, John Camm, John Audland, Richard Hubberthorn, T. Taylor, John Aldam, T. Holmes, Alexander Parker, William Simpson, William Caton, John Stubbs, Robert Widders, John Burnyeat, Robert Lodge, Thomas Salthouse*, and many more Worthies, that cannot be well here Named, together with divers yet living of the first and great Convincement, who after the knowledge of God's purging Judgments in themselves, and some time of waiting in silence upon him, to feel and receive Power from on High to speak in his Name, (which none else rightly can, though they may use the same Words.) They felt the Divine Motions, and were frequently drawn forth, especially to visit the Publick Assemblies, to reprove, inform and exhort them, sometimes in *Markets, Fairs, Streets*, and by the *High-way-side*, calling People to Repentance, and to turn to the Lord with their Hearts as well as their Mouths; directing them to the Light of Christ within them, to see and examine and consider their ways by, and to eschew the Evil and do the Good and Acceptable Will of God. And they suffered great Hardships for this their Love, and Good-will, being often Stockt, Stoned, Beaten, Whipt and Imprisoned, though Honest Men and of Good Report where they lived, that had left Wives and Children, and Houses and Lands to visit them with a living Call to Repentance. And though the Priests generally set themselves to oppose them, and write against them, and insinuated most False and Scandalous Stories to Defame them, stirring up the Magistrates to suppress them, especially in those Northern Parts; yet God was pleased so to fill them with his living Power, and give them such an open Door of utterance in his Service, that there was a mighty Convincement over those Parts.

And through the tender and singular Indulgence of Judge Bradshaw and Judge Fell, ~~who were wont to go that Circuit~~, in the Infancy of things, the Priests were never able to gain the point they laboured for, which was to have proceeded to Blood, and if possible, Herod like, by a Cruel exercise of the Civil Power, to have cut them off and rooted them out of the Country. Especially Judge Fell, who was not only a Check to their Rige in the Course of Legal Proceedings, but otherwise upon occasion, and finally countenanced this People; for his Wife receiving the Truth with the First, it had that Influence upon his Spirit, being

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being a *Just* and *Wise Man*, and seeing in his own *Wife* and *Family*, a full Confutation to all the popular Clamours against the *Way of Truth*, that he covered them what he could; and freely opened his *Doors*, and gave up his *House* to his *Wife* and her *Friends*, not valuing the *Reproach* of Ignorant or *Evil Minded People*, which I here mention, to His and her *Honour*, and which will be I believe, an *Honour* and a *Blessing* to such of their *Name* and *Family*, as shall be found in that *Tenderness, Humility, Love and Zeal* for the *Truth* and *People* of the Lord.

That House was for some Years at first, till the *Truth* had opened its way in the *Southern* parts of this Island, an *Eminent Receptacle* of this *People*. Others of good Note and Substance in those *Northern* *Countrys*, had also opened their *Houses* with their *Hearts*, to the many *Publishers*, that in a short time the Lord had raised to declare his *Salvation* to the *People*, and where Meetings of the Lord's *Messengers* were frequently held, to communicate their *Services* and *Exercises*, and *Comfort* and *Edify* one another in their *Blessed Ministry*.

But least this may be thought a *Digression*, having touched upon this before, I return to this *Excellent Man*: And for his *Personal Qualities*, both *Natural, Moral* and *Divine* as they appeared in his *Converse* with *Brethren* and in the *Church of God*; take as follows.

I. He was a *Man* that God endued with a *Clear* and *Wonderful Depth*, a *discerner* of others *Spirits*, and very much a *Master* of his own. And though the side of his *Understanding* which lay next to the *World*, and especially the *Expression* of it might find *Uncouth* and *Unfashionable* to *Nice Ears*, his matter was nevertheless very profound; and would not only bear to be often considered, but the more it was so, the more *Weighty* and *Instructing* it appeared. And as *abruptly* and *brokenly* as sometimes his *Sentences* would fall from him, about *Divine Things*, it is well known they were often as *Texts* to many fairer *Declarations*. And indeed it showed beyond all *Contradiction* that God sent him, that no *Arts* or *Parts* had any share in his matter or manner of his *Ministry*; and that so many *Great, Excellent* and *Necessary Truths* as he came forth to Preach to *Mankind*, had therefore nothing of *Man's Wit* or *Wisdom* to recommend them. So that as to *Man* he was an *Original*, being no *Man's Copy*. And his *Ministry* and *Writings* show they are from one that was not Taught of *Man*, nor had Learned what he said by *Study*. Nor were they *National* or *Speculative*, but sensible and *Practical Truths*, tending to *Conversion* and *Regeneration*, and the setting up the *Kingdom* of God in the *Hearts of Men*, and the way of it was his *Work*. So that I have many times been overcome in my self, and

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and been made to say, with my Lord and Master upon the like Occasion; *I thank thee O Father Lord of Heaven and Earth, that thou hast bid these things from the Wise and Prudent of this World, and revealed them to Babes,* For many times hath my Soul bowed in an Humble Thankfulness to the Lord, that he did not choose any of the Wise and Learned of this World to be the first Messenger in our Age, of his blessed Truth to Men; but that he took one that was not of High Degree, or Elegant Speech, or learned after the way of this World, that his Message and Work he sent him to do, might come with less Suspicion or Jealousie of Humane Wisdom and Interest, and with more Force and Clearness upon the Consciences of those, that sincerely Sought the way of Truth in the Love of it. I say, beholding with the Eye of my mind which the God of Heaven had opened in me, the Marks of God's Finger and Hand visibly in this Testimony, from the Clearness of the Principle, the Power and Efficacy of it in the Exemplary Sobriety, Plainness, Zeal, Steadiness, Humility, Gravity, Punctuality, Charity and Circumspect care in the Government of Church Affairs, which shined in his and their Life and Testimony that God employed in this Work, it greatly confirmed me that it was of God, and engaged my Soul in a Deep Love, Fear, Reverence and Thankfulness for his Love and Mercy therein to Mankind; in which Mind I remain, and shall, I hope, to the end of my Dales.

II. In his Testimony or Ministry, he much laboured to open Truth, to the Peoples Understandings, and to bottom them upon the Principle, and Principal, Christ Jesus, the Light of the World, that by bringing them to something that was of God in themselves, they might the better know and judge of him and themselves.

He had an Extraordinary Gift in opening the Scriptures. He would go to the Marrow of things, and show the Mind, Harmony and Fulfilling of them with much Plainness, and to great Comfort and Edification.

The Mistery of the first and second Adam, of the Full and Restoration, of the Law and Gospel, of Shadows and Substance, of the Servant and Sons State, and the fulfilling of the Scriptures in Christ, and by Christ the True Light, in all that are his, through the Obedience of Faith, were much of the Substance and Drift of his Testimony. In all which he was witnessed to be of God, being sensibly felt to speak that which he had received of Christ, and was his own Experience, in that which never Errs nor Fails.

But above all, he excelled in Prayer. The Inwardness and Weight of his Spirit, the Reverence and Solemity of his Address and Behaviour, and the Fewness and Fulness of his Words, have often

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often struck, even Strangers, with *Admiration*, as they used to reach others with *Consolation*. The most Awfull, Living, Reverent Frame I ever Felt or Beheld, I must say was his in *Prayer*. And truly it was a *Testimony* he knew and lived nearer to the Lord than other Men; for they that know him most will see most reason to approach him with Reverence and Fear.

He was of an *Innocent Life*, no *Busie Body*, nor *Self Seeker*, neither *Touchy*, nor *Critical*: What fell from him was very *Impressive*, if not very *Edifying*. So *Meek*, *Contented*, *Modest*, *Ease*, *Steady*, *Tender*, it was a pleasure to be in his Company. He exercised no *Authority* but over *Evil*, and that every where and in all; but with *Love*, *Compassion*, and *Long Suffering*: A most *Merciful Man*, as ready to *Forgive* as unapt to take or give an *Offence*. Thousands can truly say, he was of an *Excellent Spirit* and *Savour* among them, and because thereof, the most *Excellent Spirits* loved him with an *unfained and unfading Love*.

He was an *Incessant Labourer*; for in his Younger time, before his many great and deep *Sufferings* and *Travels* had enfeebled his *Body* for *Itinerant Services*, he laboured much in the *Word*, and *Doctrine* and *Discipline* in *England*, *Scotland* and *Ireland*, turning many to God, and confirming those that were convinced of the *Truth*, and settling Good Order as to *Church Affairs* among them. And towards the *Conclusion* of his *Travelling Services*, between the Years *Seventy One*, and *Seventy Seven*, he Visited the *Churches of Christ* in the *Plantations in America*, and in the *United Provinces*, and *Germany* as his following *Journal Relates*, to the *Convincement* and *Consolation* of many. After that time he chiefly resided in and about the City of *London*, and besides the *Services* of his *Ministry* which were Frequent and Servicable, he writ much both to them that are within, and those that are without the *Communion*. But the care he took of the *Affairs of the Church in General* was very great.

He was often where the *Records of the Affairs of the Church* are kept, and the Letters from the many *Meetings* of God's People over all the World where settled, come upon Occasions, which Letters he had read to him, and Communicated them to the *Meeting* that is Weekly held there for such *Services*, he would be sure to fit them up to discharge them especially in *Suffering Cases*. Showing great *Sympathy* and *Compassion* upon all such Occasions, carefully looking into the Respective Cases, and endeavouring *Speedy Relief* according to the Nature of them. So that the *Churches* and any of the *Suffering Members* thereof, were sure not to be forgotten or delayed in their Desires if he were there.

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As he was *Vincentid*, so he was *Undaunted* in his Services for God and his People; he was no more to be moved to Fear than to *Wrath*. His Behaviour at Darby, Litchfield, Appleby, before Oliver Cromwell at Launston, Scarborough, Worcester and Westminster-Hall, with many other Places and Exercises, did abundantly evidence it to his Enemies as well as his Friends.

But as in the *Primitive Times*, some rise up against the blessed *Apostles* of our Lord Jesus Christ, even from among those that they had turned to the Hope of the *Gospel*, and who became their greatest Trouble; so this *Man of God* had his share of *Suffering* from some that were convinced by him, who through prejudice or mistake run against him, as one that sought Dominion over *Conscience*; because he prest by his *Presence* or *Epistles*, a ready and zealous compliance with such good and wholesome things, as tended to an *Orderly Conversation* about the Affairs of the Church, and in their walking before Men. That which contributed much to this ill *Work*, was in some a begrudging of this *Meek Man*, the love and esteem he had and deserved in the Hearts of the People, and weakness in others, that were taken with their groundless Suggestions of *Imposture* and *blind Obedience*.

They would have had every *Man Independent*, that as he had the *Principle* in himself, he should only stand and fall to that and no Body else; but considering that the *Principle* is One in all; and though the Measures of Light or Grace might differ, yet the Nature of it was the same, and being so, they struck at the *Spiritual Unity*, which a People, guided by the same *Principle*, are naturally led into: So that what is an evil to *One* is so to All, and what is *Vertuous, Honest* and of good *Reverence*, is so to All, from the Sense and Savour of the one universal *Principle* which is common to all, (and which the disaffected profess to be) the Root of all *True Christian Fellowship*, and that Spirit into which the People of God drink and come to be *Spiritually Minded*, and of one *Heart* and one *Soul*.

Some weakly think good *Order* in the Government of Church Affairs, for *Discipline* in *Worship*, and that it was so prest or recommended by *Ministers* and other Brethren. And they were ready to reflect the same things that *Dissenters* had very reasonably objected upon the *National Churches*, that have coercively pressed *Conformity* to their *Respective Creeds* and *Worships*: Whereas these things related wholly to *Condescension*, and the *Outward* (and as I may say) *Civil* part of the Church, that Men should walk up to the *Principles* of their Belief, nati<sup>n</sup>l not be wanting in *Grace* and *Charity*. But though some have stumbled and fallen through *Mistakes*, and an unreasonable *Ostentancy*, even to a *Prejudice*; yet blessed be God, the Gentility have returned to their *Firſt Love*, and seen the *Work* of the *Enemy*, that

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that looks no Opportunity or Advantage by which he may check or hinder the Work of God, and disquiet the Peace of his Church, and chill the Love of his People to the Truth and one to another; and there is hope of divers that are yet at a Distance, but are coming in by degrees unto him. All esteeming him.

In all these Occasions, thought there was no Person the Discontented struck so sharply at, as this Good Man, he bore all their Weakness and Prejudice, and returned not Reflection; for Reflection; but forgave them their weak and bitter Speeches, praying for them that they might have a Sense of their hurt, and see the Subtilty of the Enemy to Readiness Devide, and return into their First Love, that thought no Ill will against him, and did not, and durst not withdraw from him in Anger.

And truly, I must say, that though God had visibly clothed him with a Divine Preference and Authority, and indeed his very Presence express a Religious Majesty; yet he never abused it, but held his Place in the Church of God with great Meekness and a most engaging Humility and Moderation. For upon all Occasions, like his blessed Master, he was a Servant to all; holding and exercising his Eldership, in the Invisible Power that had gathered them, with Reverence to the Head and Care over the Body: And was received only in that Spirit and Power of Christ as the First and Chief Elder in this Age; who, as he was therefore worthy of double Honor, So for the same Reason it was given by the Faithful of this day, because his Authority was inward and not outward, and that he got it and kept it by the Love of God and Power of the Endless Life. I write my Knowledge and not Report, and my Witness is True, having been with him for Weeks and Months together on divers Occasions, and those of the nastiest and most exercising Nature, and that by Night and by Day, by Sea and by Land, in this and in Foreign Countries. And I can say, I never saw him out of his Place, nor not a Match for every Service or Occasion.

For in all things he acquitted himself like a Man, yea a strong Man, a New and Heavenly minded Man. A Divine and a Naturalist, and all of God Almighty's making. I have been surprised at his Questions and Answers in Natural things, that whilst he was ignorant of useless and Sophistical Sciences, he had in him the foundation of useful and commendable Knowledge, and cherished it everywhere. Civil beyond all Forms of Breeding, in his Behavior. Very Temperate, eating little, and sleeping less, though a Bulky Person, signs of health and not of Malice. And to my Verdict, I am but ignorant. Thus, he Lived and Sojourned among us, and as he lived, so he died, feeling the same Eternal Power that had raised and preserved him in his last Moments. So full of assurance was he, that he Triumphed over Death, and so even to the last, as if Death were hardly worth Notice or a Mortal's Recommend ing.

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with him, the Dispatch and Dispersion of an Epistle, just before Written to the Churches of Christ, throughout the World, and his own Books; but above all, Friends, and of all Friends, those in Ireland and America, twice over. Saying, mind poor Friends in Ireland and America.

And to some that came in and enquired how he found himself, he answered, Never heed, the Lord's Power is over all Weakness and Death, the Seed reigns, Blessed be the Lord: Which was about Four or Five Hours before his Departure out of this World. He was at the great Meeting near Lombard-street on the First day of the Week, and it was the Third following about Ten at Night when he left us; being at the House of H. Goldney in the same Court. In a good Old Age he went, after having lived to see his Childrens Children to many Generations in the Truth. He had the Comfort of a short Illness, and the Blessing of a clear Sanfe to the last; and we may truly say, with a Man of God of Old, that being Dead, he yet Speketh; and though absent in Body, he is Present in Spirit; neither Time nor Place being able to interrupt the Communion of Saints, or dissolve the Fellowships of the Spirits of the Just. His Works, praise him, because they are to the Praise of him that worked by him; for which his Memorial is, and shall be Blessed. I have done, as to this part of my Preface, when I have left this short Paragraph to his Name. Many Sons have done virtuously in this Day, but Dear George thou Excellest them all.

And now, Friends, you that profess to walk in the way, this Blessed Man was sent of God to turn us into, suffer I beseech you the word of Exhortation, as well Fathers as Children, and Elders as Young Men. The Glory of this Day and Foundation of the Hope that has not made us ashamed since we were a People, you know is that Blessed Principle of Light and Life of Christ which we Profess, and Direct all People to, as the great Instrument and Agent of Man's Conversion to God: It was by this we were first Touched, and effectually enlightened as to our Inward State, which put us upon the Consideration of our Latter End, causing us to set the Lord before our Eyes, and to Number our Days, that we might apply our Hearts to Wisdom. In that Day we judged not after the Sight of the Eye, or after the Hearing of the Ear, but according to the Light and Sanfe this Blessed Principle gave us; we judged and acted in reference to Things and Persons, our selves and others, yea, towards God our Maker. For, being quickened by it in our Inward Man, we could easily discern the difference of things, and feel what was Right, and what was Wrong, and what was Fit and what not, both in reference to Religious and Civil Concerns. That being the ground of the Fellowship of all Saints, it was in that our Fellowship stood. In this we desired

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Sired to have a Sense one of another; acted towards one another, and all Men, in Love, Faithfulness and Fear.

In the feeling of the Motions of this Principle we drew near to the Lord, and waited to be prepared by it, that we might feel those Drawings and Movings, before we approached the Lord in Prayer; or open'd our Mouths in Ministry. And in our Beginning and Ending with this, stood our Comfort, Service and Edification. And as we run faster, or fell short we made Burthenes for our selves to bear; our Services finding in our selves a Rebuke instead of an Acceptance, and in lieu of Well done, who has required this at your Hands? In that day we were an Exercised People, our very Countenances and Deportment declarell it.

Care for others was then much upon us, as well as for ourselves, especially the Young Convinced. Often had we the Burthen of the Word of the Lord to our Neighbours, Relations and Acquaintance; and sometimes Strangers also. We were in Travail for one anothers Preservation: Not seeking, but thumping Occasions of any Coldness or Misunderstanding, treating one another as those that believed and felt God present. Which kept our Conversation Innocent, Serious and Weighty, guarding ourselves against the Cares and Friendships of the World. We held the Truth in the Spirit of it, and not in our own Spirits, or after our own Wills and Affections.

They were bowed and brought into Subjection, in so much that it was visible to them that knew us, we did not think our selves at our own Dispose, to go where we List, or lay off do what we List, or when we List. Our Liberty stood in the Liberty of the Spirit of Truth, and no Pleasure, no Profit, no Fear no Favour could draw us from this retired, strict and watchful Frame. We were so far from seeking occasions of Company, that we avoided them what we could; persuing our own Busines with Moderation, instead of meddling with other Peoples Unnecessarity.

Our Words were Few and Sparcible, our Looks Composed and Weighty, and our whole Deportment very Observable. True it is, that this Retired and strict sort of Life from the Liberty of the Conversation of the World, exposed us to the Censures of many, as Humourists, Conceited and Self-righteous Persons, &c. But it was our Preservation from many Snares, to which others were continually exposed by the Prevalency of the lust of the Eye, the lust of the Flesh, and the Pride of Life, that wanted no Occasions or Temptations to excite them abroad in the Converse of the World.

It is a good thing to be modest and to speak little, but it can-

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I cannot forget the Humanity and Chast Zeal of that Day. Oh! how Constant at Meetings, how Retired fit them, how firm to Truth's Life, as well as Truth's Principles; and how Entire and United in our Communion, as indeed became those that profess One Head, even Christ Jesus the Lord.

This being the Testimony and Example the Man of God, before mentioned, was sent to Declare and Leave amongst us, and we having Embraced the same as the Merciful Visitation of God to us, the Word of Exhortation at this time is, that we continue to be found in the Way of this Testimony with all Zeal and Integrity, and so much the more, by how much the Day draweth near.

And First, as to you, my Beloved and much Honoured Brethren in Christ, that are in the Exercise of the Ministry: Oh, seek Life in the Ministry! Let Life be your Commission, your Wellespring and Treasury in all such Occasions, else you well know where can be no begetting to God, since nothing can quicken or make People alive to God, but the life of God: And it must be a Ministry in and from Life, that enlivens any People to God. We have seen the Fruit of all other Ministries by the few that are turned from the Evil of their Ways. It is not our Parts, or Memory, the repetition of former Openings in our own will and mind, that will do God's Work. A dry Dead Ministry, however sound in Words, can reach but the Earth, and is but a Dream at the Best: There is another Soundness, that is soundest of all, viz. Christ the power of God. This is the Key of David, that Opens and none Shut; and Shut, and none can Open; as the Oil to the Lamp, and the Soul to the Body, so is that to the best of Words. Which made Christ to say, My Words they are Spirit, and they are Life; that is, they are from Life, and therefore they make you alive, that receive them. If the Disciples that had lived with Jesus, were to stay at Jerusalem till they received it; so must we wait to receive, before we Minister, if we will turn People from Darkness to Light, and from Satan's power to God.

I fervently bow my Knees to the God and Father of our Lord Jesus Christ, that you may always be like minded, that you may ever wait Reverently for the coming and opening of the Word of Life, and tend upon it in your Ministry and Service, that you may serve God in his Spirit. And be it little, or be it much, it is well; for much is not too much, and the least is enough, if from the motion of God's Spirit; and without it, never so little is too much, because to no profit on the will of man. I pray for you, that the Lord will help his Word to go forth in your mouths, and that men may hear it, and be converted by it.

For it is the Spirit of the Lord immediately, or through the Ministry of his Servants, that teacheth his People to profit; and

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to be sure, so far as we take him along with us in our Services; so far we are profitable and no farther. For if it be the Lord that must work all things in us, and for our selves; much more is it the Lord, that must work in us, for the Conversion of others. If therefore it was once a Cross to us to speak, though the Lord required it at our Hands; let it never be so to be silent, when he does not.

It is one of the most dreadful Sayings in the Book of God; That he that adds to the Words of the Prophecy of this Book, God will add the Plagues written in this Book; To keep back the Counsel of God, is as Terrible; for he that takes away from the Words of the Prophecy of this Book, God shall take away his part out of the Book of Life. And truly, it has great Caution in it to those, that use the Name of the Lord, to be well assured, the Lord Speaks, that they may not be found of the Number of those, that add to the Words of the Testament of Prophecy, which the Lord giveth them to bear; nor yet to mince or diminish the same, both being so very offensive to God.

Wherefore, Brethren, let us be careful neither to overgo our Guide, nor yet loiter behind him; since he that makes Haste, may miss his Way, and he that stays behind, looke his Guide. For even those, that have Received the Word of the Lord, had need wait for Wisdom, that they may see how to divide the Word aright; which plainly implieth that it is possible for one, that hath received the Word of the Lord, to miss in the Division and Application of it, which must come from an Impatency of Spirit, and a Self-working, which makes an unsound and dangerous Mixture; and will hardly beget a right minded buying People to God.

I am earnest in this, above all other Considerations, as to publick Brethren, well knowing how much it concerns the present and future State, and preservation of the Church of Christ Jesus, that has been gathered and built up by a Living and Powerful Ministry, that the Ministry be held, preserved and continued in the Manifestations Actions and Supplies of the same Life and Power, from time to time; not only unto us, but also

unto the Brethren who yet Answer not their turn to us. And where ever it is observed, that any one does Minister more from Gifts and Rents, than Life and Power, though they have an Insighted and Doctrinal Understanding; let them in time be advised and admonished for their Preservation; because insensibly such will come to depend upon a Self-sufficiency; no forlacke Christ the living Fountain, and to hew out unto them selves Cisterns that will hold no living Waters; and by degrees draw others from resting upon the Gifts of God into abominables, and to feel it in others, in order to their strengthen and Refresh-

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ment to wait upon them, and to turn from God to Man again, and so to make *Shipwreck* of the *Faith* once delivered to the *Saints*, and of a good *Conscience* towards God; which are only kept by that *Divine Gift* of life, that begat the one and awakend and sanctified the other in the Beginning.

Nor is it enough that we have known the *Divine Gift*, and in it have reached to the *Spirits* in *Prison*, and been the *Instruments* of the *Convincing* of others of the way of God, if we keep not as low and poor in our selves, and as depending upon the Lord as ever; since no *Memory*, no *Repetitions* of former *Openings*, *Revelations* or *Enjoyments* will bring a *Soul* to God, or afford *Bread* to the *Hungry*, or *Water* to the *Thirsty*, unless *Life* go, with what we lay, and that must be waited for.

O that we may have no other *Fountain*, *Treasury* or *Dependence*! that none may presume at any rate to *Act* of themselves for God! Because they have long acted from God, that we may not supply want of waiting with our own *Wisdom*, or think that we may take less Care, and more liberty in speaking, than formerly; and that where we do not feel the Lord by His Power to open us and enlarge us, whatever be the *Expectation of the People*, or has been our *Customary Supply* and *Character*, we may not exceed or fill up the time with our own.

I hope, we shall ever Remember, who it was that said, *Of your selves you can do nothing*, our sufficienciey is in Him: And if we are not to speak our own *Words*, or take Thought what we should say to Men in our *Defence*, when exposed for our *Testimony*, surely, we ought to speak none of our own *Words*, or take Thought what we shall say in our *Testimony* and *Ministry* in the *Name of the Lord* to the *Souls* of the *People*; for then of all Times, and of all other Occasions should it be fulfilled in us; *for it is not you that speak, but the Spirit of my Father that speaketh in you.*

And indeed, the *Ministry* of the *Spirit* must and does keep its *Analogy* and *Agreement* with the *Birth* of the *Spirit*; that as no *Man* can *Inherit the Kingdom of God*, unless he be born of the *Spirit*; so no *Ministry* can beget a *Soul* to God, but that which is from the *Spirit*. For this, as I said before, the *Disciples* waited before they went forth; and in this our *Elder Brethren*, *Messengers* of God in our *Day*, waited, visited and reached to us. And having begun in the *Spirit*, let none ever hope or seek to be made perfect in the *Flesh*: For what is the *Flesh* to the *Spirit*, or the *Chaff* to the *Wheat*? And if we keep in the *Spirit*, we shall keep in the *Unity* of it, which is the ground of true *Fellowship*. For by *Drinking* into that one *Spirit*, we are made one *People* to God, and by it we are continued

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tilted in the Unity of the *Faith*, and the *Bond of Peace*. No *Envying*, no *Bitterness*, no *Sirife* can have place with us. We shall watch always for *Good*, and not for *Evil* over one another, and *rejoice exceedingly*, and not begrudge at one anothers increase in the *Riches of the Grace*, with which God replenisheth his *Faithful Servants*.

And, Brethren, as to you is committed the *Dispensation* of the *Oracles of God*, which give you frequent Opportunities, and great Place with the People among whom you *Travail*, I beliech you that you would not think it sufficient to declare the *Word of Life* in their *Assemblies*, however *Edifying* and *Comfortable* such opportunities may be to you and them: But as was the *Practice* of the *Man of God* before mentioned, in great *Measure*, when among us, inquire the State of the several *Churches* you Visit; who among them are *Afflicted* or *Sick*, who are *Tempted*; if any are *Unfaithful* or *Obstinate*; and endeavour to Issue those things in the *Wisdom* and *Power* of *God*, which will be a glorious *Crown* upon your *Ministry*. As that prepares your way in the Hearts of the People to receive you as *Men of God*, so it gives you Credit with them to do them good by your *Advice* in other *Respects*. The *Afflicted* will be *Confor-*  
*med* by you, the *Tempted* *Strengthened*, the *Sick* *Refreshed*, the *Unfaithful* *Convicted* and *Restored*, and such as are *Obstinate* *Softened* and fitted for *Reconciliation*; which is Glenching the *Nail*, and applying and Fastning the general *Testimony* by that particular Care of the several Branches of it, in reference to them more immediately concerned in it.

For though *Good* and *Wise Men* and *Elders* too, may reside in such places, who are of *Worth* and *Importance* in the general, and in other Places; yet it does not always follow, that they may have the Room they deserve in the hearts of the People they live among; or some particular occasion may make it unfit for them or them to use that *Authority*. But you that *Travail* as *God's Messengers*, if they receive you in the Greater, shall they refuse you in the Less? And if they own the general *Testimony*, can they withstand the particular *Application* of it in their own Cases? Thus, ye will shew your selves *Workmen* indeed, and carry your *Business* before you, to the praise of his Name that hath called you from *Darkness to Light*, that you might turn others from *Sarac's Power* unto *God* and his *Kingdom*, which is within. And Oh that there were more of such *Faithful Labourers* in the *Hedgeyard of the Lord*! Never more need since the day of *God*! Wherefore I cannot but say, and Call aloud to you, that have been long Professors of the *Truth*, and know the *Truth* in the convincing Power of it, and have had a sober *Conversation* among Men, yet content your selves only to know *Truth* for your

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your selves; to go to *Meetings*, and Exercise an ordinary *Charity* in the *Church*; and an *Honest Behaviour* in the *World*, and limit your selves within those Boundes, feeling little or no concern upon your *Spirites* for the *Glory* of the *Lord* in the prosperity of his *Truth* in the *Earth*; more than to be glad that others succeed in such Service; Arise ye in the Name and Power of the *Lord Jesus*! Behold, how white the *Fields* are unto *Harvest* in this and other *Nations*, and how few Able and Faithful *Laborers* there are to work therein! Your *Country Folks*, *Neighbours* and *Kinred* want to know the *Lord* and his *Truth*, and to *Walk* in it. Does nothing lie at your *Door* upon their Account? Search and see, and loose no time, I beseech you, for the *Lord* is at *Hand*. I do not Judge you, there is one that Judgeth all Men, and his Judgment is true: You have mightily increased in your outward *Substance*; may you equally increase in your inward *Riches*, and do good with both, while you have a day to do *Good*. Your *Enemies* would once have taken what you had from you, for his *Names Sake*, in whom you have believed; wherefore he has given you much of the *World* in the *Pace* of your *Enemies*. But O! let it be your *Servant* and not your *Master*, your *Diversion* rather than your *Busyness*! Let the *Lord* be chiefly in your *Eye*, and ponder your *Ways*, and see if God has nothing more for you to do; and if you find your selves short in your Account with him then wait for his *Preparation*, and be ready to receive the word of *Command*, and be not weary of *Well doing*, when you have put your *Hand* to the *Plow*; and assuredly you shall Reap (if you faint not) the *Fruit* of your *Heavenly Labour* in *God's Everlasting Kingdom*.

And you, Young Convinced *Orts*, be you Entreated and Exhortated to a Diligent and Chast wasting upon *God*, in the way of his *Blessed Manifestation* and appearance of himself to you. Look not out, but within: Let not anothers *Liberty* be your *Snare*. Neither Act by *Imitation*, but *Sense* and *Feeling* of *God's Power* in your selves: Crush not the tender *Buddings* of it in your *Souls*, nor over run in your *desires*, and your *warmness* of *Affections* the *Holy* and *Gentle Motions* of It. Remember it is a still *Voice* that Speaks to us in this *Day*, and that it is not to be heard in the *Noises* and *Humors* of the *Mind*; but is distinctly understood in a retired *Prattle*. *Jesus* loved and chose out *Solitudes*; often going to *Mountains*, to *Gardens* and *Seasides* to avoid *Crowds* and *Humors*, to shew his *Dissipit* it was good to be *Solitary*, and sit loose to the *World*. Two *Enemies* lie near your *States*, *Imagination* and *Liberty*, but the plain, practical, Living, *Holy Truth*, that has convinced you will preserve you, if you mind it in your selves, and bring all *Thoughts*, *Imaginations* and *Affections* to the *Test* of it, to see if they are *wroth* in *God*, or of the *Enemy*, or your own selves: So will a true *Thy*, *Distrusting* and *Isolating* be

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be preserved to you, of what you shoulde do, and leave us done: And in your diligence and Faithfulness in this way, you will come to inherit Substance; and Christ, the Eternal Wisdom, will fill your Treasury. And, when you are Converted, as well as Convinced, then confirm your Brethren, and be ready to every good Word and Work, that the Lord shall call you to; that you may be to his Praise, who has chosen you to be partakers with the Saints in Light of a Kingdom that cannot be shaken, an Inheritance incorruptible, in Eternal Habitations.

And now, as for you that are the Children of God's People, a Great Concern is upon my Spirit for your good; and often are my Knees Bowed to the God of your Fathers, for you, that you may come to be partakers of the same Divine Life and Power, that has been the Glory of this Day; that a Generation you may be to God, an Holy Nation and a Peculiar People, Zealous of Good Works, when all our Heads are laid in the Dust. Oh you Young Men and Women, let it not suffice you, that you are the Children of the People of the Lord; you must also be born again, if you will inherit the Kingdom of God. Your Fathers are but such after the Flesh, and could but beget you into the likeness of the first Adam; but you must be begotten into the likeness of the second Adam by a Spiritual Generation. And therefore look carefully about you, O ye Children of the Children of God, Consider your Standing, and see what you are in Relation to this Divine Kindred, Family and Birth: Have you obeyed the Light, and received and walked in the Spirit, that is the ineradicable Seed of the Word and Kingdom of God, of which you must be born again: God is no respecter of Persons. The Father cannot save or answer for the Child, the Child for the Father, but in the Sin thou Sinnest, thou shalt die; and in the Righteousness thou doest, through Christ Jesus, thou shalt live; for it is the Willing and Obedient that shall eat the Good of the Land. Be not deceived, God is not mocked, such as all Nations and People Sow, such they shall reap at the hand of the just God. And then your many and great Priviledges, above the Children of other People, will add weight in the scale against you, if you choose not the way of the Lord. For you have had Line upon Line, and Precept upon Precept, and not only good Doctrine, but good Example; and which is more, you have been turned to and acquainted with a Principle in yourselves, which others have been ignorant of; and you know, you may be as Good as you please, without the Fear of Frowns and Blows, or being turned out of doors and forsaken of Father and Mother for God's Sake, and his Holy Religion, as has been the Case of some of your Fathers in the day they first entered into this Holy Park: And if you, after hearing and seeing the Wonders that God has wrought in the deliverance and preservation of them, through a Sea of Troubles, and the manifold Temporal, as well as spiritual Blessings, that he has filled them with in the sight

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sight of their Enemies, you should neglect and turn your backs upon so great and so near a *Salvation*, you would not only be most ungrateful *Children* to God and them, but must expect that God will call the Children of those that knew him not, to take the *Crown* out of your Hands, and that your lot will be a dreadful Judgment at the hand of the Lord. But Oh that it may never be so with any of you! The Lord forbid, saith my Soul.

Wherefore, Oh ye Young Men and Women, look to the Rock of your *Fathers*! chuse the God of your *Fathers*: There is no other God but him; no other Light but his; no other Grace but his, nor Spirit, but his to Convince you, Quicken and Comfort you; to Lead, Guide and Preserve you to God's Everlasting Kingdom: So will you be Possessors, as well as Professors of the Truth; embracing it not only by Education but Judgment and Conviction, from a Sense begotten in your Souls, through the operation of the Eternal Spirit and Power of God in your hearts, by which you may come to be the Seed of Abraham through Faith, and the circumcision not made with Hands, and so heirs of the promise made to the *Fathers* of an In corruptible Crown: That (as I said before) a Generation you may be to God, holding up the Profession of the blessed Truth in the Life and Power of it. For *Formality* in Religion is Nausious to God and good Men; and the more so, where any Form or Appearance has been new and peculiar, and begun and practised upon a Principle, with an Uncommon Zeal and Strictness. Therefore I say, for you to fall flat and formal, and continue the profession without that Salt and Savour, by which it is come to obtain a good Report among Men, is not to answer God's Love, nor your Parents Care, nor the mind of Truth in your selves, nor in those that are without; who tho' they will not obey the Truth, have Sight and Sense enough to see if they do that make a Profession of it. For where the *Divine Virtue* of it is not felt in the Soul, and waited for, and lived in, imperfections will quickly break out, and shew themselves, and detect the Unfaithfulness of such Persons, and that their insides are not seasoned with the Nature of that holy Principle which they profess.

Wherefore, Dear *Children*, let me intreat you to shut your Eyes at the *Temptations* and *Allurements* of this low and perishing World, and not suffer your affections to be captivated by thole *Lusts* and *Vanities* that your *Fathers*, for Truths Sake, long since turned their Backs upon: But as you believe it to be the Truth, receive it into your Hearts, that you may become the *Children of God*: So that it may never be said of you, as the Evangelist Writeth of the Jews of his time, That Christ, the true Light, came to his own, but his own received him not; but to as many as received him, to them he gave Power to become the *Children of God*; which were born, not of Blood, nor of the Will

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*Will of the Flesh, nor of the Will of Man, but of God.* A most close and comprehensive Passage to this occasion: You exactly and peculiarly answer to those professing Jews, in that you bear the Name of God's People; by being the Children and wearing of the Form of God's People: So that he by his *Light* in you, may be said to come to his own; and if you obey it not, but turn your Back upon it, and walk after the *Vanities* of your *Minds*, you will be of those that receive him not, which, I pray God, may never be your *Care* and *Judgment*; but that you may be thoroughly sensible of the many and great Obligations you lie under to the Lord for his *Love*, and your *Parents* for their *Care*: And with all your *Heart* and all your *Soul*, and all your *Strength* turn to the *Lord*, to his *Gift* and *Spirit* in you, and hear his *Voice* and obey it, that you may Seal to the *Testimony* of your *Fathers*, by the *Truth* and *Evidence* of your own *Experience*; that your *Childrens Children* may bless you, and the *Lord* for you; as those that delivered a faithful *Example*, as well as *Record* of the *Truth* of God unto them. So will the *Gray Hairs* of your Dear *Parents* yet alive, go down to the *Grave* with *Joy*, to see you the posterity of *Truth*, as well as theirs, and that not only their Natures but Spirit shall live in you when they are gone!

I shall conclude this *Preface* with a few Words to those that are not of our *Communion*, into whose hands this may come, especially those of our own *Nation*.

**Friends**, As you are the Sons and Daughters of *Adam*, and my Brethren after the *Flesh*, often and earnest have been my *Desires* and *Prayers* to God on your behalf; that you may come to know him that has Made you to be your *Redeemer* and *Refresher* to the *Image* that, through Sin, you have lost, by the *power* and *Spirit* of his Son *Jesus Christ*, whom he hath given for the *Light* and *Life* of the *World*. And Oh! that you, who are called *Christians*, would receive him into your *Hearts*! for there it is you want him, and at that *Door* he stands knocking, that you should let him in; but you do not open to him; You are full of other *Guests*, so that a *Manger* is his *Lot* among you Now, as well as of Old: Yet you are full of *Profession*, as were the *Jews* when he came among them, who knew him not, but rejected and evily intreated him: So that if you come not to the *Possession* and *Experience* of what you profess, all your *Formality* in *Religion* will stand you in no stead in the Day of God's *Judgment*.

I beseech you ponder with your selves your *Eternal Condition*, and see what Title, what *Ground* and *Foundation* you have for your *Christianity*? If more than a *Profession*, and an *Historical Belief* of the *Gospel*: Have you known the *Baptism of Fire*, and the *Holy Ghost*, and the *Fan* of *Christ* that *wimows away the Chaff*; The *Carnal Lusts* and *Afflictions*? That *Divine Leaven* of the *Kingdom*; that being received, *Levens the whole Lump of*

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Man, sanctifying him throughout in Body, Soul and Spirit? If this be not the Ground of your Confidence, you are in a Miserable Estate.

You will say perhaps, that though you are sinners, and live in the daily Commission of Sin, and are not Sanctified, as I have been Speaking, yet you have Faith in Christ, who has borne the Curse for you, and in him you are Compleat by Faith; his Righteousness being imputed to you.

But my Friends, let me intreat you not to deceive your selves, in so Important a Point, as is that of your *Immortal Souls*. If you have true Faith in Christ, your Faith will make you Clean, it will Sanctifie you; for the *Saints* Faith was their *Victory's* By this they overcame *Sin within*, and *Sinful Men without*. And if thou art in Christ thou walkest not after the *Flesh*, but after the *Spirit*, whose Fruits are Manifest. Yea, thou art a *New Creature, New Made, New Fashioned* after God's *Will and Mold*: Old things are done away, and behold, all things are become *New*: *New Love, Desires, Will, Affections and Practices*. It is not any longer *Thou* that livest, *Thou Disobedient, Carnal, Worldly One*; but it is *Christ* that liveth in thee, and to live is *Christ* and to die is thy *Eternal Gain*; because thou art assured, That thy *Corruptible Shell* putteth on *Incorruption*, and thy *Mortal, Immortality*; and that thou hast a Glorious House Eternal in the Heavens that will never wax Old or pass away. All this follows being in Christ, as Heat follows Fire and Light the Sun.

Therefore have a Care how you presume to *Rely* upon such a Notion, as that you are in *Christ*, whilst in your old fallen *Nature*? For what *Communion* hath *Light* with *Darkness*, or *Christ* with *Bah*? Hear what the beloved Disciple tells you: *If we say we have fellowship with God, and walk in Darkness, we lie, and do not the Truth*: That is, if we go on in a sinful way, are Captivated by our *Carnal Affections*, and are not Converted to God, we walk in *Darkness*, and cannot possibly have any fellowship with God. Christ *Clubs* them with his *Righteousness* that receive his Grace in their Hearts, and deny themselves, and take up his *Cross* daily, and follow him. Christ's *Righteousness* makes Men inwardly *Holy*, of *Holy Minds, Wills and Practices*. It is nevertheless Christ's, because we have it; for it is ours, not by *Nature*, but by *Faith* and *Adoption*: It is the *Gift of God*: But still tho' not ours, as of or from our selves, for in that Sense it is Christ's, for it is of and from him, yea it is ours, and must be ours in *Possession, Efficacy and Enjoyment* to do as *any Good*, or *Christ's Righteousness* will profit us nothing. It was, after this manner, That he was made to the primitive Christians *Righteousness, Sanctification, Justification and Redemption*; and if ever you will have the *Comfort, Kerne and Morn* of the Christian Religion, thus you must come to learn and obtain it, seeing what now standeth before you and before Now.

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Now, my Friends, by what you have Read, and will Read in what Follows, you may perceive, that God has visited a Poor People among you with this saving Knowledge and Testimony; whom he has upheld and encreased to this Day, notwithstanding the fierce opposition they have met withal. Despise not the meanness of this Appearance: It was, and yet is (we know) a day of small things, and of small Account with too many; and many hard and ill Names are given to it; but it is of God, it came from him because it leads to him. This we know, but we cannot make another know it, as we know it, unless he will take the same way to know it, that we took. The World talks of God; but what do they do? They pray for Power, but reject the Principle in which it is. If you would know God and Worship and serve God, as you should do, you must come to the means he has ordained and given for that purpose. Some seek it in Books, some in Learned Men, but what they look for is in themselves, but they overlook it. The Word is too full, the Seat too small, and the Light shineth in Darkness. They are abroad, and so cannot divide the Spoil; but the Woman, that lost her Silver found it at Home, after she had light her Candle and swept her House. Do you so too, and you shall find what Pride wanted to know, viz. Truth, which will be a quiet gentle

The light of Christ within, who is the Light of the World, (and so a Light to you, that tells you the Truth of your Condition) leads all that take heed unto it, out of Darkness into God's marvellous Light; for Light grows upon the Obedient. It is sown for the Righteous, and their way is a shining Light, that shines forth more and more to the perfect day.

Wherefore, O Friends, Turn in, Turn in, I beseech you! Where is the Poison, there is the Abridge: There you wait Christ, and there you must find him; and blessed be God, where you may find him. Seek and you shall find; Testifie for God: But then you must seek aright, with your whole Heart, as Men that seek for their Lives, yea, for their Eternal Lives; Diligently, Humbly, Patiently, as those that can taste no Pleasure, Comfort or Satisfaction in any thing else, unless you find him whom your Souls want, and desire to know and love above all. O it is a Travail, a Spiritual Travail! Let the Carnal, Profane World think and say as it will. And through this Path you must walk to the City of God, that has Eternal Boundaries, if ever you will come there.

Well! And what does this blessed Light do for you? Why, or it sets all your sin in order before you: It detects the Spirit of this World in all its Bates and Allurements, and shews how Man came to fall from God, and the fallen Estate he is in, in his boges a Sense and Sorrow; in such as believe in it, for this fearful Lape You will then see him Distinctly, whom you have Pierced him and all the Blows and Wounds you have given him by your Disobedience;

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ence ; and how you have made him to serve with your Sins , and you will *Weep* and *Mourn* for it , and your *Sorrow* will be a *Godly Sorrow*. 3. After this it will bring you to the Holy *Watch*, to take *Care* that you do so no more, that the Enemy surprise you not again : Then *Thoughts*, as well as *Words* and *Works*, will come to *Judgment*, which is the way of *Holiness*, in which the *Redeemed* of the Lord do Walk. Here you will come to love God above all, and your Neighbours as your selves. Nothing *Hurts*, Nothing *Harms*, Nothing makes *Afraid* on this *Holy Mountain*: Now you come to be Christ's indeed, for you are his in *Nature* and *Spirit*, and not your own. And when you are thus Christ's, then Christ is yours, and not before : And here *Communion* with the *Father* and with the *Son* you will know, and the Efficacy of the *Blood* of *Cleansing*, even the *Blood* of Jesus Christ, that *Immaculate Lamb*, which speaketh better things than the *Blood* of *Abel*, and which cleanseth from all Sin the *Consciences* of those that, through the living Faith, come to be sprinkled with it from dead Works to serve the living God.

To Conclude, Behold the *Testimony* and *Doctrine* of the People called *Quakers* ! Behold their *Practice* and *Discipline* ! And behold the blessed *Man* and *Men* that were sent of God in this Excellent *Work* and *Service* ! All which will be more particularly expressed in the Ensuing *Annals* of the *Man* of God ; which I do heartily recommend to my *Readers* most serious Perusal, and beseech Almighty God, that his Blessing may go along with it, to the Convincing of many, as yet Strangers to this *Holy Dispensation*, and also to the Edification of the Church of God in General : Who, for his manifold and repeated Mercies and Blessings to his People in this day of his great Love, is worthy ever to have the Glory, Honour, *Thanksgiving* and *Renown* ; and be it rendred and ascribed, with Fear and Reverence, through him in whom he is well pleased, his bloved *Son* and *Lamb*, our *Light* and *Life*, that sits with him upon the *Throne*; World without End. Amen,

Says One that God has long since Mercifully favoured with his Fatherly Visitation, and who was not Disobedient to the Heavenly Vision and Call, to whom the Way of Truth is more Lovly and Precious than ever, and that knowing the Beauty and Benefit of it above all *Worldly Treasure*, has chosen it for his Chiefest Joy, and therefore recommends it to thy Love and Choice, because he is with great Sincerity and Affection thy Soul's Friend.

VVilliam Penn.

T H E

# TESTIMONY

O F

## Margaret Fox

Concerning her

### Late Husband GEORGE FOX;

TOGETHER

With a brief Account of some of his Travels, Suf-  
ferings and Hardships endured for the Truth's sake.

**I**T having pleased Almighty God to take away my Dear Husband out of this Evil, Troublesome World, who was not a Man thereof; being Chosen out of it, and had his Life and Being in another Region, and his Testimony was against the World, that the Deeds thereof were evil, and therefore the World hated him: So I am now to give in my Account and Testimony for my Dear Husband, whom the Lord hath taken unto his blessed Kingdom and Glory. And it is before me from the Lord, and in my View, to give a Relation, and leave upon Record the Dealings of the Lord with us from the Beginning.

He was the Instrument in the Hand of the Lord in this present Age, which he made use of to send forth into the World, to preach the Everlasting Gospel, which had been hid from many Ages and Generations; the Lord Revealed it unto him, and made him open that New and Living Way, that Leads to Life Eternal, when he was but a Youth, and a Stripling. And when he Declared it in his own Country of Leicestershire, and in Derbyshire, Nottinghamshire and Warwickshire, and his Declaration being against the Hireling-Priests and their Practices, it raised a Great Fury and Opposition amongst the Priests and People against him: yet there was always some, that owned him in several places; but very few, that stood firm to him, when Persecution came on him. There was he and one other put in Prison at Darby, but His first the other declined, and left him in Prison there; where he con- Imprisonment. tinued almost a whole Year, and then he was Refreshed out of Prison: And went on with his Testimony abroad, and was put in Second Prison again at Nottingham; and there he continued a while, Imprisonment. and after was Released again.

And then he Travelled on into *Yorksire*, and passed up and down that Great *County*, and several received him; as *William Dewsbury*, *Richard Farnsworth*, *Thomas Aldam* and others, who all came to be faithful *Ministers* of the *Spirit* for the *Lord*. And he continued in that Country, and Travelled thorow *Holderness* and the *Worlds*, and abundance were *Convinced*; and several were brought to *Prison* at *York* for their *Testimony* to the *Truth*, both *Men* and *Women*: So that we heard of such a *People* that were *Risen*, and we did very much inquire after them. And after a while he Travelled up farther towards the *Dales* in *Yorksire*, as *Wensdale*, and *Sedbur*; and amongst the *Hills*, *Dales* and *Mountains* he came on, and *Convinced* many of the Eternal *Truth*.

And in the Year 1652. it pleased the *Lord* to draw him towards us; so he came on from *Sedbur*, and so to *Westmorland*, as *Firbank-Chappel*, where *John Blayling* came with him: and so on to *Preston*, and to *Grarig*, and *Kendal*, and *Under-barrow*, and *Poobank*, and *Cartmel*, and *Staveley*; and so on to *Swarthmore*, my Dwelling-House, whither he brought the blessed Tidings of the Everlasting *Gospel*, which I, and many *Hundreds* in these parts, have cause to praise the *Lord* for. My then Husband, *Thomas Fell*, was not at home at that time, but gone the *Welch Circuit*, being one of the *Judges of Assize*: And our House being a Place open to entertain *Ministers* and Religious People at, one of *George Fox* his Friends brought him hither; where he stayed all Night. And the next day, being a *Lecture*, or a *Fast-day*, he went to *Ulverston-Steeple-house*, but came not in, till People were gathered; I and my *Children* had been a long time there before. And when they were singing before the *Sermon*, he came in; and when they had done singing, he stood up upon a Seat or Form, and desired, *That he might have liberty to speak*: And he that was in the *Pulpit*, said *he might*. And the first words, that he spoke, were as followeth: *He is not a Jew, that is one outward; neither is that Circumcision, which is outward: But he is a Jew, that is one inward; and that is Circumcision, which is of the heart.* And so he went on, and said, *How that Christ was the Light of the World, and lighbeth every Man that cometh into the World; and that by this Light they might be gathered to God, &c.* And I stood up in my *Pew*, and I wondered at his *Doctrine*; for I had never heard such before. And then he went on, and opened the *Scriptures*, and said; *The Scriptures were the Prophets words, and Christ's and the Apostle's words, and what, as they spoke, they enjoyed and possessed, and had it from the Lord:* And said, *I then what had any to do with the Scriptures, but as they came to the Spirit, that gave them forth.* You will say, *Christ saith this, and the Apostles say this; but what canst thou say? Art thou a Child of Light, and hast walked in the Light, and what thou speakest, is it inwardly from God? &c.* This opened me so, that it cut me to the Heart; and then I saw clearly, we were all wrong. So I sat me down in my *Pew* again, and cried bitterly: And I cried in my *Spirit* to the *Lord*, *We are all Thieves, we are all Thieves; we have taken the*

*Scrip-*

Scriptures in Words, and know nothing of them in our selves. So that served me, that I cannot well tell, what he spake afterwards; but he went on in declaring against the *false Prophets*, and *Priests*, and *Deceivers of the People*. And there was one *John Savrey*, a *Justice of Peace*, and a *Professor*, that bid the Churchwarden, *Take him away*: And he laid his hands on him several times, and took them off again, and let him alone; and then after a while he gave over, and came to our House again that night. And he spoke in the *Family* amongst the *Servants*, and they were all generally *Convinced*; as *William Caton*, *Thomas Salthouse*, *Mary Askew*, *Anne Clayton* and several other *Servants*. And I was stricken into such a sadness, I knew not what to do; my *Husband* being from home. I saw, it was the *Truth*, and I could not deny it; and I did, as the *Apostle* saith, *I Received the Truth in the Love of it*: And it was opened to me so clear, that I had never a Tittle in my Heart against it; but I desired the *Lord*, that I might be kept in it, and then I desired no greater *Portion*.

And then he went on to *Dalton*, *Aldingham*, *Dendrum* and *Ram-syde-Chappels* and *Steeple-houses*, and places several up and down, and the *People* followed him mightily; and abundance were *Convinced*, and saw, that which he spoke, was *Truth*: But the *Priests* were all in a Rage. And about two Weeks after *James Naylor* and *Richard Farnsworth* followed him, and enquired him out, till they came to *Swarthmore*, and there stayed a while with me at our House, and did me much *Good*; for I was under great *Heaviness* and *Judgment*. But the *Power* of the *Lord* entred upon me, within about two Weeks, that he came; and about three Weeks-end my *Husband* came home: And many were in a mighty *Rage*. And a deal of the *Captains* and Great Ones of the Country went to meet my then *Husband*, as he was coming home, and informed him, *That a Great Disaster was befallen amongst his Family, and that they were Witches; and that they had taken us out of our Religion: and that he might either set them away, or all the Country would be undone*. But no *Weapons* formed against the *Lord*, shall prosper; as you may see hereafter.

So my *Husband* came home greatly offended: And any may think, what a Condition I was like to be in, that either I might displease my *Husband*, or offend *God*; for he was very much troubled with us all in the *House* and *Family*, they had so prepossest him against us. But *James Naylor* and *Richard Farnsworth* were both then at our *House*, and I desired them to come and speak to him; and so they did, very moderately and *wisely*: But he was at first displeased with them; but they told him, *They came in Love, and good Will to his House*. And after that he had heard them speak a while, he was better satisfied; and they offered, as if they would go away: but I desired them to stay, and not to go away yet; for *George Fox* will come this Evening. And I would have had my *Husband* to have heard them all, and satisfied himself farther about

And in the Year 1654. he went Southward to his own Country of Leicestershire, visiting Friends. And then Colonel Hacker sent him to Oliver Cromwell: and after his being kept Prisoner a while, he was brought before Oliver, and was Released. And then he stayed a while, visiting Friends in London, and the Meetings therein; and so passed Westward to Bristol, and visited Friends there: and after went into Cornwall, where they put him in Prison at Launceston, and one Edward Pyot with him; where he had a bad, long Imprisonment. And when he was Released, he passed into many parts in that County of Cornwall, and settled Meetings there. And then he Travelled thorow many Counties, visiting Friends and settling Meetings all along; and so came into the North, and to Swarthmore, and to Cumberland.

The fourth  
Imprison-  
ment.

And so for Scotland he passed in the Year 1657. and there went with him Robert Widders, James Lancaster, John Greve and others. And he Travelled thorow many places in that Nation, as Douglas, Heads, Hambleton, Glasgow, and to Edenborough, where they took him, and carried him before General Monk, and the Council, and Examined him, and asked him his Business into that Nation: who Answered; *He came to visit the Seed of God.* And after they had threatned him, and charged him to depart their Nation of Scotland, they let him go. And then he went to Linlithgow, and Sterling, and Johnstons and many places, visiting the People; and several were Convinced. And after he had stayed a pretty while, and settled some Meetings, he returned into Northumberland, and into the Bishoprick of Durham, visiting Friends and settling Meetings, as he went; and then returned back again to Swarthmore, and stayed amongst Friends a while, and so returned South again. And in 1658. Judge Fell died.

The sixth  
Imprison-  
ment.

And in 1660. he came out of the South into the North, and had a Great General Meeting about Balby in Yorkshire; and so came on visiting Friends in many places, till he came to Swarthmore again. And King Charles then being come in, the Justices sent out Warrants, and took him at Swarthmore, charging him in their Warrants, *That he drew away the King's Liege People, to the endangering the embruing the Nation in Blood;* and sent him Prisoner to Lancaster-Castle. And I having a Great Family, and he being taken in my House, I was moved of the Lord to go to the King at Whitehall; and took with me a Declaration, and an Information of our Principles: And a long time, and much ado I had, to get to him. But at last, when I got to him, I told him; *If he was Guilty of those things, I was Guilty, for he was taken in my House:* And I gave him the Paper of our Principles, and desired, *that he would set him at Liberty;* as he had promised, *That none should suffer for tender Consciences:* and we were of tender Conscience, and desired nothing, but the Liberty of our Consciences. And then with much ado, after he had been kept Prisoner near half a Year at Lancaster, we got a Habeas Corpus, and removed him to the King's Bench; where he was Released. And then would I gladly have come home to my great Family; but was bound in my Spirit, and could not have Freedom to get away for a whole Year.

Year. And the *King* had promised me several times, that we should have our *Liberty*: And then the *Monarchy-Men* rose; and then came the *Great and General Imprisonment of Friends* the Nation thorow: And so could I not have Freedom nor Liberty to come home, till we had got a *General Proclamation* for all our *Friends Liberty*; and then I had *Freedom and Peace* to come home.

And in 1663. he came *North* again, and to *Swarthmore*: And then they sent out *Warrants*, and took him again, and had him to *Holcrof* before the *Justices*, and tendered him the *Oath of Allegiance*; and sent him *Prisoner* to *Lancaster-Castle*. And about <sup>The se-</sup>a Month after, the *Justices* sent for me also out of my *House*, <sup>enth Imp-</sup>prisoned and tendered me the *Oath*; and sent me *Prisoner* to *Lancaster*. And the next *Affizes* they tendered the *Oath of Allegiance* and *Supremacy* to us again *both*, and *Premunire* me: But they had mis-sed the *Date*, and other things in his *Indictment*, and so it was quasht; but they tendered him the *Oath* again, and kept him *Prisoner* a Year and an half at *Lancaster-Castle*. And then they sent him to *Scarborough Castle* in *Yorksire*, where they kept him *Prisoner* close under the *Soldiers* much of a Year and an half; so that a *Friend* could scarcely have spoken to him: yet after that it pleased the *Lord*, that he was *Released*. But I continued in *Prison*, and a *Prisoner* four years at that time: And an *Order* was procured from the *Council*, whereby I was set at *Liberty*. And in that time I went down into *Cornwall* with my *Son* and *Daughter Lover*, and came back by *London* to the *Yearly Meeting*; and there I met with him again: And then he told me, *The time was drawing on towards our Marriage*; but he might first go into *Ireland*. And a little before this time was he *Prisoner* in his own Country at *Leicester* for a while; and then *Released*. And so in-<sup>The eighth</sup> to *Ireland* he went: and I went into *Kent* and *Sussex*; and came back to *London* again: And afterward I went to the *West*, towards *Bristol*, in 1669. and there I stay'd, till he came over from *Ireland*. And then it was *Eleven years* after my former *Husband's Decease*. And in *Ireland* he had had a great *Service* for the *Lord* and his *Eternal Truth*, amongst *Friends* and many People there, but escaped many *Dangers*, and *Times* of being taken *Prisoner*; they having laid in *Wait* afore-hand for him in many places. And then he being return'd, at *Bristol*, he declared his *Intentions of Marriage*: and there also was our *Marriage solemnized*. And then within *ten Days* after I came homewards; and my *Husband* stayed up and down in the *Countries* amongst *Friends*, visiting them.

And soon after I came home, there came another *Order* from the *Council* to cast me into *Prison* again; and the *Sheriff of Lancashire* sent his *Bailiff*, and pulled me out of my own *Home*, and had me *Prisoner* to *Lancaster-Castle* (upon the Old *Premunire*;) where I continued a whole Year: And most part of all that time was I *sick and weakly*; and also my *Husband* was *weak and sickly* at that time. And then after a while he *Recovered*, and went about to get me out of *Prison*; and a *Discharge* at last was got

The ninth  
Imprison-  
ment.

under the Great Seal : and so I was set at *Liberty*. And then I was to go up to *London* again, for my Husband was intending for *America* : And he was full two years away, before he came back again into *England* ; and then he arrived at *Bristol*, and then came to *London* : and he intended to have come to the middle of the Nation with me. But when we came into some parts of *Worcestershire*, they got there Information of him ; and one Justice Parker by his *Warrant* sent him and my Son *Lover* to *Worcester-Gaol*: and the Justices there tendered him the Oath, and *Premunire*d him, but *Released* my Son *Lover* ; who stayed with him most of the time he was *Prisoner* there.

And after some time he fell sick in a long, lingering *Sickness* ; and many times was very ill : so they writ to me from *London*, That if I would see him alive, I might go to him ; which accordingly I did. And after I had tarried *Seventeen Weeks* with him at *Worcester*, and no *Discharge* like to be obtained for him, I went up to *London*, and writ to the King an *Account* of his long *Imprisonment*, and how he was taken in his *Travel* homewards ; and how he was weak and sick, and not like to live, if they kept him long there. And I went with it to *Whitehall* my self ; and I met with the King, and gave him the *Paper*: And he said, I must go to the *Chancellour*, he could do nothing in it. Then I writ also to the *Lord Chancellour*, and went to his *House*, and gave him my *Paper*, and spoke to him, That the King had left it wholly to him ; and if he did not take pity, and Release him out of that *Prison*, I feared, he would end his days there. And the *Lord Chancellour Finch* was a very tender *Man*, and spoke to the *Judge* ; who gave out an *Habeas Corpus* presently. And when we got it, we sent it down to *Worcester* ; and they would not part with him at first, but said, he was *Premunire*d, and was not to go out on that manner. And then we were forced to go to *Judge North*, and to the *Attorney General*, and we got another *Order*, and sent down from them ; and with much ado, and great Labour and Industry of *William Mead*, and other *Friends*, we got him up to *London*, where he *Appeared* in *Westminster-Hall* at the King's-*Bench*, before *Judge Hales*, who was a very honest, tender *Man* ; and he knew, they had *Imprisoned* him but in *Envy*. So that, which they had against him, was *Read* ; and our *Counsel* pleaded, That he was taken up in his *Travel* and *Journey* : And there was but a little said, till he was *Quitted*. And this was the *Last Prison*, that he was in, being freed by the *Court of King's-Bench*.

And when he was at *Liberty*, he *Recovered* again : And then I was very desirous to go home with him, which we did. And this was the *first time*, that he came to *Swarthmore*, after we were *Marrid* ; and so he stayed here much of two years. And then went to *London* again to the *Yearly Meeting* ; and after a while went into *Holland*, and some parts of *Germany*, where he stayed a pretty while : and then Returned to *London* again at the next *Yearly Meeting*. And after he had stayed a while in and about *London*, he came into the *North* to *Swarthmore* again ; and stayed that

that time nigh *two years*: And then he grew *weakly*, being troubled with *Pains* and *Aches*, having had many *sore* and *long Travels*, *Beatings*, and *hard Imprisonments*. But after some time he rid to *Tork*: and so passed on thorow *Nottinghamshire* and several *Counties*, visiting *Friends*; till he came to *Lonaon* to the *Yearly-Meeting*, and stayed there, and there-aways, till he finished his *Course*, and laid down his *Head in Peace*.

And though the *Lord* had provided an outward *Habitation* for him, yet he was not willing to stay at it; because it was so remote and far from *London*, where his *Service* most lay. And my *Concern* for *God*, and his *holy*, *Eternal Truth* was then in the *North*, where *God* had placed and set me; and likewise for the *Ordering* and *Governing* of my *Children* and *Family*: so that we were very willing both of us, to live *a-part* some years upon *God's Account*, and his *Truth's Service*, and to deny our selves of that *Comfort*, which we might have had in being together, for the sake and *Service* of the *Lord*, and his *Truth*. And if any took Occasion, or Judged hard of us because of that, the *Lord* will *Judge* them; for we were *Innocent*. And for my own part, I was willing to make many *long Journies*, for taking away all *Occasion of evil Thoughts*: And though I lived *Two hundred Miles* from *London*, yet have I been *Nine times* there, upon the *Lord*, and his *Truth's Account*; and of all the times that I was at *Lonaon*, this *last time* was most *Comfortable*, that the *Lord* was pleased to give me *Strength* and *Ability*, to travel that *great Journey*, being *Seventy six years* of *Age*, to see my *Dear Husband*, who was better in his *Health* and *Strength*, than many times I had seen him before. I look upon that, that the *Lord's special Hand* was in it, that I should go then; for he lived but about *half a Year* after I left him: Which makes me admire the *Wisdom* and *Goodness* of *God* in *Ordering* my *Journey* at that time.

And now he hath finished his *Course*, and his *Testimony*, and is entered into his *Eternal Rest* and *Felicity*. I trust in the same *powerful God*, that his *holy Arm* and *Power* will carry me thorow, whatever he hath yet for me to do; and that he will be my *Strength* and *Support*, and the *Bearer up* of my *Head* unto the *End*, and in the *End*. For I know his *Faithfulness* and *Goodness*, and I have *Experience* of his *Love*; To whom be *Glory* and *Powerful Dominion* for ever: Amen.

M. F.

## The Testimony of some of the A U T H O R ' S Relations.

**N**either Days, nor Length of Time with us can wear out the Memory of our Dear and Honour'd Father George Fox, whom the Lord hath taken to himself. And though his Earthly House of this Tabernacle be dissolved, and Mortality put off; yet we believe, he has a Building with God Eternally in the Heavens, and is entred into Rest, as a Reward to those great Labours, hard Sufferings and sore Trials, he patiently endured for God and his Truth. Of which Truth he was made an Able Minister, and One, if not the First Promulgator of it in our Age: who though of no great Literature, nor seeming much Learned, as to the outward (being hid from the Wisdom of this World); yet he had the Tongue of the Learned, and could speak a Word in due Season to the Conditions and Capacities of most, especially to them, that were weary, and wanted Soul's Rest; being deep in the Divine Mysteries of the Kingdom of God. And the Word of Life and Salvation through him reached unto many Souls; whereby many were Convicted of their great Duty of inward Retiring to Wait upon God: and as they became diligent in the Performance of that Service, were also raised up to be Preachers of the same Everlasting Gospel of Peace and Glad Tidings to others; who are as Seals to his Ministry both in this and other Nations, and may possibly give a more full Account thereof. Howbeit we knowing his unwearied Diligence, not Sparing, but Spending himself in the Work and Service, whereunto he was Chosen and Called of God, could not but give this short Testimony of his Faithfulness therein; and likewise of his tender Love and Care towards us: who as a tender Father to Children (in which Capacity we stood, being so Related unto him) he never failed to give us his wholesome Counsel and Advice. And not only so, but as a Father in Christ, he took Care of the whole Family and Household of Faith, which the Lord had made him an Eminent Overseer of, and endued him with such an Excellent Spirit of Wisdom and Understanding, to propose and direct Helps and Advantages to the Well-ordering and Establishing of Affairs and Government in the Church, as now are found very serviceable thereunto; and have greatly disappointed and prevented the false, loose and libertine Spirit in some, who to their own Confusion have endeavoured (by separation and Division) to disturb the Church's Peace. And although many of them have at sundry times shot their poisonous Darts at him, publickly in Print, and privately other ways; yet he has been always preserved by the Heavenly Power of God, out of the Reach of their Envy, and all Perils and Difficulties, that attended on their Account: Who as a Fixed Star in the Firmament of God's Power, did constantly abide, and held his Integrity to the last, being of a sweet, savoury Life; and as to Conversation kept his

his Garments clean: And though outwardly dead, yet liveth, and his Memory is right precious unto us; as it is and will be to all, that abide in the Love of Truth, and have not declin'd the Way of it. For he was one of the Lord's Worthies, Valiant for the Truth upon Earth, not turning his Back in the Day of Battle; but his Bow still abiding in its Strength, he through many Hardships brought Gladness and Refreshment to Israel's Camp: being assisted by the Might of that Power, that always put the Armies of Aliens and Enemies to Flight. And now having finished his Course, is removed from us into a Glorious State of Immortality and Bliss; and is gathered unto the Lord, as a Shock of Corn in its full Season, and to that Habitation of Safety, where the Wicked cease from troubling, and the Weary be at Rest.

|                  |                 |
|------------------|-----------------|
| John Rous.       | Margaret Rous.  |
| William Meade.   | Sarah Meade.    |
| Thomas Lower.    | Mary Lower.     |
| William Ingram.  | Susanna Ingram. |
| Daniel Abraham.  | Rachel Abraham. |
| Abraham Morrice. | Isabel Morrice. |

## An Epistle by Way of Testimony, to Friends and Brethren of the Monthly and Quarterly Meetings in England, Wales, and elsewhere, concerning the Decease of our Faithful Brother GEORGE FOX.

From our Second-Days Morning Meeting in London,  
the 25th of the 11th Month, 1690.

Dear and truly beloved Friends, Brethren and Sisters in Christ Jesus, our Blessed Lord and Saviour, we sincerely and tenderly salute you all in his free and tender Love, wherewith he hath graciously visited us, and largely shed it abroad in our Hearts and Souls, to our own unspeakable Comfort and Consolation, and towards his whole Heritage, and Royal Offspring; blessed be his pure and powerful Name for Evermore. And our Souls do truly and fervently desire, and breathe unto the God of all our Mercies, that you all may be preserved, and kept truly faithful and diligent in his Work and Service, according to your Heavenly Calling and Endowments with his Light, Grace and Truth, unto the End of your Days; as being livingly engaged thereby, all your appointed Time to serve him, and to wait, till your Change come: That none may neglect that true Improvement of your Times and Talents, that God has afforded you here, for your Eternal Advantage hereafter, in that Inheritance and Life Immortal, that never fades away. And that

that the whole Flock and Heritage of Christ Jesus , which he has purchased and bought for himself with a *Price* incorruptible, may always be so preserved in his own pure *Love* and *Life*, as to grow, increase, and prosper in the same ; and thereby be kept in *Love*, *Unity* and *Peace* with one another, as becomes his true and faithful *Followers*, is that, which our very *Hearts* and *Souls* desire, being often truly comforted and enlarged in the living sense and feeling of the *Encrease* and *Abounding*s thereof, among faithful *Friends* and *Brethren*.

And Dear *Brethren* and *Sisters*, unto this our *Tender Salutation*, We are concerned in Brotherly *Love*, and true *Tender-heartedness*, to add and impart unto you some *Account* of the *Decease* of our Dear and *Elder Brother* in Christ, namely, his and his Church's true and faithful Servant and Minister, *George Fox*; whom it hath pleased the Lord to take unto himself, as he hath divers others of his faithful *Servants* and *Ministers* of late Time ; who have faithfully served out their Generation, and finished their *Testimony* and *Course* with Joy and Peace. Howbeit, O Dear *Brethren* and *Friends* ! that so many *Worthies* in *Israel*, and serviceable *Instruments* in the Lord's Hand, are of late taken away and removed from us, so soon one after another, appears a *Dispensation*, that deeply and sorrowfully affects us, and many more, whose *Hearts* are upright and tender toward God, and one to another in the *Truth*. The Consideration of the *Depth*, *Weight* and *Meaning* thereof, is very weighty upon our *Spirits*, though their precious *Life* and *Testimony* lives with us, as being of that same *Body*, united to one *Head*, even Christ Jesus ; in which we still, and hope, ever shall have secret *Comfort* and *Union* with them, whom the Lord has removed, and taken to himself out of their Earthly *Tabernacles* and *Houses*, into their Heavenly and Everlasting Mansions.

This our said Dear Brother, *George Fox*, was enabled by the Lord's Power, to *Preach* the *Truth* fully and effectually, in our Publick Meeting in *White-Hart-Court*, by *Grace Church-street, London*, on the *Eleventh Day* of this instant *11th Month, 1690* : After which he said, *I am glad I was here; now I am clear, I am fully clear*. Then he was the same Day taken with some *Illness* or *Indisposition* of *Body*, more than usual ; and continued weak in *Body* for two days after, at our Friend *Henry Goldney's* House in the same Court, close by the *Meeting-House*, in much Contentment and Peace, and very sensible to the last. In which time he mentioned divers *Friends*, and sent for some in particular; to whom he expresseth his *Mind*, for the spreading *Friends Books* and *Truth* in the *World*, and through the *Nations* thereof; as his Spirit in the Lord's *Love* and *Power* was universally set, and bent for *Truth* and *Righteousness*, and the making known the *Way* thereof to the *Nations* and *People* afar off: signifying also to some *Friends*, *That all is well; and the Seed of God reigns over all, and over Death it self*. *That though he was weak in Body, yet that the Power of God is over all, and the Seed reigns over all disorderly Spirits* : which were his wonted sensible Expressions, being in the living *Faith* and *Sense* thereof, which he kept to the End. And the *Thirteenth Instant*, between the *Ninth* and *Tenth Hour* in the *Night*, he quietly departed this *Life* in *Peace*; being *two days* after

after the Lord enabled him to Publish and Preach the Blessed Truth in the Meeting, as aforesaid. So that he clearly and evidently ended his days in his faithful Testimony, in perfect Love and Unity with his Brethren, and Peace and Good-will to all Men; being about Sixty and six Years of Age (as we understand) when he departed this Life.

And on the Sixteenth of this Instant, being the day appointed for his Funeral, a very great Concourse of Friends and People assembled at our Meeting-House in White-Hart-Court aforesaid, about the Mid-day, in order to attend his Body to our Burying-place near Banhill-Fields, to be Interred, as Friends last Office of Love and Respect, due on that Account. The Meeting was held about two Hours, with great and heavenly Solemnity, manifestly attended with the Lord's Blessed Power and Presence; and divers living Testimonies given from a lively Remembrance and Sense of this his Dear, Ancient Servant, his Blessed Ministry and Testimony of the breaking forth of this Gospel-day; his Innocent Life, long and great Travels, and Labours of Love in the Everlasting Gospel, for the turning and gathering many Thousands from Darkness to the Light of Christ Jesus, the Foundation of true Faith; also of his manifold Sufferings, Afflictions and Oppositions, which he met withal for his faithful Testimony, both from his open Adversaries and false Brethren; and his Preservations, Dominion, and Deliverances out of them all by the Power of God: To whom the Glory and Honour was and is ascribed, in raising up and preserving this his faithful Witness and Minister to the End of his Days; whose blessed Memorial will Everlastingly remain.

He loved Truth and Righteousness, and bore faithful Testimony against Deceit and Falshood, and the Mystery of Iniquity: and often, of late time especially, warned Friends against Covetousness, Earthly-mindedness, against getting into the Earth, and into a brittle Spirit; and the younger sort, against Looseness and Pride of Life, &c.

A few days before he died, he had a great Concern upon his Mind, concerning some, in whom the Lord's Power was working, to lead them into a Ministry and Testimony to his Truth; who through their too much entangling themselves in the things of this World, did make themselves unready to answet the Call and Leadings of the Power of God, and hurt the Gift, that was bestowed upon them, and did not take that regard to their service and Ministry, as they ought: And mentioned the Apostle's Exhortation to Timothy, To take heed to his Ministry, and to shew himself approved, &c. And exprest his Grief concerning such, as preferred their own Business before the Lord's Business, and sought the advancing worldly Concerns, before the Concerns of Truth: And concluded with a tender and fathetly Exhortation to all, to whom God had imparted of his Heavenly Treasure, that they would improve it faithfully; and be diligent in the Lord's Work, that the Earth might be sown with the Seed of the Kingdom, and God's Harvest might be minded by those, whom he had called and enabled to labour therein: and that such would commit the Care of their outward Concerns to the Lord, who would care for them, and give a Blessing to them. However, this is not mentioned to encourage any to run unsent, or without being called of God.

Many are living Witnesses, that the Lord raised him up by his Power;

*Power*, to proclaim his mighty *Day* to the *Nations*, and made him an Effectual *Instrument* in our *Day*, to turn many from *Darkness* to *Light*, and from *Satan's Power* to *God*; and freely to suffer and bear all *Reproaches*, and the manifold *Persecutions*, *Buffetings*, *Hatings*, *Stonings*, *Imprisonments*, and *Cruelties*, that were in the Beginning, and for some time inflicted on him and others, for the *Name* of *Christ Jesus*. He was in his *Testimony* as a *fixed Star* in the Firmament of God's *Power*, where all that be truly wise, and that turn many to Righteousness, shall shine as the brightness of the Firmament, and as the *Stars* for ever and ever. He knew and Preached the *Mystery of Christ Revealed*, the *Life* and *Substance*, and the *Power* of *Godliness*, above all *Shadows* and *Forms*: The Lord endued him with a hidden *Wisdom* and *Life*. He loved *Peace*, and earnestly laboured for universal *Love*, *Unity*, *Peace*, and good *Order* in the Churches of Christ: And wherever he met with the contrary, it was his great *Grief* and *Burthen*. He was greatly for the Encouragement of faithful *Labourers* in the *Lord's Work*; and it was a great *Offence* and *Grief* to him, to have their *Testimony* weakned, or *Labours* slighted through *Prejudice* in any professing *Truth*.

And inasimuch as the *Lord* suffered him not to be delivered up to the *Will* of his *Enemies* and *Persecutors*, who often heretofore breathed out *Cruelty* against him, and designed his *Destruction*; but in his *good Pleasure* so fairly and quietly took him away in his own time, when his *Testimony* was so blessedly *finished*, and his *Work* *accomplished*, This is all remarkable, and worthy of serious and due Observation, as being by a special and *Divine Providence* and *Wisdom* of God; to whom we ascribe the Glory of all, and not unto *Man* or *Creatures*. Though we must needs allow, and own that *good Report* and *due Esteem*, which faithful *Elders*, *Ministers* and *Servants* of God and *Christ* have by Faith obtained, to the Praise of that blessed *Power*, that upheld them in every Age in their day; many whereof are even of late taken away from the *Evil* to come, and are at *Rest* in the *Lord*, out of the Reach of all *Envy* and *Persecution*, where the Wicked cannot trouble them any more.

And we must patiently bear our *Parting* with them, and our *Loss* and *Sorrow* on that *Account*, with respect to their unspeakable *Gain*: Yet how can we avoid being deeply affected with *Suarez* of *Spirit*, and brokenness of Heart, under the sense and consideration of such *Loss* and Revolutions, which we have cause to believe are *Ominous* of *Calamities* to the wicked *World*, though of good to the Righteous? Did the *Death* of plain upright *Jacob*, namely *Israel*, (who was as a *Prince of God*) so deeply affect both his own *Children* and *Kindred*, as that they made a great and exceeding sore Lamentation for him; and even the *Egyptians* also, that they bewailed him *seventy days*? And the *Death* of *Moses* so deeply affect the *Children of Israel*, as that they did weep and mourn for him in the *Plain* of *Moab* *thirty Days*? And the *Death* of *Stephen*, that faithful *Martyr* of *Jesus*, so deeply affect certain Men fearing God, as that they made great Lamentation for him? And the Apostle *Paul*, when taking his leave of the *Elders* of the Church of *Ephesus*, and telling them, They should see his Face no more? If this did so deeply affect them, that they wept all abundantly, sorrowing

Gen. 50.

Deut. 34.

Acts 7.

Acts 20.

ing most of all for these Words, That they should see his face no more, (with many more of this kind;) How then can we otherwise chuse, but be deeply affected with Sorrow and Sadness of Heart (though not as those, which have no hope) when so many of our Ancient, Dear and Faithful Brethren (with whom we have had much sweet Society) are removed from us one after another? (We pray, God raise up and increase more such!) Yet must we all contentedly submit to the good Pleasure and Wisdom of the Lord our God in all these things; who taketh away, and none can hinder him, nor may any say unto him; What doest thou? Yet we have cause to bless the Lord, that he hath of late raised, and is raising up more to publish his Name in the Earth: And we that yet remain, have but a short Time to stay after them, that are gone; but we shall be gone to them also. The Lord God of Life keep us all Faithful in his holy Truth, Love, Unity and Life to the End. He hath a great Work still to bring forth in the Earth, and great things to bring to pass, in order to make way for Truth and Righteousness, to take place therein; and that his Seed may come forth, and be gathered, and the Power and Kingdom of our God and of his Christ, made known and exalted in the Earth, unto the Ends thereof.

Dear Friends and Brethren, Be faithful, till Death, that a Crown of Life you may obtain. All dwell in the Love of God in Christ Jesus, in Union and Peace in him: To whom we tenderly Commit you to keep and strengthen you, bless and preserve you to the End of your Days. In whose dear and tender Love we remain—

Your Dear Friends and Brethren,

|                 |                  |                    |
|-----------------|------------------|--------------------|
| Stephen Crisp.  | Nicholas Gates.  | Daniel Monro.      |
| Geo. Whitehead. | Francis Stamper. | John Heywood.      |
| Fra. Camfield.  | John Vaughton.   | George Bowles.     |
| James Park.     | Gilbert Latey.   | William Robinson.  |
| John Elson.     | Charles Marshal. | William Bingley.   |
| Peter Price.    | Rich. Needham.   | John Butcher.      |
| John Field.     | James Martin.    | Benjamin Antrobus. |
| John Edridge.   |                  |                    |

These Names are since added, at the desire of the Persons following:

Sam. Goodaker.

Amb. Rigg.

William Fallowfield.

#### P O S T S C R I P T.

Before his Death he writ a little Paper, desiring all Friends everywhere, that use to write to him about the Sufferings and Affairs of Friends in their several Countries, should henceforth write to their several Correspondents in London, to be Communicated to the Second-Days Meeting, to take Care, that they be answered.

Thomas Ellwood's Account of that Eminent  
and Honourable Servant of the Lord,  
George Fox.

This *Holy Man* was raised up by God in an *Extraordinary Manner*, for an *Extraordinary Work*, even to *Awaken the sleeping World*, by proclaiming the *Mighty Day of the Lord* to the *Nations*, and publishing again the *Everlasting Gospel* to the *Inhabitants of the Earth*, after the *long and dismal Night of Apostacy and Darknes*. For this *Work* the *Lord* began to prepare him by *many and various Trials and Exercises* from his very *Childhood*: And having fitted and furnished him for it, he called him into it very *Young*; and made him *Instrumental*, by the effectual Working of the *Holy Ghost*, through his *Ministry* to call many *Others* into the same *Work*, and to turn many *Thousands* from *Darkness* to the *Light of Christ*, and from the *Power of Satan* unto *God*. I knew him not, till the Year 1660: from that Time to the Time of his *Death* I knew him well, *Conversed* with him often, *Observed* him much, *Loved him dearly*, and *Honoured him truly*; and upon good *Experience* can say, He was indeed an *Heavenly-minded Man*, *zealous* for the *Name of the Lord*, and preferr'd the *Honour of God* before all things. He was *Valiant* for the *Truth*, *Bold* in *Affirming* it, *Patient* in *Suffering* for it, *Unwearied* in *Labouring* in it, *Steady* in his *Testimony* to it; *Immoveable* as a *Rock*. Deep he was in *Divine Knowledge*, Clear in opening *heavenly Mysteries*, Plain and Powerful in *Preaching*, Fervent in *Prayer*. He was richly endued with *heavenly Wisdom*, Quick in *Discerning*, Sound in *Judgment*, Able and ready in *Giving*, Discreet in *Keeping Counsel*: A Lover of *Righteousness*, an Encourager of *Virtue*, *Justice*, *Temperance*, *Meekness*, *Purity*, *Chastity*, *Modesty*, *Humility*, *Charity* and *Self-Denial* in all, both by Word and Example. Graceful he was in *Countenance*, Manly in *Personage*, Grave in *Gesture*, Courteous in *Conversation*, Weighty in *Communication*, Instructive in *Discourse*; Free from *Affectation* in *Speech or Carriage*. A severe Reprover of hard and obstinate Sinners; A mild and gentle Admonisher of such, as were tender, and sensible of their Failings: Not apt to resent personal Wrongs; Easie to forgive Injuries: But zealously Earnest, where the Honour of *God*, the Prosperity of *Truth*, the Peace of the *Church* were concerned. Very Tender, Compassionate and Pitiful he was to all, that were under any sort of *Affliction*; full of Brotherly *Love*, full of Fatherly *Care*: For indeed, the *Care* of the *Churches of Christ* was daily upon him, the *Prosperity* and *Peace* whereof he studiously sought. Beloved he was of *God*; Beloved of *God's People*: and (which was not the least part of his Honour) the *Common Butt* of all *Apostates Envy*; whose *Good* notwithstanding he earnestly sought. He lived to see the Desire of his Soul, *The Spreading of that Blessed Principle*

*Principle of Divine Light*, through many of the *European Nations*, and not a few of the *American Islands and Provinces*, and the Gathering many *Thousands* into an Establishment therein; which the Lord vouchsafed him the Honour to be the *First Effectual Publisher* of, in this *latter Age of the World*. And having fought a good *Fight*, finished his *Course*, and kept the *Faith*, his *righteous Soul* (freed from the Earthly Tabernacle; in which he had led an *Exemplary Life of Holiness*) was translated into those *Heavenly Mansions*, where Christ our *Lord* went to prepare a *Place* for *Him*; there to possess that *Glorious Crown of Righteousness*, which is laid up for, and shall be given by the *Lord the Righteous Judge*, to all them that love his *Appearance*. *Ages to come*, and *Peoples yet unborn* shall call him *Blessed*, and bleſs the *Lord* for raising of him up: And *Blessed* shall we also be, if we so walk, as we had him for an *Example*; for whom this *Testimony* lives in my *Heart*, He liv'd and died the *S E R V A N T* of the *L O R D*.

T.E.

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## Advertisement.

**F**orasmuch as many other Testimonies from divers Counties and Friends concerning George Fox, and his Great Service for the Truth are sent up to London, which cannot conveniently be printed with the Journal, lest they should swell it too Bigg; and many of them being of the same Import, Therefore they are reserved for further Consideration, to be disposed of, as a future Service may be seen in the Wisdom of God for them, when Way is made for his Epistles, or any of his other Works to be published.

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*The*

*The Appearance of the Lord's Everlasting  
Truth, and Breaking forth again in his  
Eternal Power in this our Day and Age  
in ENGLAND—*

WHerein the *Lord's* mighty *Power* and *Word* of *Life* hath been Richly and Freely preached, to the Gathering of many into *Reconciliation* with God by it; to the *Exaltation* and *Glory* of the great God, through the bringing forth of the *Heavenly* and *Spiritual Fruits*, from such as have been Gathered by his *Eternal Light*, *Power*, and *Spirit* unto himself. And by the *Sowing* to the *Spirit* in the hearts of People, *Life Eternal* hath been Reaped; That the *Flocks* have been Gathered, which have the *Milk* of the *Word* plenteously: That the *Riches* of the *Word* have flourished, and mightily abounded; and God's *Heavenly Plow* with his *Spiritual Men* hath gone on chearfully, to the OVERTURNING the *Fallow Ground* of the *Hearts*, that had not borne *Heavenly Fruit* to God. And God's *Heavenly Threshers* with his *Heavenly Flail*, have with Joy and Delight Threshed out the *Chaff*, and the *Corruptions*, that have been a-Top of God's *Seed* and *Wheat* in *Man* and *Woman*: And thus have they *Threshed* in *Hope*, and are made *Partakers* of their *Hope*; through which God's *Seed* is come into his *Garner*.

Oh! the Unutterable *Glory*, and the Unexpressible *Excellency* of the Everlasting, Glorious *Truth*, *Gospel* and *Word* of *Life*, that the Infinite, Invisible and Wise God, (who is over all) hath Revealed and Manifested! And how have the *Professors*, *Priests* and *Powers* risen up in *Opposition* against his *Children*, that are born of the *Immortal Seed* by the *Word* of God! And Oh! how great have the *Persecutions*, and *Reproaches*, and *Spoiling* of Goods been, that have been Executed upon them! But they that have *Touched* them, and *Touches* them, which are as *Dear* to God, as the *Apple* of his *Eye*, how hath the *Lord* Manifested himself to *stand* by them, in *OVERTHROWING Powers*, *Priests* and *States*? What *Changes* have there been since (1644) and 1650, and 1652! How have the *Gaols* been filled since then in this *Nation* with the *Heirs of Life*, God's *Chosen Ones*, who had no *Helper* in the *Earth*, but the *Lord* and his *Christ*! So that *Truth's* Faithful *Witnesses* were scarcely to be found, but in *Gaols* and *Prisons*, where the *Righteous* were Numbred among the *Transgressors*; who had neither *Staff* nor *Bag* from *Man*, but the *Staff*, the *Bread of Life*, and the *Bag* that holds the *Treasure*, that waxes not old. But the *Lord Jesus Christ*, that sent them forth, was their Exceeding great *Supporter* and *Upholder* by his *Eternal Power* and *Spirit*, both *then* and *now*.

G. F.

A Journal

A

# JOURNAL,

OR

# Historical Account

OF THE

# Life, Travels, Sufferings,

And CHRISTIAN

# EXPERIENCES, &c.

OF

# GEORGE FOX.

**T**HAT all may know the Dealings of the Lord with me, and the various *Exercises, Trials and Troubles*, through which he led me, in order to prepare and fit me for the *Work*, unto which he had appointed me ; and may thereby be drawn to admire and glorify his Infinite Wisdom and Goodness ; I think fit (before I proceed to set forth my *Publick Travels in the Service of Truth*) briefly to mention, how it was with me in my *Youth* ; and how the *Work of the Lord* was begun, and gradually carried on in me, even from my *Childhood*.

I was born in the Month called *July*, in the Year 1624. at *Drayton in the Clay*, in *Leicestershire*. My Father's Name was *Christopher Fox* : He was by Profession a *Weaver*, an honest Man ; and there was a Seed of God in him. The Neighbours called him *Righteous Christ*. My Mother was an upright Woman ; her Maiden-name was *Mary Lago*, of the Family of the *Lago's*, and of the Stock of the *Martyrs*.

Drayton  
in Leice-  
stershire,  
the Place  
of G. F's  
Birth.

In my very Young Years, I had a Gravity and stayednes of Mind and Spirit, not usual in Children; insomuch, that when I have seen Old Men carry themselves lightly and wantonly towards each other, I have had a Dislike thereof risen in my Heart, and have said within my self; If ever I come to be a Man, surely, I should not do so, nor be so wanton.

When I came to Eleven Years of Age, I knew Purity and Righteousness: For while I was a Child, I was taught how to walk to be kept pure. The Lord taught me to be faithful in all Things, and to act faithfully two ways; viz. Inwardly to God, and Outwardly to Man; and to keep to Yea and Nay in all Things. For the Lord shewed me, that though the People of the World have Mouths full of Deceit, and changeable Words, yet I was to keep to Yea and Nay in all Things; and that my Words should be few and savory, seasoned with Grace: And that I might not Eat and Drink to make my self Wanton, but for Health; using the Creatures in their Service, as Servants in their Places, to the Glory of him that hath created them: they being in their Covenant, and I being brought up into the Covenant, as sanctified by the Word, which was in the Beginning, by which all things are upheld; Wherein is Unity with the Creation.

But People, being Strangers to the Covenant of Life with God, they Eat and Drink to make themselves wanton with the Creatures, devouring them upon their own Lusts, and living in all Filthiness, loving foul ways, and devouring the Creation; and all this in the World, in the Pollution thereof Without God: And therefore I was to shun all such.

Afterwards, as I grew up, my Relations thought to have made me a Priest; but others perswaded to the Contrary. Whereupon I was put to a Man, that was a Shoo-maker by Trade, and that dealt in Wool and used Grazing, and sold Cattle; and a great deal went through my Hands. While I was with him, he was blest: But after I left him, he broke, and came to nothing. I never wronged Man or Woman in all that Time: For the Lord's Power was with me, and over me, to preserve me. While I was in that Service, I used in my Dealings the Word [Verily,] and it was a common Saying among People, that knew me, If George says verily, there is no altering him. When Boys and rude People would laugh at me, I let them alone, and went my Way: But People had generally a Love to me, for my Innocency and Honesty.

When I came towards Nineteen Years of Age, I being upon Business at a Fair, one of my Cousins, whose Name was Bradford, (being a Professor, and having another Professor with him) came to me, and asked me to drink part of a Jug of Beer with them; and I, being Thirsty, went in with them: For I loved any, that had a Sense of Good, or that did seek after the Lord. And when we had drunk a Glass a piece, they began to drink Healths, and called for more Drink; agreeing together, That he that would not drink, should pay all. I was grieved, that any, that made Profession of Religion, should offer to do so. They grieved me very much, having never had such a thing put to me before, by any sort of People. Wherefore

Wherfore I rose up to be gone; and putting my Hand into my Pocket, I took out a Groat, and laid it down upon the Table before them, and said, *If it be so, I'll leave you.* So I went away: And when I had done, what Busines I had to do, I returned home: But did not go to Bed that Night, nor could not Sleep; but sometimes walked up and down, and sometimes prayed, and cryed to the Lord, who said unto me; *Thou seest, how Young People go together into Vanity, and Old People into the Earth; and thou must forsake all, both Young and Old, and keep out of all, and be as a Stranger unto all.*

Then at the Command of God, on the Ninth Day of the Seventh Month, 1643. I left my Relations, and brake off all Familiarity or Fellowship with Young or Old. And I passed to Lutterworth, where I stay'd some Time: And from thence I went to Northampton, where also I made some stay: Then passed from thence to Newport-Pagnel in Buckinghamshire; where, after I had stay'd a while, I went unto Barnet, and came thither in the Fourth Month, called June, in the Year, 1644. And as I thus travelled through the Countries, Professors took notice of me, and sought to be acquainted with me; but I was afraid of them: For I was sensible, they did not Possess, what they Profess'd. Now during the time, that I was at Barnet, a strong Temptation to Despair came upon me: and then I saw, how Christ was Tempted; and mighty Troubles I was in. And sometimes I kept my self retired in my Chamber, and often walk'd solitary in the Chace there, to Wait upon the Lord.

And I wondered, why these Things should come to me, and I looked upon my self, and said, *Was I ever so before?* Then I thought, because I had forsaken my Relations, I had done amiss against them. So I was brought to call to Mind all my Time, that I had spent, and to consider, whether I had wrong'd any? But Temptations grew more and more, and I was tempted almost to Despair: And when Satan could not effect his Design upon me that way, then he laid Snares for me, and Baits to draw me to commit some Sin, whereby he might take advantage to bring me to Despair. I was about Twenty Years of Age, when these Exercises came upon me; and some Years I continued in that Condition, in great Troubles; and fain I would have put it from me. And I went to many a Priest to look for Comfort, but found no Comfort from them.

From Barnet I went to London, where I took a Lodging, and was under great Misery and Trouble there: For I looked upon the great Professors of the City of London, and I saw all was dark, and under the Chain of Darkness. And I had an Uncle there, one Pickering, a Baptist (and they were tender then: ) Yet I could not impart my Mind to him, nor join with them: For I saw all, Young and Old, where they were. Some tender People would have had me stayed, but I was fearful, and returned homewards in Leicestershire again, having a Regard upon my Mind unto my Parents and Relations, lest I should grieve them, who, I understood, were troubled at my Absence.

When I was come down into Leicestershire, my Relations would have had me Married: But I told them, I was but a Lad, and I must get Wisdom. Others would have had me into the Auxiliary Band,

1643.  
Lutter-  
worth.  
Northam-  
pton.  
Newport-  
pagnel in  
Bucks.  
Barnet.

1644.

London.

Leicestershire.

1644. among the *Soldiery*; but I refused: and I was grieved, that they proffered such Things to me, being a tender Youth. Then I went to Coventry, where I took a Chamber for a while at a Professor's House, till People began to be acquainted with me; for there were many tender People in that Town. And after some time, I went into my own Country again, and was there about a Year, in great Sorrows and Troubles, and walked many Nights by my self.

Leicester-shire.  
1645. Then the Priest of Drayton (the Town of my Birth) whose Name was *Nathaniel Stevens*, would come often to me, and I went often to him; and another Priest sometimes would come with him: And they would have given place to me, to hear me; and I would ask them Questions, and reason with them. And this Priest Stevens asked me a Question, viz. *Why Christ cryed out upon the Cross, My God, my God, why hast thou forsaken me?* And why he said, *If it be possible, let this Cup pass from me; yet not my Will, but thine be done?* And I told him; At that time, the *Sins* of all Mankind were upon him, and their *Iniquities* and *Transgressions*, with which he was wounded; which he was to bear, and to be an *Offering* for them, as he was *Man*, but died not, as he was *God*. And so, in that he died for all Men, and tasted Death for every Man, he was an *Offering* for the *Sins* of the whole World. (This I spake, being at that time in a measure sensible of *Christ's Sufferings*, and what he went through.) And the Priest said, *It was a very good, full Answer; and such an one, as he had not heard.* And at that time, he would applaud and speak highly of me to others: And what I said in Discourse to him on the *Wack-days*, that he would Preach of on the *First-days*; for which I did not like him. And this Priest afterwards became my great *Persecutor*.

Mansetter  
in War-  
wick-shire.  
Tam-  
worth.

After this, I went to another Ancient Priest at *Mansetter* in *Warwickshire*, and reasoned with him about the Ground of *Despair* and *Temptations*; but he was ignorant of my Condition: And he bid me *Take Tobacco*, and *Sing Psalms*. *Tobacco* was a thing I did not love; and *Psalms* I was not in an Estate to *Sing*: I could not *Sing*. Then he bid me come again, and he would tell me many Things. But when I came again, he was angry and pettish: For my former Words had displeased him. And he told my *Troubles*, and *Sorrows* and *Griefs* to his Servants, so that it was got among the *Milk-Lasses*; which grieved me, that I should open my Mind to such an one. I saw, they were all *Miserable Comforters*: And this brought my *Troubles* more upon me. Then I heard of a Priest living about *Tamworth*, who was accounted an *Experienced Man*; and I went Seven Miles to him: But I found him but like an *Empty, hollow Cask*. Then I heard of one called *Doctor Cradock* of *Coventry*; and I went to him, and I asked him the Ground of *Temptations* and *Despair*; and how *Troubles* came to be wrought in *Man*? He asked me, *Who was Christ's Father and Mother?* I told him, *Mary* was his Mother, and that he was supposed to be the *Son of Joseph*; but he was the *Son of God*. Now as we were walking together in his *Garden*, the *Ally* being narrow, I chanced, in turning, to set my *Foot* on the side of a *Bed*; at which the *Man* was in such a Rage, as if his *House* had been on *Fire*. And thus all our Discourse was lost, and I went away in *Sorrow*,

Sorrow, worse than I was, when I came. I thought them *Miserable* 1645. vn  
*Comforters*: And I saw, they were all as Nothing to me ; for they could not reach my Condition. After this I went to another, one *Macham*, a *Priest* in high Account : And he would needs give me some *Physick*, and I was to have been let *Blood*: But they could not get one drop of *Blood* from me, either in *Arms* or *Head* (though they endeavoured it) my Body being, as it were, dried up with *Sorrows*, *Grief* and *Troubles*, which were so great upon me, that I could have wished, I had never been born to see *Vanity* and *Wickedness* ; or that I had been born *Blind*, that I might never have seen *Wickedness* nor *Vanity* ; and *Deaf*, that I might never have heard *vain* and *wicked Words*, or the Lord's Name blasphemed. And when the time, called *Christmas*, came, while others were Feasting and Sporting themselves, I would have gone, and looked out poor *Widows* from House to House, and have given them some Money. And when I was invited to *Marriages* (as I sometimes was) I would go to none at all ; but the *next* day or soon after I would go, and visit them : And if they were *Poor*, I gave them some Money ; for I had, where-with both to keep my self from being Chargeable to others, and to administer something to the *Necessaries* of Others.

About the beginning of the Year, 1646. as I was going to Coven- 1646.  
try, and entring towards the Gate, a Consideration arose in me, how it was said, That *All Christians* are *Believers*, both *Protestants* and *Papists*. And the *Lord* opened to me, that if all were *Believers*, then they were all born of God, and passed from Death to Life ; and that none were true *Believers*, but such : And though Others said, they were *Believers*, yet they were not. At another time, as I was walking in a Field on a First-day Morning, the *Lord* opened unto me, 'That being bred at Oxford or Cambridge, was not enough to fit and qualifie Men to be Ministers of Christ : And I stranged at it, because it was the common Belief of People. But I saw it clearly, as the *Lord* opened it to me, and was satisfied ; and admired the Goodnes of the *Lord*, who had opened this thing unto me that Morning : Which struck at *Priest Stevens* his *Ministry*, namely, that To be bred at Oxford or Cambridge, was not enough to make a Man fit to be a Minister of Christ. So that which opened in me, I saw, struck at the *Priest's Ministry*. But my *Relations* were much troubled at me, that I would not go with them to hear the *Priest* : For I would get into the Orchard, or the Fields, with my *Bible*, by my self. And I told them, did not the *Apostle* say to *Believers*, That they needed no Man to teach them, but as the *Anointing* teacheth them ? And though they knew, this was *Scripture*, and that it was true ; yet they would be grieved, because I could not be subject in this Matter, to go to hear the *Priest* with them : For I saw, that a true *Believer* was another thing, than they looked upon it to be. And I saw, that being bred at Oxford or Cambridge, did not qualifie or fit a Man to be a Minister of Christ ; and what then should I follow such for ? So neither them, nor any of the *Dissenting People*, could I join with ; but was as a Stranger to all, relying wholly upon the Lord Jesus Christ.

1646. At another time it was opened in me, "That God, who made the World, did not dwell in Temples made with Hands. This, at the first, seemed a strange Word, because both Priests and People use to call their Temples or Churches, dreadful Places, and Holy Ground, and the Temples of God. But the Lord shewed me, so that I did see clearly, that he did not dwell in these Temples, which Men had commanded and set up; but in People's Hearts. For both Stephen and the Apostle Paul bore Testimony, That he did not dwell in Temples made with Hands; not even in that, which he had once commanded to be built; since he put an End to it: But that his People were his Temple; and he dwelt in them. This opened in me, as I walked in the Fields to my Relations House. And when I came there, they told me, That Nath Stevens, the Priest, had been there, and told them, He was afraid of me, for going after New Lights. And I smiled in my self, knowing, what the Lord had opened in me concerning him and his Brethren: But I told not my Relations; who though they saw beyond the Priests, yet they went to hear them, and were grieved, because I would not go also. But I brought them Scriptures, and told them, There was an Anointing within Man, to teach him; and that the Lord would teach his People himself. And I had great Openings concerning the Things written in the Revelations; and when I spake of them, the Priests and Professors would say, That was a sealed up Book; and would have kept me out of it. But I told them, Christ could open the Seals; and that they were the nearest things to us: For the Epistles were written to the Saints, that lived in former Ages; but the Revelations were written of things to come.

After this I met with a sort of People, that held, Women have no Souls; (adding in a light manner) no more than a Goose. But I reproved them, and told them, that was not right: For Mary said, My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour.

And removing again to another Place, I came among a People, that relied much on Dreams. And I told them; Except they could distinguish between Dream and Dream, they would mash or confound altogether: For there were Three sorts of Dreams; for Multitude of Business sometimes caused Dreams: And there were Whisperings of Satan in Man in the Night-Season; and there were Speakings of God to Man in Dreams. But these People came out of these Things, and at last became Friends.

Now though I had great Openings, yet great Trouble and Temptation came many Times upon me; so that when it was Day, I wished for Night, and when it was Night, I wished for Day. And by reason of the Openings I had in my Troubles, I could say as David said, Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge. And when I had Openings, they answered one another, and answered the Scriptures: For I had great Openings of the Scriptures. And when I was in Troubles, one Trouble also answered to another.

1647. About the beginning of the Year 1647. I was moved of the Lord to go into *Darbyshire*, where I met with some *Friendly People*, and had many Discourses with them. Then passing further, into the Peak-

Peak-Country, I met with more friendly People, and with some in empty, high Notions. And travelling on through some Parts of Leicestershire, and into Nottinghamshire, there I met with a tender People, and a very Tender Woman, whose Name was Elizabeth Hutton; and with these I had some Meetings and Discourses. But my Troubles continued, and I was often under great Temptations; and I fasted much, and walked abroad in solitary Places many Days, and often took my Bible, and went and sate in hollow Trees, and lonesome Places, till Night came on; and frequently, in the Night, walked mournfully about by my self: For I was a Man of Sorrows in the Times of the first Workings of the Lord in me.

1647.  
Peak •  
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hire.  
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hamshire.

Now, during all this Time I was never joined in *Profession* of Religion with any, but gave up my self to the Lord; having forsaken all evil Company, and taken leave of Father and Mother, and all other Relations, and travelled up and down as a Stranger in the Earth, which Way the Lord inclined my Heart; taking a Chamber to my self in Town, where I came, and tarrying sometimes a Month, sometimes more, sometimes less in a Place: For I durst not stay long in any Place, being afraid both of Professor and Profane, lest, being a tender Young-Man, I should be hurt by conversing much with either. For which Reason I kept my self much as a Stranger, seeking heavenly Wisdom, and getting Knowledge from the Lord; and was brought off from outward Things, to rely wholly on the Lord alone. And though my Exercises and Troubles were very great, yet were they not so continual, but that I had some Intermissions; and was sometimes brought into such an *Heavenly Joy*, that I thought, I had been in Abraham's Bosom. As I cannot declare the *Misery* I was in, it was so great and heavy upon me; so neither can I set forth the *Mercies* of God unto me in all my *Misery*. Oh! the everlasting Love of God to my Soul, when I was in great *Distress*! when my "Troubles and Torments were great, then was his Love exceeding great. "Thou, Lord, makest a fruitful Field a barren Wilderness, and a barren Wilderness a fruitful Field! thou bringest down and settest up! "Thou killest and makest alive! all Honour and Glory be to thee, O Lord of Glory! The Knowledge of thee in the Spirit is Life: But that Knowledge which is fleshly, works Death. And while there is this Knowledge in the Flesh, Deceit and Self will conform to any thing, and will say Yes, yes, to that it doth not know. The Knowledge which the World hath, of what the Prophets and Apostles spake, is a fleshly Knowledge; and the Apostates from the Life, in which the Prophets and Apostles were, have gotten their Words, the *Holy Scriptures*, in a Form, but not in their Life, nor Spirit, that gave them forth. And so they all lie in Confusion, and are making Provision for the Flesh, to fulfil the Lusts thereof; but not to fulfil the Law and Command of Christ in his Power and Spirit: For that, they say, they cannot do; but to fulfil the Lusts of the Flesh, that they can do with Delight.

1647. Now after I had received that Opening from the Lord, that To be bred at Oxford or Cambridge, was not sufficient to fit a Man to be a Minister of Christ, I regarded the Priests less, and looked more after the Dissenting People. And among them I saw, there was some Tertiaries : And many of them came afterwards to be Convinced ; for they had some Openings. But as I had forsaken all the Priests, so I left the Separate Preachers also, and those called the Most-Experienced People : For I saw, there was none among them all, that could speak to my Condition. And when all my hopes in them, and in all Men was gone, so that I had nothing outwardly to help me, nor could tell what to do ; Then, O ! then I heard a Voice, which said, "There is one, even Christ Jesus, that can speak to thy Condition :" And when I heard it, my Heart did leap for Joy. Then the Lord did let me see, why there was none upon the Earth, that could speak to my Condition ? namely, that I might give him all the Glory. For all are concluded under Sin, and shut up in Unbelief, as I had been ; that Jesus Christ might have the Pre-eminance ; who enlightens, and gives Grace, and Faith and Power. Thus when God doth work, who shall let it ? And this I knew experimentally. My Desires after the Lord grew stronger, and Zeal in the pure knowledge of God, and of Christ alone, without the help of any Man, Book or Writing. For though I read the Scriptures, that spake of Christ, and of God ; yet I knew him not, but by Revelation, as he, who hath the Key, did open, and as the Father of Life drew me to his Son by his Spirit. And then the Lord did gently lead me along, and did let me see his Love, which was Endless and Eternal, and surpasseth all the Knowledge, that Men have in the natural State, or can get by History, or Books. And that Love did let me see myself, as I was without him ; and I was afraid of all Company : For I saw them perfectly, where they were, through the Love of God, which let me see myself. And I had not Fellowship with any People, Priests nor Professors, nor any sort of separated People ; but with Christ, who hath the Key, and opened the Door of Light and Life unto me. And I was afraid of all Carnal Talk and Talkers ; for I could see nothing but Corruptions, and the Life lay under the Burden of Corruptions. And when I myself was in the Deep, under all shut up, I could not believe, that I should ever Overcome ; my Troubles, my Sorrows and my Temptations were so great, that I thought many times, I should have despaired, I was so tempted. But when Christ opened to me, how he was tempted by the same Devil, and had Overcome him, and bruised his Head ; and that through him and his Power, Light, Grace and Spirit, I should Overcome also ; I had Confidence in him. So he it was, that opened to me, when I was shut up, and had not hope, nor Faith. Christ it was (who had enlightened me) that gave me his Light to believe in, and gave me Hope, which is himself, Revealed himself in me, and gave me his Spirit, and gave me his Grace, which I found sufficient in the Deeps and in Weakness. Thus in the deepest Miseries, and in the greatest Sorrows and Temptations, that many times beset me, the Lord in his Mercy did keep me. And I found, that there were Two Thirsts in me ; the one after the Creatures, to have gotten Help and Strength

1647.

Strength there ; and the other after the *Lord*, the *Creator*, and his *Son Jesus Christ*. And I saw, all the World could do me no good. It I had had a *King's Diet, Palace and Attendance*, all would have been as nothing : For nothing gave me Comfort, but the Lord by his Power. And I saw *Professors, Priests and People* were whole and at ease in that Condition, which was my *Misery*; and they loved that, which I would have been rid of. But the Lord did stay my Desires upon himself, from whom my help came, and my care was cast upon him alone. Therefore all *Wait* patiently upon the *Lord*, whatsoever Condition you be in ; wait in the *Grace and Truth*, that comes by *Jesus* : For if ye so do, there is a Promise to you, and the Lord God will fulfil it in you. And *Blessed are all they indeed, that do indeed hunger and thirst after Righteousness* ; they shall be satisfied with it : I have found it so, praised be the *Lord*, who filleth with it, and satisfieth the desires of the hungry Soul. O let the House of the Spiritual *Israel* say, *His Mercy endureth for ever !* It is the great Love of God, to make a *Wilderness* of that, which is pleasant to the outward Eye and fleshly Mind ; and to make a *fruitful Field* of a barren *Wilderness* : This is the great Work of God. But while People's Minds do run in the Earthly, after the Creatures, and changeable Things, and changeable Ways and Religions, and changeable, uncertain Teachers, their Minds are in Bondage, and they are brittle and changeable, and tossed up and down with windy Doctrines and Thoughts, and Notions and Things ; their Minds being from the unchangeable *Truth* in the inward Parts, the *Light* of *Jesus Christ*, which would keep their Minds to the Unchangeable, who is the Way to the Father ; who in all my *Troubles* did preserve me by his *Spirit and Power*, praised be his Holy Name for ever !

Again I heard a *Voice*, which did say, " *Thou Serpent ! Thou dost seek to destroy the Life ; but canst not : For the Sword, which keepeth the Tree of Life, shall destroy thee.* So *Christ*, the *Word of God*, that bruised the *Head* of the *Serpent*, the Destroyer, preserved me ; my inward Mind being joined to his good Seed, that bruised the *Head* of this *Serpent*, the Destroyer. And this inward *Life* did spring up in me, to answer all the Opposing *Professors and Priests*, and did bring in *Scriptures* to my Memory to refute them with.

At another time I saw the great *Love of God* ; and I was filled with admiration at the *Infiniteness* of it. And then I saw, what was *Cast out* from God ; and what *Entered* into God's Kingdom : And how by *Jesus*, the *Opener* of the *Door* by his *Heavenly Key*, the *Entrance* was given. And I saw *Death*, how it had passed upon all Men, and oppressed the *Seed of God in Man*, and in me : And how I in the *Seed* came forth ; and what the *Promise* was to. Yet it was so with me, that there seemed to be *Two Pleading* in me ; and *Questionings* arose in my Mind about *Gifts and Prophecies* : and I was tempted again, to *Despair*, as if I had sinned against the *Holy Ghost*. And I was in great Perplexity and Trouble for many Days ; Yet I gave up my self to the *Lord* still. And one day, when I had been walking solitarily abroad, and was come home, I was taken up in the *Love of God*, so that I could not but admire the greatness of his *Love* : And while I

1647. was in that Condition, it was opened unto me by the Eternal Light and Power, and I therein clearly saw, " That all was done, and to be done in and by Christ ; and how he conquers and destroys this Tempter, the Devil, and all his Works, and is a top of him ; And that all these Troubles were good for me, and Temptations for the Trial of my Faith, which Christ had given me. And the Lord opened me, that I saw through all these Troubles and Temptations : My living Faith was raised, that I saw, All was done by Christ, the Life, and my Belief was in him. And when at any time my Condition was veiled, my secret Belief was stayed firm, and Hope underneath held me, as an Anchor in the bottom of the Sea, and Anchored my Immortal Soul to its Bishop, causing it to swim above the Sea, the World, where all the raging Waves, foul Weather, Tempests and Temptations are. But oh ! then did I see my Troubles, Trials and Temptations more than ever I had done. As the Light appeared, all appeared, that is out of the Light, Darkness, Death, Temptations, the Unrighteous, the Ungodly ; all was manifest and seen in the Light : Then, after this, there did a pure Fire appear in me : Then I saw, how he sate as a Refiner's Fire, and as the Fuller's Sope. And then the Spiritual Discerning came into me, by which I did discern my own Thoughts, Groans and Sighs ; and what it was, that did veil me, and what it was, that did open me. And that which could not abide in the Patience, nor endure the Fire, in the Light I found to be the Groans of the Flesh (that could not give up to the Will of God) which had veiled me ; and that could not be patient in all Trials, Troubles, and Anguishes and Perplexities, and could not give up Self to die by the Cross, the Power of God, that the Living and Quickened might follow him, and that that, which would cloud and veil from the Presence of Christ, that which the Sword of the Spirit cuts down, and which must die, might not be kept alive. And I discern'd the Groans of the Spirit, which did open me, and made Intercession to God : In which Spirit is the true Waiting upon God, for the Redemption of the Body, and of the whole Creation. And by this true Spirit, in which the true Sighing is, I saw over the false Sighings and Groanings. And by this Invisible Spirit I discerned all the false Hearing, and the false Seeing, and the false Smelling, which was a top, above the Spirit, quenching and grieving it ; and that all they, that were there, were in Confusion and Deceit, where the false Asking and Praying is, in Deceit and a top, in that Nature and Tongue, that takes Gods holy Name in vain, and wallows in the Egyptian Sea, and asketh, but hath not ; for they hate his Light, and resist the Holy Ghost, and turn the Grace into Wantonness, and rebel against the Spirit, and are erred from the Faith they should ask in, and from the Spirit they should pray by : He that knoweth these things in the true Spirit, can witness them. The divine Light of Christ manifesteth all things, and the spiritual Fire tryeth all things, and severeth all things. Several things did I then see, as the Lord opened them to me : For he shewed me that, which can live in his holy Refining Fire, and that can live to God under his Law. And he made me sensible, how the Law and the Prophets were until John ; and how the least in the Everlasting Kingdom of God, is greater than

John.

*John.* The pure and perfect *Law* of God is over the *Flesh*, to keep it, and its *Works*, which are not perfect, under, by the perfect *Law*: And the *Law* of God, that is perfect, answers the perfect Principle of God in every one: And this *Law* the *Jews*, and the *Prophets*, and *John* were to perform and do. None knows the *Giver* of this *Law*, but by the *Spirit* of God; neither can any truly read it, or hear its Voice, but by the *Spirit* of God: He that can receive it, let him. *John*, who was the greatest Prophet, that was born of a Woman, did bear Witness to the *Light*, which Christ, the Great heavenly Prophet, hath *Enlightened every Man, that cometh into the World*, withoutal, that they might believe in it, and become the Children of *Light*, and so have the Light of Life; and not come into Condemnation. For the true *Belief* stands in the *Light*, that condemns all Evil, and the *Devil*, who is the Prince of Darknes, who would draw out of the *Light* into Condemnation. And they that walk in this *Light*, come to the *Mountain* of the House of God, established above all Mountains, and to *God's Teaching*, who will teach them his ways. These things were opened to me in the *Light*.

And I saw the *Mountains* burning up, and the *Rubbish*; and the rough and crooked Ways and Places made smooth and plain, that the *Lord* might come into his *Tabernacle*. These things are to be found in Man's Heart: But to speak of these things being *within*, seemed strange to the rough and crooked, and mountainous Ones. Yet the Lord saith, O *Earth*, hear the *Word* of the *Lord*! The *Law* of the *Spirit* crosseth the fleshly Mind, *Spirit* and *Will*, which lives in Disobedience, and doth not keep within the *Law* of the *Spirit*. And I saw, this *Law* was the pure *Love* of God, which was upon me, and which I must go through; though I was troubled, while I was under it: For I could not be dead to the *Law*, but through the *Law*, which did judge and condemn that, which is to be condemned. I saw, many talked of the *Law*, who had never known the *Law* to be their *School-master*: And many talked of the *Gospel* of Christ, who had never known *Life* and Immortality brought to *Light* in them by it. You that have been under that *School-master*, and the Condemnation of it, know these things (for tho' the *Lord* in that day opened these things unto me in secret, they have since been published, by his Eternal *Spirit*, as on the House top.) And as you are brought into the *Law*, and through the *Law* to be dead to it, and witness the *Righteousness* of the *Law* fulfilled in you; ye will afterwards come to know, what it is, to be brought into the *Faith*, and through *Faith* from under the *Law*. And abiding in the *Faith*, which Christ is the Author of, ye will have Peace and Access to God. But if ye look out from the *Faith*, and from that which would keep you in the *Victory*, and look after fleshly Things or Words, ye will be brought into Bondage to the *Flesh* again; and to the *Law*, which takes hold upon the *Flesh* and *Sin*, and worketh *Wrath*, and the *Works* of the *Flesh* will appear again. The *Law* of God takes hold upon the *Law* of *Sin* and *Death*: But the *Law* of *Faith*, or the *Law* of the *Spirit* of *Life*, which is the *Love* of God, and which comes by Jesus (who is the end of the *Law* for Righteousness-sake) this makes free from the *Law* of *Sin* and *Death*. This *Law* of *Life* fleshly-minded

1647. minded Men do not know ; yet they will tempt you, to draw you from the *Spirit* into the *Flesh*, and so into Bondage. Therefore ye, who know the Love of God, and the *Law* of his *Spirit*, and the freedom that is in Jesus Christ, stand fast in him, in that divine *Faith*, which he is the Author of in you ; and be not entangled with the Yoke of Bondage. For the *Ministry* of Christ Jesus, and his Teaching, bringeth into Liberty and Freedom : But the *Ministry* that is of *Man*, and by *Man*, and which stands in the Will of *Man*, bringeth into Bondage, and under the shadow of Death and Darkness. And therefore none can be a *Minister* of Christ Jesus, but in the Eternal *Spirit*, which was before the *Scriptures* were given forth : For if they have not his *Spirit*, they are none of his. Though they may have his *Light* to condemn them, that hate it ; yet they can never bring any into Unity and Fellowship in the *Spirit*, except they be in it. For the *Seed* of God is a burdensome Stone to the selfish, fleshly, earthly Will, which reigns in its own Knowledge and Understanding, that must perish, and in its *Wisdom*, that is *Devilish*. And the *Spirit* of God is grieved, and vexed, and quenched with that which brings into the fleshly Bondage ; and that which wars against the *Spirit* of God, must be mortified by it : For the *Flesh* lusteth against the *Spirit*, and the *Spirit* against the *Flesh* ; and these are contrary the one to the other. The *Flesh* would have its Liberty ; and the *Spirit* would have its Liberty : But the *Spirit* is to have its Liberty ; and not the *Flesh*. If therefore ye quench the *Spirit*, and join to the *Flesh*, and be Servants of it, then ye are judged and tormented by the *Spirit* : But if ye join to the *Spirit*, and serve God in it, ye have Liberty, and Victory over the *Flesh*, and its Works. Therefore keep in the daily *Cross*, the *Power* of God, by which ye may witness all that to be Crucified, which is contrary to the *Will* of God, and which shall not come into his Kingdom. These things are here mentioned and opened for Information, Exhortation and Comfort to others, as the Lord Opened them unto me in that day. And in that day I wondred, that the *Children of Israel* should murmur for *Water* and *Victuals* ; for I could have fainted long without murmuring, or minding *Victuals*. But I was judged sometimes, that I was not contented to be sometimes without the *Water* and *Bread* of *Life*, that I might learn to know, how to *Want*, and how to *Abound*.

*Lancashire.* And I heard of a *Woman* in *Lancashire*, that had *Fasted Two and twenty Days* : And I traveled to see her ; but when I came to her, I saw, that she was under a *Temptation*. And when I had spoken to her what I had from the Lord, I left her ; her Father being one high in *Profession*. And passing on, I went among the *Professors* at *Duckenfield* and *Manchester*, where I stay'd a while, and declared *Truth* among them : And there were some *Convinced*, who received the *Lord's Teaching*, by which they were confirmed, and stood in the *Truth*. But the *Professors* were in a Rage, all pleading for *Sin* and *Imperfection* ; and could not endure to hear talk of *Perfection*, and of an holy and *saintless Life*. But the *Lord's Power* was over all ; though they were chained under *Darkness* and *Sin*, which they pleaded for, and quenched the tender Thing in them.

*Duckenfield.  
Manchester.*

About

About this time there was a great Meeting of the *Baptists*, at 1647.  
Broughton  
in Leic-  
ster-shire. *Broughton* in *Leicester-shire*, with some that had separated from them; and People of other *Notions* went thither: And I went thither also. Not many of the *Baptists* came; but abundance of other People were there. And the *Lord* opened my Mouth, and his Everlasting *Truth* was declared amongst them; and the *Power* of the *Lord* was over them all. For in that day the *Lord's Power* began to spring, and I had great *Openings* in the *Scriptures*, and several were *Convinced* in those Parts, and were turned from *Darkness* to *Light*, and from the Power of *Satan* unto *God*; and his *Power* they did receive, and by it many were raised up to praise *God*. And when I reasoned with *Professors* and other People, some were *Convinced*, and did stand. Yet I was under great *Temptations* sometimes, and my inward Sufferings were heavy; but I could find none to open my *Condition* to, but the *Lord* alone, unto whom I cryed Night and Day. And I went back into *Nottingham-shire*, and there the *Lord* shewed me, that the *Natures* of those things, which were *hurtful without*, were *within* in the Hearts and Minds of Wicked Men. The *Natures* of *Dogs*, *Swine*, *Vipers*, of *Sodom* and *Egypt*, *Pharaoh*, *Cain*, *Ishmael*, *Esau*, &c. the *Natures* of these I saw *within*, though People had been looking *without*. And I cryed to the *Lord*, saying, *Why should I be thus, seeing I was never addicted to commit those Evils?* And the *Lord* answered, *That it was needful, I should have a sense of all Conditions; how else should I speak to all Conditions?* And in this I saw the Infinite *Love* of *God*. I saw also, that there was an *Ocean* of *Darkness* and *Death*; but an infinite *Ocean* of *Light* and *Love*, which flowed over the *Ocean* of *Darkness*: And in that also I saw the Infinite *Love* of *God*; and I had great *Openings*. And as I was walking by the *Steeple-house* side, in the Town of *Mansfield*, the *Lord* said unto me, *That which People do trample upon, must be thy Food.* Mansfield: And as the *Lord* spake, he opened it to me, how that People and *Professors* did trample upon the *Life*, even the *Life* of *Christ* was trampled upon; and they fed upon *Words*, and fed one another with *Words*; but trampled upon the *Life*: And trampled under Foot the *Blood* of the *Son* of *God* (which *Blood* was my *Life*;) and they lived in their airy *Notions*, talking of him. It seemed strange to me at the first, that I should feed on that, which the high *Professors* trampled upon; but the *Lord* opened it clearly to me by his Eternal Spirit and Power.

Then came People from far and near to see me: And I was fearful of being drawn out by them; yet I was made to speak, and open things to them. "There was one *Brown*, who had great *Prophecies* and *Sights* upon his Death-bed of me. And he spake openly, of what I should be made Instrumental by the *Lord* to bring forth. And of others he spake, that they should come to nothing: "Which was fulfilled on some, that then were something in shew. And when this Man was buried, a great *Work* of the *Lord* fell upon me, to the admiration of many, who thought I had been *Dead*: And many came to see me for about *fourteen Days* time; for I was very much altered in Countenance and Person, as if my Body had been New-moulded or changed. And while I was in that *Condition*, I had

1647. I had a sense and discerning given me by the Lord, through which I saw plainly, that when many People talked of God and of Christ, &c. <sup>Nottin-</sup>  
<sup>ghamshire.</sup> the Serpent spake in them: But this was hard to be born. Yet the Work of the Lord went on in some, and my Sorrows and Troubles began to wear off, and Tears of Joy dropped from me, so that I could have wept Night and Day with Tears of Joy to the Lord, in Humility and Brokenness of Heart. And I saw into that, which was without End, and things which cannot be uttered, and of the Greatness and Infiniteness of the Love of God, which cannot be express by Words. For I had been brought through the very Ocean of Darkness and Death, and through the Power, and over the Power of Satan, by the Eternal, Glorious Power of Christ; even through that Darkness was I brought, which covered-over all the Word, and which chained down all, and shut up all in the Death. And the same Eternal Power of God, which brought me through these Things, was that, which afterwards shook the Nations, Priests, Professors and People. Then could I say, I had been in Spiritual Babylon, Sodom, Egypt and the Grave; but by the Eternal Power of God I was come out of it, and was brought over it, and the Power of it, into the Power of Christ. And I saw the Harvest WHITE, and the Seed of God lying thick in the Ground, as ever did Wheat, that was sown outwardly; and none to gather it: And for this I mourned with Tears. And a Report went abroad of me, That I was a Young Man, that had a discerning Spirit: Whereupon many came to me, from far and near, Professors, Priests and People; and the Lord's Power brake forth: And I had great Openings and Prophecies; and spake unto them of the Things of God, and they heard with Attention and Silence; and went away, and spread the Fame thereof. Then came the Tempter, and set upon me again, charging me; That I had sinned against the Holy Ghost: But I could not tell in what. And then Paul's Condition came before me, how, after he had been taken up into the Third Heavens, and seen things not lawful to be uttered, a Messenger of Satan was sent to buffet him again. Thus by the Power of Christ I got over that Temptation also.

1648. In the Year 1648, as I was sitting in a Friend's House in Nottinghamshire (for by this time the Power of God had opened the Hearts of some to receive the Word of Life and Reconciliation) I saw, there was a great Crack to go throughout the Earth, and a great Smoke to go, as the Crack went; and that after the Crack there should be a great Shaking: This was the Earth in People's Hearts, which was to be shaken, before the Seed of God was raised out of the Earth. And it was so; for the Lord's Power began to shake them, and great Meetings we began to have, and a mighty Power and Work of God there was amongst People, to the Astonishment of both People and Priests.

And there was a Meeting of Priests and Professors at a Justice's House, and I went among them. And there they discoursed, how Paul said, *He had not known Sin, but by the Law, which said, Thou shalt not lust:* And they held that to be spoken of the outward Law. But I told them, *Paul spake that, after he was Convinced:* For he had the outward Law before, and was bred up in it, when he was in the

the Lust of Persecution; but this was the Law of God in his Mind, 1648. which he served, and which the Law in his Members warred against: For that which he thought had been Life to him, proved Death. So the more sober of the Priests and Professors yielded, and consented, that it was not the Outward Law, but the Inward, which shewed the Inward Lust, which Paul spake of, after he was Convinced: For the outward Law took hold upon the outward Action; but the Inward Law upon the Inward Lust.

After this I went again to Mansfield, where was a great Meeting of Professors and People: And I was moved to Pray. And the Lord's Power was so great, that the House seemed to be shaken. And when I had done, some of the Professors said, It was now, as in the Days of the Apostles, when the House was shaken, where they were: After I had prayed, one of the Professors would pray; which brought Deadneſs and a Vail over them: And others of the Professors were grieved at him, and told him, It was a Temptation upon him. Then he came to me, and desired, that I would pray again: But I could not pray in Man's Will.

Soon after there was another great Meeting of Professors, and a Captain (whose Name was Amor Stoddard) came in: And they were discoursing of the Blood of Christ. And as they were discoursing of it, I saw, through the immediate Opening of the Invisible Spirit, the Blood of Christ. And I cryed out among them, and said; Do ye not see the Blood of Christ? See it in your Hearts, to sprinkle your Hearts and Consciences from Dead Works, to serve the Living God: For I saw it, the Blood of the New Covenant, how it came into the Heart. This startled the Professors, who would have the Blood only without them, and not in them. But Captain Stoddard was reached, and said; Let the Youth speak; hear the Youth speak; when he saw, they endeavoured to bear me down with many Words.

There were also a Company of Priests that were looked upon to be tender (one of their Names was Kellet) and several People, that were tender, went to hear them. And I was moved to go after them, and bid them, Mind the Lord's Teaching in their inward Parts. That Priest Kellet was against Parsonages then; but afterwards he got a great One, and turned a Persecutor.

Now, after I had had some Service in these Parts, I went through Derbyshire into my own Country Leicestershire again, and several tender People were Convinced. And passing thence, I met with a great Company of Professors in Warwickshire, who were Praying, and Expounding the Scriptures in the Fields; and they gave Warwickshire. the Bible to me, and I opened it on the Fifth of Matthew, where Christ expounded the Law: And I opened the Inward State to them, and the Outward State; and they fell into a fierce Contention, and so parted: But the Lord's Power, got Ground.

Then I heard of a great Meeting to be at Leicester, for a Dispute, wherein both Presbyterians, Independents, Baptists and Common-Prayer-Men were said to be all concerned. The Meeting was in a Steeple-house; and thither I was moved by the Lord God to go, and

1648. be amongst them. And I heard their Discourse and Reasonings, some being in Pews, and the Priest in the Pulpit; abundance of People being gathered together. At last one Woman asked a Question out of Peter, *What that Birth was, viz. A being born again of Incorruptible Seed, by the Word of God, that liveth and abideth for ever?* And the Priest said to her, *I permit not a Woman to speak in the Church;* though he had before given liberty for any to speak. Whereupon I was wrapt up, as in a Rapture, in the Lord's Power; and I stepped up in a Place, and asked the Priest; *Dost thou call this Place (the Steeple-house) a Church? Or dost thou call this mixt Multitude a Church?* For the Woman asking a Question, he ought to have answered it, having given liberty for any to speak. But he did not answer me neither; but asked me, *What a Church was?* I told him, *The Church was the Pillar and Ground of Truth, made up of living Stones, living Members, a spiritual Household, which Christ was the Head of:* But he was not the Head of a mixt Multitude, or of an old House made up of Lime, Stones and Wood: This set them all on Fire. The Priest came down out of his Pulpit, and others out of their Pews, and the Dispute there was marr'd. But I went to a great Inn, and there disputed the thing with the Priests and Professors of all sorts; and they were all on a Fire. But I maintained the true Church, and the true Head thereof, over the Heads of them all, till they all gave out, and fled away. And there was one Man, that seemed loving, and appeared for a while to join with me; but he soon turned against me, and joined with a Priest, in pleading for Infant's Baptism; tho' he himself had been a Baptist before: And so left me alone. Howbeit there were several Convinced that day; and the Woman, that asked the Question aforesaid, was Convinced, and her Family: And the Lord's Power and Glory shined over all.

Notting-ham-shire.  
Vale of  
Beavor.

After this I returned into Nottinghamshire again, and went into the Vale of Beavor. And as I went, I preached Repentance to the People: And there were many Convinced in the Vale of Beavor, in many Towns; for I stayed some Weeks amongst them. And one Morning, as I was sitting by the Fire, a great Cloud came over me, and a Temptation beset me: And I sate still. And it was said; *All things come by Nature;* And the Elements and Stars came over me; so that I was in a manner quite clouded with it: But inasmuch as I sate still, and said nothing, the People of the House perceived nothing. And as I sate still under it, and let it alone, a living Hope arose in me, and a true Voice arose in me, which said; *There is a living God, who made all things.* And immediately the Cloud and Temptation vanished away, and Life rose over it all, and my Heart was glad, and I praised the living God. And after some time I met with some People, that had such a Notion, *That there was no God, but that all things came by Nature.* And I had great Dispute with them, and overturned them; and made some of them Confess, that there was a Living God: Then I saw, that it was good, that I had gone through that Exercise. And we had great Meetings in those Parts; for the Power of the Lord broke through in that side of the Country. And returning into Nottinghamshire, I found there

Notting-ham-shire.

a Com-

a Company of shattered *Baptists*, and Others ; and the Lord's Power wrought mightily, and gathered many of them. Then afterwards I went to *Mansfield* and there-a-way ; where the *Lord's Power* was wonderfully manifested both at *Mansfield*, and other Towns therabouts. And in *Darbyshire* the mighty Power of God wrought in a wonderful manner. At *Eton*, a Town near *Darby*, there was a *Meeting of Friends*, where there was such a mighty *Power of God*, that they were greatly *Shaken*, and many Mouths were opened in the Power of the Lord God. And many were moved by the Lord to go to *Steeple-houses*, to the *Priests* and to the *People*, to declare the Everlasting Truth unto them.

And at a certain time, when I was at *Mansfield*, there was a *Sitting of the Justices*, about hiring of *Servants* ; and it was upon me from the Lord, to go and speak to the *Justices*, *That they should not oppress the Servants in their Wages*. So I walked towards the *Inn*, where they sat ; but finding a Company of *Fiddlers* there, I did not go in, but thought to come in the Morning, when I might have a more serious Opportunity to discourse them ; not thinking that a seasonable time. But when I came again in the Morning, they were gone, and I was struck even blind, that I could not see. And I inquired of the *Inn-keeper*, where the *Justices* were to sit that day ? And he told me, *At a Town eight Miles off*. And my Sight began to come to me again ; and I went, and ran thitherward, as fast as I could. And when I was come to the House, where they were, and many *Servants* with them, I exhorted the *Justices*, *Not to oppress the Servants in their Wages*; *but to do that which was Right and Just to them* : And I exhorted the *Servants*, *To do their Duties, and serve honestly, &c.* And they all received my Exhortation kindly ; for I was moved of the Lord therein.

Moreover I was moved to go to several *Courts*, and *Steeple-houses* at *Mansfield*, and other Places, to warn them to leave off *Oppression* and *Oaths*, and to turn from *Deceit*, and to turn to the *Lord*, and do justly. Particularly at *Mansfield*, after I had been at a *Court* there, I was moved to go, and speak to one of the *Wickedest Men* in the *Country*, one who was a *Common Drunkard*, a noted *Whore-master*, and a *Rime-maker* : And I reproved him, in the dread of the Mighty God, for his evil Courses. And when I had done Speaking, and left him, he came after me, and told me ; *That he was so smitten, when I spoke to him, that he had scarce any Strength left in him*. So this Man was Convinced, and turned from his *Wickedness*, and remained an honest, sober Man, to the Astonishment of the People, who had known him before. Thus the Work of the Lord went forward, and many were turned from the *Darkness* to the *Light*, within the compass of these three Years, 1646, 1647, and 1648. And divers *Meetings of Friends*, in several Places, were then gathered to Gods Teaching, by his Light, Spirit and Power : For the Lord's Power brake forth daily more and more, wonderfully.

Now was I come up in Spirit through the *flaming Sword*, into the *Paradise of God*. All things were New ; and all the *Creation* gave another Smell unto me, than before, beyond what Words can utter.

1648.  
Notting-  
hamshire  
Mansfield,  
*Darbyshire*  
Eton.

1648. I knew nothing, but *Pureness*, and *Innocency*, and *Righteousness*,  
 being renewed up into the *Image of God* by Christ Jesus ; so that I  
 say, I was come up to the *State of Adam*, which he was in, before  
 he fell. The Creation was opened to me : And it was shewed me,  
 how all things had their *Names* given them, according to their *Nature* and *Virtue*. And I was at a stand in my Mind, whether I should  
 practise *Physick* for the good of Mankind, seeing, the *Nature* and  
*Virtues* of the *Creatures* were so opened to me by the *Lord*. But I  
 was immediately taken up in Spirit, to see into another or more sted-  
 fast State, than *Adam's* in *Innocency*, even into a *State in Christ Jesus*,  
 that should never fall. And the *Lord* shewed me, that such as  
 were faithful to him in the Power and Light of *Christ*, should come  
 up into that *State*, in which *Adam* was before he fell : In which the  
 admirable *Works* of the *Creation*, and the *Virtues* thereof may be  
 known, through the Openings of that divine *Word of Wisdom* and  
*Power*, by which they were made. Great things did the *Lord* lead  
 me into, and wonderful *Depths* were opened unto me, beyond what  
 can by Words be declared : But as People come into subjection to the  
 Spirit of God, and grow up in the *Image* and *Power* of the Al-  
 mighty, they may receive the *Word of Wisdom*, that opens all  
 things, and come to know the hidden Unity in the Eternal Be-  
 ing.

Noting-  
ham.  
Leicester-  
shire.  
Clauſon:  
Vale of  
Beavor.

Thus traveled I on in the *Lord's Service*, as the *Lord* led me. And when I came to *Nottingham*, the mighty Power of *God* was there among *Friends*. From thence I went to *Clauſon* in *Leicester-shire*, in the *Vale of Beavor*, and the mighty Power of *God* was there also, in several Towns and Villages, where *Friends* were gathered. While I was there, the *Lord* opened to me *Three Things*, relating to those *Three great Professions* in the World, *Physick*, *Divinity* (so called) and *Law*. And he shewed me, that the *Physicians* and *Doctors* of *Physick* were out of the *Wisdom* of *God*, by which the *Creatures* were made ; and so knew not the *Virtues* of the *Creatures*, because they were out of the *Word of Wisdom*, by which they were made. And he shewed me, that the *Priests* were out of the true *Faith*, which *Christ* is the Author of ; the *Faith* which purifies and gives Victory, and brings People to have Access to *God*, by which they please *God* : Which *Mystery of Faith* is held in a pure Conscience. He shewed me also, that the *Lawyers* were out of the *Equity*, and out of the true *Justice*, and out of the *Law of God*, which went over the first *Transgression*, and over all *Sin*, and answered the *Spirit of God*, that was grieved, and transgressed in *Man*. And that these three, the *Physicians*, the *Priests*, and the *Lawyers*, ruled the World out of the *Wisdom*, out of the *Faith*, and out of the *Equity* and *Law of God* ; the one pretending the Cure of the *Body*, the other the Cure of the *Soul*, and the third the *Property of the People*. But I saw, they were all out, out of the *Wisdom*, out of the *Faith*, out of the *Equity* and perfect *Law of God*. And as the *Lord* opened these things unto me, I felt his Power went forth over all, by which all might be *Reformed*, if they would receive and bow unto it. The *Priests* might be Reformed, and brought into the true *Faith*, which was the *Gift of God*. The *Lawyers* might be Reformed, and brought

brought into the *Law of God*, which answers that of God (that is 1648. transgressed) in every one, and brings to *love one's Neighbour as himself*: This lets Man see, If he wrongs his *Neighbour*, he wrongs *himself*; and this teaches him *To do unto others, as he would they should do unto him*. The *Physicians* might be Reformed, and brought into the *Wisdom of God*, by which all things were made and *Created*; that they might receive a right Knowledge of the *Creatures*, and understand the *Virtues* of them, which the *Word of Wisdom*, by which they were made and are upheld, hath given them. Abundance was opened concerning these things; how all lay out of the *Wisdom of God*, and out of the *Righteousness* and *Holiness*, that Man at the first was made in: But as all believe in the *Light*, and walk in the *Light*, which *Christ hath enlightened every Man, that cometh into the World, withal*, and so become Children of the *Light*, and of the *Day of Christ*, in his Day all things are seen, *Visible* and *Invisible*, by the Divine *Light of Christ*, the Spiritual, Heavenly Man, by whom all things were made and *Created*.

Then I saw concerning the *Priests*, that although they stood in the *Deceit*, and acted by the *dark Power*, which both *they* and their *People* were kept under; yet they were not the *greatest Deceivers* spoken of in the *Scriptures*: For these were not come so far, as many of them had come. But the Lord opened to me, who the *greatest Deceivers* were, and how far they might come; even such as came as far as *Cain*, to hear the *Voice of God*; and such as came out of *Egypt*, and through the *Red Sea*, and to praise God on the *Banks of the Sea-shore*; such as could speak by Experience of God's *Miracles* and *Wonders*; such as were come as far as *Corah* and *Dathan*, and their *Company*; such as came as far as *Balaam*, who could speak the *Word of the Lord*, who heard his *Voice* and knew it, and knew his *Spirit*; and could see the *Star of Jacob*, and the goodliness of *Israel's Tent*; the *Second Birth*, which no *Enchantment* could prevail against: These that could speak so much of their *Experiences of God*, and yet turned from the *Spirit* and the *Word*, and went into the *Gainsaying*; These were, and would be the *great Deceivers*, far beyond the *Priests*. Likewise among the *Christians*, such as should preach in Christ's Name, and should work *Miracles*, cast out *Devils*, and go as far as a *Cain*, a *Core* and a *Balaam* in the *Gospel-times*, These were and would be the *great Deceivers*; they that could speak some *Experiences of Christ and God*, but lived not in the *Life*. These were they, that led the *World* after them, who got the *Form of Godliness*, but denied the *Power*; who inwardly ravened from the *Spirit*, and brought People into the *Form*; but persecuted them, that were in the *Power* (as *Cain* did) and ran greedily after the *Error of Balaam*, through Covetousness, loving the Wages of Unrighteousness, as *Balaam* did. These Followers of *Cain*, *Core* and *Balaam* have brought the *World* since the *Apostles Days* to be like a *Sea*. And such as these, I saw, might *deceive* now, as they had in former *Ages*: But it is impossible for them to *deceive* the *Elect*, who were chosen in Christ, who was, before the *World began*, and before *Deceiver* was: Though others may be deceived in their *Openings and Prophecies*, not keeping their Minds to the Lord *Jesus Christ*, who doth Open and Reveal to his.

1648. And I saw the State of those both *Priests* and *People*, who in reading the *Scriptures* cry out much against *Cain*, *Esau*, and *Judas*, and other wicked Men of former Times, mentioned in the *Holy Scriptures*; but do not see the *Nature* of *Cain*, of *Esau*, of *Judas*, and those Others in *themselves*. And these said, *It was They, They, They, that were the bad People*; putting it off from themselves: But when some of these came with the *Light* and *Spirit* of *Truth* to see into themselves, then they came to say, *I, I, I, it is I my self, that have been the Ishmael, and the Esau, &c.* For then they came to see the *Nature* of wild *Ishmael* in themselves; the *Nature* of *Cain*, of *Esau*, of *Corah*, of *Balaam*, and of the *Son of Perdition* in themselves, sitting above all that is called *God* in them. So I saw, it was the *fallen Man*, that was got up into the *Scriptures*, and was finding Fault with those before-mentioned; and with the back-sliding *Jews*, calling them the *sturdy Oaks*, and *tall Cedars*, and *fat Bulls* of *Bashan*, *wild Heifers*, *Vipers*, *Serpents*, &c. And charging them, that it was *They*, that closed their Eyes, and stopped their Ears, and hardened their Hearts, and were dull of Hearing: And that it was *They*, that hated the *Light*, and rebelled against it, and that quenched the *Spirit*, and vexed and grieved it, and walked despightfully against the *Spirit of Grace*, and turned the *Grace of God* into *Wantonness*: And that it was *They*, that resisted the *Holy Ghost*; and *They*, that got the *Form of Godliness*, and turned against the *Power*: And that *They* were the inwardly *Ravening Wolves*, that had got the *Sheep's Cloathing*: And that *They* were the *Wells without Water*, and *Clouds without Rain*, and *Trees without Fruit*, &c. But when these (who were so much taken up with finding *Fault* with others, and thought themselves clear from these Things) came to look into themselves, and with the *Light of Christ* throughly to search themselves, they might see enough of this in themselves: and then the *Cry* could not be, *It is He, or They, as before*; but *I*, and *We* are found in these Conditions.

I saw also, how *People Read the Scriptures without a right Sense of them*, and without duly applying them to their own States. For when they read, that *Death reigned from Adam to Moses*; and that the *Law* and the *Prophets* were until *John*; and that the least in the Kingdom is greater than *John*; they read these things *without them*, and applyed them to *others* without them (and the Things were true of *others* without them: ) but they did not turn in to find the *Truth* of these things in themselves. But as these things came to be opened in me, I saw, *Death reigned over them from Adam to Moses*, from the Entrance into *Transgression*, till they came to the *Ministrition of Condemnation*, which restrains *People* from *Sin*, that brings *Death*. Then when the *Ministrition of Moses* is passed through, the *Ministry of the Prophets* comes to be read and understood, which reaches through the *Figures*, *Types* and *Shadows* unto *John*, the greatest *Prophet* born of a *Woman*; whose *Ministrition* prepares the *Way of the Lord*, by bringing down the exalted Mountains, and making strait Paths. And as this *Ministrition* is passed through, an Entrance comes to be known into the Everlasting Kingdom. So I saw plainly, that none could read *Moses* aright, without *Moses's Spirit*, by which

*Moses*

*Moses saw, how Man was in the Image of God in Paradise, and how he fell, and how Death came over him, and how all Men have been under this Death. And I saw, how Moses received the pure Law, that went over all Transgressors; and how the clean Beasts, which were Figures and Types, were offered up, when the People were come into the righteous Law, that went over the first Transgression.*

1648.  
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Vale of  
Beavor.

*And both Moses and the Prophets saw through the Types and Figures, and beyond them, and saw Christ the great Prophet, that was to come to fulfil them. And I saw, that none could read John's Words aright, and with a true Understanding of them, but in and with the same Divine Spirit, by which John spake them; and by his burning, shining Light, which is sent from God. For by that Spirit their Crooked Natures might be made strait, and their Rough Natures smooth, and the Exacter and violent Doer in them might be thrown out: And they that had been Hypocrites, might come to bring forth Fruits meet for Repentance, and their Mountain of Sin and Earthliness might be laid low in them, and their Valley exalted in them; that there might be a Way prepared for the Lord in them: And then the least in the Kingdom is greater than John. But all must first know the Voice crying in their Wilderness, in their Hearts, which through Transgression were become as a Wilderness. Thus I saw, it was an easie matter to say, Death reigned from Adam to Moses; and, That the Law and the Prophets were until John; and, That the least in the Kingdom is greater than John: But none could know, how Death reigned from Adam to Moses, &c. but by the same Holy Spirit, which Moses and the Prophets, and John were in. They could not know the Spiritual Meaning of Moses, the Prophets and John's Words, nor see their Path and Travels, much less see through them, and to the end of them into the Kingdom; unless they had the Spirit and Light of Jesus: Nor could they know the Words of Christ, and of his Apostles, without his Spirit. But as Man comes through, by the Spirit and Power of God, to Christ (who fulfills the Types, Figures, Shadows, Promises and Prophecies, that were of him) and is led by the Holy Ghost into the Truth and Substance of the Scriptures, sitting down in him, who is the Author and End of them; then are they read, and understood, with profit and great Delight.*

Moreover, the Lord God let me see (when I was brought up into his Image, in Righteousness and Holiness, and into the Paradise of God) the State, How Adam was made a Living Soul: And also the Stature of Christ, the Mystery, that had been hid from Ages and Generations: Which things are hard to be uttered; and cannot be born by many. For of all the Sects in Christendom (so called) that I discoursed withal, I found none, that could bear to be told, that any should come to Adam's Perfection, into that Image of God, and Righteousness, and Holiness, that Adam was in, before he fell; to be so clear and pure without Sin, as he was. Therefore, how should they be able to bear, being told, that any should grow up to the Measure of the Stature of the Fulness of Christ, when they cannot bear to hear, that any shall come, whilst upon Earth, into the same Power and Spirit, that the Prophets and Apostles were in? Though it

1648. it be a certain Truth, that none can understand their *Writings* aright, without the same *Spirit*, by which they were written.

*Vale of Beavor.* Now the Lord God hath opened to me by his invisible Power, how that *Every Man was enlightened by the Divine Light of Christ*; and I saw it shine through all: And that they, that believed in it, came out of *Condemnation*, and came to the *Light of Life*, and became the *Children of it*: But they that hated it, and did not believe in it, were *Condemned* by it; though they made a *Profession* of Christ. This I saw in the pure Openings of the *Light*, without the help of any *Man*; neither did I then know, where to find it in the *Scriptures* (though afterwards, searching the *Scriptures*, I found it.) For I saw in that *Light* and *Spirit*, which was, before *Scripture* was given forth, and which led the *Holy Men of God* to give them forth, *That all must come to that Spirit*, if they would know *God or Christ*, or the *Scriptures* aright, which They that gave them forth, were led and taught by.

But I observed a *Dulness* and *Drowsy Heaviness* upon People, which I wondered at: For sometimes, when I would set my self to *sleep*, my Mind went over all to the Beginning, in that which is from Everlasting to Everlasting. And I saw, *Death* was to pass over this *sleepy, heavy State*. And I told People, they must come to *witnesses Death* to that *sleepy, heavy Nature*, and a *Cross* to it in the Power of God, that their Minds and Hearts might be on things above.

And on a certain Time, as I was walking in the *Fields*, the Lord said unto me; “*Thy Name is written in the Lamb’s Book of Life*, “*which was before the Foundation of the World*. And as the Lord spake it, I believed, and saw it in the *New Birth*. Then sometime after the Lord commanded me to go abroad into the *World*, which was like a *briary, thorny Wilderness*. And when I came in the *Lord’s mighty Power*, with the *Word of Life* into the *World*, the *World* swelled, and made a Noise, like the great raging *Waves* of the *Sea*. *Priests* and *Professors*, *Magistrates* and *People* were all like a *Sea*, when I came to proclaim the *Day of the Lord* amongst them, and to preach *Repentance* to them.

Now I was sent to turn *People* from *Darkness to the Light*, that they might receive *Christ Jesus*: For to as many as should receive him in his *Light*, I saw, that he would give Power to become the *Sons of God*: Which I had obtained by receiving Christ. And I was to direct People to the *Spirit*, that gave forth the *Scriptures*, by which they might be led into all *Truth*, and so up to *Christ* and *God*, as they had been, who gave them forth. And I was to turn them to the *Grace of God*, and to the *Truth in the Heart*, which came by *Jesus*; that by this *Grace* they might be taught, which would bring them *Salvation*, that their *Hearts* might be established by it, and their *Words* might be season'd, and all might come to know their *Salvation* nigh. For I saw, that *Christ had died for all Men*, and was a *Propitiation for all*; and had enlightened all *Men* and *Women* with his divine and saving *Light*: And that none could be a true *Believer*, but who believed in it. I saw, that the

*Grace*

Grace of God, which brings Salvation, had appeared to all Men, and 1648. that the Manifestation of the Spirit of God was given to every Man, to profit withal. These Things I did not see by the help of Man, Vale of  
nor by the Letter (tho' they are written in the Letter;) but I saw Beavor. them in the Light of the Lord Jesus Christ, and by his immediate Spirit and Power, as did the Holy Men of God, by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures; but they were very precious to me: For I was in that Spirit, by which they were given forth; and what the Lord opened in me, I afterwards found was agreeable to them. I could speak much of these things, and many Volumes might be written; but all would prove too short to set forth the Infinite Love, Wisdom and Power of God, in preparing, fitting and furnishing me for the Service he had appointed me to; letting me see the Depths of Satan on the one Hand, and opening to me, on the other Hand, the divine Mysteries of his own Everlasting Kingdom.

Now when the Lord God, and his Son Jesus Christ did send me forth into the World, to preach his Everlasting Gospel and Kingdom, I was glad, that I was Commanded To turn People to that Inward Light, Spirit and Grace, by which all might know their Salvation, and their Way to God; even that divine Spirit, which would lead them into all Truth, and which I infallibly knew, would never deceive any.

But with and by this divine Power and Spirit of God, and the Light of Jesus, I was to bring People off from all their own ways, to Christ the new and living Way; and from their Churches (which Men had made and gathered) to the Church in God, the general Assembly written in Heaven, which Christ is the Head of; And off from the World's Teachers, made by Men, to learn of Christ, who is the Way, the Truth and the Life, of whom the Father said, This is my beloved Son, bear ye him; and off from all the World's Worships, to know the Spirit of Truth in the inward Parts, and to be led thereby; that in it they might Worship the Father of Spirits, who seeks such to Worship him: Which Spirits they that Worshipped not in, knew not, what they Worshipped. And I was to bring People off from all the World's Religions, which are vain; that they might know the pure Religion, and might visit the Fatherless, the Widows and the Strangers, and keep themselves from the Spots of the World: And then there would not be so many Beggars; the sight of whom often grieved my Heart, to see so much Hard-heartedness amongst them, that professed the Name of Christ. And I was to bring them off from all the World's Fellowships, and Prayings and Singings, which stood in Forms without Power; that their Fellowships might be in the Holy Ghost, and in the Eternal Spirit of God; that they might Pray in the Holy Ghost, and Sing in the Spirit, and with the Grace, that comes by Jesus; making Melody in their Hearts to the Lord, who hath sent his beloved Son to be their Saviour; and caused his heavenly Sun to shine upon all the World, and through them all, and his heavenly Rain to fall upon the Just and the Unjust (as his outward Rain doth fall, and his outward Sun doth shine on all) which is God's unspeakable Love to the World. And

1648. And I was to bring People off from Jewish Ceremonies, and from Heathenish Fables, and from Mens Inventions and windy Doctrines,  
 Vale of Beavor. by which they blowed the People about, this way and the other way, from Sect to Sect; and all their beggarly Rudiments, with their Schools and Colledges, for making Ministers of Christ, who are indeed Ministers of their own making, but not of Christ's. And all their Images and Crosses, and Sprinkling of Infants, with all their Holy-days (so called) and all their vain Traditions, which they had gotten up since the Apostles Days, which the Lord's Power was against: And in the Dread and Authority thereof was I moved to declare against them all; and against all that Preached, and not freely; as being such, as had not Received freely from Christ.

Moreover, when the Lord sent me forth into the World, he forbade me To put off my Hat to any, High or Low. And I was required to Thee and Thou all Men and Women, without any respect to Rich or Poor, Great or Small. And as I traveled up and down, I was not to bid People Good Morrow, or Good Evening; neither might I Bow or Scrape with my Leg to any one: And this made the Sects and Professions to rage. But the Lord's Power carried me over all to his Glory; and many came to be turned to God in a little time: For the heavenly Day of the Lord sprang from on high, and brake forth apace; by the Light of which many came to see, where they were.

But oh! the Rage that then was in the Priests, Magistrates, Professors and People of all sorts; but especially in Priests and Professors! For tho' Thou to a single Person was according to their own Learning, their Accidence and Grammar Rules, and according to the Bible; yet they could not bear to hear it: And the Hat-Honour, because I could not put off my Hat to them, it set them all into a Rage. But the Lord shewed me, that it was an Honour below, which he would lay in the Dufft, and stain it; an Honour which proud Flesh looked for, but sought not the Honour, which came from God only. That it was an Honour invented by Men in the Fall, and in the Alienation from God, who were offended, if it were not given them; and yet would be looked upon themselves as Saints, Church-members and great Christians: But Christ saith, How can ye believe, who receive Honour one of another, and seek not the Honour, that cometh from God only? And I (saith Christ) receive not Honour of Men: Shewing, that Men have an Honour, which Men will receive and give; but Christ will have none of it: This is the Honour, which Christ will not receive, and which must be laid in the Dufft. Oh! the Rage and Scorn, the Heat and Fury that arose! Oh! the Blows, Punchings, Beatings and Imprisonments that we underwent, for not putting off our Hats to Men! For that soon tried all Mens Patience and Sobriety, what it was. Some had their Hats violently pluck'd off, and thrown away; so that they quite lost them. The bad Language and evil Usage we received on this Account, is hard to be expressed; besides the Danger we were sometimes in of losing our Lives for this Matter, and that by the great Professors of Christianity; who thereby discovered, that they were not true Believers. And though it was but a small thing in the Eye of Man; yet a wonderful Confusion it brought among

among all Professors and Priests: But, blessed be the Lord, many came to see the *Vanity* of that Custom, of putting off the Hat to Men; and felt the weight of Truth's Testimony against it. 1648. Vale of Beaver.

About this time I was sorely exercised in going to their Courts to cry for Justice, and in speaking and writing to Judges and Justices to do Justly; and in warning such, as kept publick Houses for Entertainment, that they should not let People have more Drink, than would do them good: And in testifying against their Wakes or Feasts, their May-Games, Sports, Plays and Shews, which trained up People to Vanity and Loosness, and led them from the fear of God; and the Days they had set forth for Holy-days, were usually the times, wherein they most dishonoured God by these things. In Fairs also, and in Markets I was made to declare against their deceitful Merchandise, and Cheating and Cozening; warning all to deal Justly, and to speak the Truth, and to let their Yea be yea, and their Nay be nay; and to do unto others, as they would have others do unto them: And fore-warning them of the Great and Terrible Day of the Lord, which would come upon them all. I was moved also to Cry against all sorts of Musick, and against the Mountebanks playing Tricks on their Stages; for they burdened the pure Lite, and stirred up Peoples Minds to Vanity. I was much exercised too with School-masters and School-mistresses, warning them to teach their Children Sobriety in the fear of the Lord; that they might not be nursed and trained up in Lightness, Vanity and Wantonness. Likewise I was made to warn Masters and Mistresses, Fathers and Mothers in private Families, to take care, that their Children and Servants might be trained up in the fear of the Lord; and that they themselves should be therein Examples and Patterns of Sobriety and Virtue to them. For I saw, that, as the Jews were to teach their Children the Law of God, and the Old Covenant, and to train them up in it; and their Servants, yea the very Strangers, were to keep the Sabbath amongst them, and be Circumcised, before they might eat of their Sacrifices; so all Christians, and all that made a Profession of Christianity, ought to Train up their Children and Servants in the New Covenant of Light, Christ Jesus, who is God's Salvation to the Ends of the Earth; that all may know their Salvation. And they ought to train them up in the Law of Life, the Law of the Spirit, the Law of Love and of Faith; that they might be made free from the Law of Sin and Death. And all Christians ought to be Circumcised by the Spirit, which puts off the Body of the Sins of the Flesh, that they may come to Eat of the heavenly Sacrifice, Christ Jesus, that true spiritual Food, which none can rightly feed upon, but they, that are Circumcised by the Spirit, Likewise I was Exercised about the Star-Gazers, who drew Peoples Minds from Christ, the bright and the Morning-Star; and from the Sun of Righteousness, by whom the Sun, and Moon and Stars, and all things else were made, who is the Wisdom of God, and from whom the right Knowledge of all things is received.

But the black, Earthly Spirit of the Priest wounded my Life: And when I heard the Bell toll, to call People together to the Steeple-house, it struck at my Life: For it was just like a Market-Bell, to gather

1649. gather People together, that the *Priest* might set forth his *Ware to Sale*. O the Vast *Sums of Money*, that are gotten by the Trade they make of *selling the Scriptures*, and by their *Preaching*, from the highest *Bishop* to the lowest *Priest*! What one Trade else in the World is Comparable to it? Notwithstanding that the *Scriptures* were given forth *freely*; and Christ commanded his Ministers to *Preach freely*; and the Prophets and Apostles denounced Judgment against all *Covetous Hirelings*, and *Diviners for Money*. But in this *free Spirit* of the Lord Jesus was I sent forth, to declare the *Word of Life*, and *Reconciliation freely*, that all might come up to Christ, who gives *freely*, and who renews up into the Image of God, which Man and Woman were in, before they fell; that they might sit down in the heavenly Places in Christ Jesus.

Notting-ham. Now as I went towards *Nottingham* on a *First-day* in the Morning, with *Friends* to a *Meeting* there, when I came on top of a Hill, in sight of the Town, I espied the great *Steeple-house*; and the Lord said unto me; *Thou must go cry against yonder great Idol, and against the Worshippers therein*. So I said nothing of this to the *Friends*, that were with me; but went on with them to the *Meeting*, where the mighty Power of the Lord God was amongst us: In which I left *Friends* sitting in the *Meeting*; and I went away to the *Steeple-house*. And when I came there, all the People looked, like *Fallow Ground*; and the *Priest* (like a great *Lump of Earth*) stood in his *Pulpit* above: And he took for his *Text* these Words of *Peter*, [*We have also a more sure Word of Prophecy, whereunto ye do well, that ye take heed, as unto a Light, that shineth in a dark Place, until the day dawn, and the Day-star arise in your Hearts.*] And he told the People, that this was the *Scriptures*, by which they were to *Try* all *Doctrines, Religions and Opinions*. Now the *Lord's Power* was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, and say; *Oh no, It is not the Scriptures*. But I told them what it was, namely the *Holy Spirit*; by which the *Holy Men of God* gave forth the *Scriptures*, whereby *Opinions, Religions and Judgments* were to be *tried*: For it led into all *Truth*, and so gave the knowledge of all *Truth*. For the *Jews* had the *Scriptures*, and yet resisted the *Holy Ghost*, and rejected Christ, the bright *Morning-Star*; and persecuted Christ and his *Apostles*, and took upon them to *Try* their *Doctrines* by the *Scriptures*; but erred in *Judgment*, and did not *try* them a-right; because they *tried* without the *Holy Ghost*. Now as I spake thus amongst them, the *Officers* came, and took me away, and put me into a *nasty, stinking Prison*; the smell whereof got so into my Nose and Throat, that it very much annoyed me.

But that day the *Lord's Power* sounded so in their *Ears*, that they were amazed at the *Voice*, and could not get it out of their *Ears* for some time after; they were so reached by the *Lord's Power* in the *Steeple-house*. At Night they took me out of *Prison*, and had me before the *Major, Aldermen and Sheriffs* of the Town: And when I was brought before them, the *Major* was in a peevish, fretful Temper; but the *Lord's Power* allay'd him. Then they examined me at large; and I told them, how the *Lord* had moved me to come. Then, after some Discourse had passed between them and me,

me, they sent me back to *Prison* again: But sometime after, the 1649.  
*Head-Sheriff*, whose Name was *John Reckless*, sent for me to his  
House: And when I came in, his *Wife* met me in the *Hall*, and  
said, " *Salvation is come to our House*. " And she took me by the  
Hand, and was much wrought upon by the *Power* of the *Lord God*:  
And her *Husband*, and *Children*, and *Servants* were much changed;  
for the *Power* of the *Lord* wrought upon them. And I lodged at  
the *Sheriff's House*, and great *Meetings* we had in his *House*; and  
some *Persons* of considerable Condition in the *World* came to them,  
and the *Lord's Power* appeared eminently amongst them. And this  
*Sheriff* sent for the other *Sheriff*, and for a *Woman*, they had had  
Dealings with in way of Trade; and he told her before the other  
*Sheriff*, that they had wronged her in their Dealings with her (for  
the other *Sheriff* and he were *Partners*) and that they ought to  
make her Restitution: This he spake cheerfully. But the other  
*Sheriff* denied it; and the *Woman* said, She knew nothing of it.  
But the friendly *Sheriff* said, it was so; and that the other knew it  
well enough: And then having discovered the Matter, and acknow-  
ledged the *Wrong* done by them, he made *Restitution* to the *Woman*;  
and exhorted the other *Sheriff* to do the like. And the *Lord's Power*  
was with this *Friendly Sheriff*, and wrought a mighty Change in  
him; and great Openings he had. And on the next *Market-day*  
following, as he was walking with me in the Chamber, in his Slip-  
pers, he said, *I must go into the Market, and preach Repentance to the*  
*People*: And accordingly he went in his Slippers into the *Market*, and  
into several Streets, and preached *Repentance* to the *People*. Several  
others also in the *Town* were moved to speak to the *Major* and *Ma-*  
*gistrates*, and to the *People*, exhorting them to *Repent*. Hereupon  
the *Magistrates* grew very *Angry*, and sent for me from the *Sheriff's*  
*House*, and Committed me to the *Common Prison*. When the Notting-  
ham *Affize* came on, there was one moved to come and offer up himself  
for me, *Body for Body*; yea *Life* also: But when I should have been  
brought before the *Judge*, the *Sheriff's Man* being somewhat long in  
fetching me to the *Sessions-house*, the *Judge* was risen, before I came.  
At which, I understood, the *Judge* was somewhat offended, and  
said; *He would have admonished the Youth, if he had been brought before him*: For I was then *Imprisoned* by the Name of *A YOUTH*. So I was returned to *Prison* again, and put into the *Common Goal*. And the *Lord's Power* was great among *Friends*; but the *People* began to be very *Rude*: Wherefore the *Governour* of the *Castle* sent down *Souldiers*, and dispersed them; and after that they were quiet. But both *Priests* and *People* were astonished at the wonderful *Power*, that brake forth: And several of the *Priests* were made tender, and some did Confess to the *Power* of the *Lord*.

Now, after I was set at Liberty from *Nottingham-Goal* (where I  
had been kept *Prisoner* a pretty long time) I traveled, as before, in  
the *Work* of the *Lord*. And coming to *Mansfield-Woodhouse*, there Mansfield  
was a *distracted Woman* under a *Doctor's Hand*, with her *Hair loose* Woodhouse  
all about her *Ears*; and he was about to let her *Blood*, she being  
first bound, and many *People* being about her, holding her by *Vio-*  
*lence*: But he could get no *Blood* from her. And I desired them to  
**E 2** unbind

1649. unbind her, and let her alone ; for they could not touch the *Spirit* in her, by which she was tormented : So they did *unbind* her. And I was moved to speak to her, and in the *Name* of the *Lord* to bid her, *Be quiet and still* : And she was so. And the *Lord's Power* settled her Mind, and she mended ; and afterwards Received the *Truth*, and Continued in it to her Death. And the *Lord's Name* was honoured ; To whom the Glory of all his Works belongs. Many great and wonderful *Things* were wrought by the heavenly Power in those Days : For the *Lord* made bare his Omnipotent Arm, and manifested his Power to the Astonishment of many ; by the healing Virtue whereof many have been delivered from great *Infirmities*, and the Devils were made *subject* through his *Name* : Of which particular Instances might be given, beyond what this *unbelieving Age* is able to receive or bear. But blessed for ever be the *Name* of the *Lord*, and everlasting Honour, and over all Exalted, and Magnified be the *Arm* of his Glorious *Power*, by which he hath wrought gloriously ; and let the Honour and Praise of all his Works be ascribed to him alone.

Now while I was at *Mansfield-Woodhouse*, I was moved to go to to the *Steeple-house* there, and declare the *Truth* to the *Priest* and *People*. But the *People* fell upon me in great *Rage*, and struck me down, and almost *sifted* and *smothered* me ; and I was cruelly *beaten* and *bruised* by them with their *Hands*, *Bibles* and *Sticks*. Then they haled me out (though I was hardly able to stand) and put me into the *Stocks*, where I sate some *Hours* ; and they brought *Dog-whips* and *Horse-whips*, threatening to *Whip* me. And after some time, they had me before the *Magistrate*, at a *Knight's House*, where were many great *Persons* ; who seeing, how evilly I had been used, after much *Treasoning*, set me at Liberty : But the rude *People* stoned me out of the Town, for Preaching the *Word* of *Life* to them. And I was scarce able to go, or well to stand, by reason of the *Ill Usage* I had received : Yet with much ado I got about a *Mile* from the *Town* ; and then I met with some *People*, that gave me something to Comfort me, because I was *inwardly bruised* : But the *Lord's Power* soon healed me again. And that day some *People* were Convinced of the *Lord's Truth*, and turned to his *Teaching* ; at which I rejoiced.

*Leicester-shire.*

*Barrow.*

Then went I out of *Nottinghamshire* into *Leicester-shire*, several *Friends* accompanying me. And there were some *Baptists* in that Country, whom I desired to see and speak with ; because they were separated from the *publick Worship*. So one *Oats*, who was one of their Chief *Teachers*, and others of the *Heads* of them, with several others of their Company, came to *Meet us at Barrow* ; and there we discoursed with them. One of them said, *What was not of Faith, was Sin*. Whereupon I asked them, *What Faith was ? And how it was wrought in Men ?* But they turned off from that, and spake of their *Baptism in Water*. Then I asked them, *Whether their Mountain of Sin was brought down, and laid low in them ?* And their rough and crooked *Ways* made smooth and strait in them ? For they looked upon the *Scriptures*, as meaning *Outward Mountains and Ways* : But I told them, they must find them in their own *Hearts* : Which they seemed to wonder at. And we asked them ; *Who baptizeth*

## George Fox his Journal.

zed John the Baptist? and who baptized Peter, John and the rest of the 1649. Apostles? and put them to prove by Scripture, that these were baptiz- ~~ed~~ Barrow.  
ed in Water: But they were silent. Then I asked them; Seeing Judas, who betrayed Christ, and was called the Son of Perdition, had Hanged himself, what Son of Perdition was that, which Paul spake of, that sate in the Temple of God, exalted above all that is called God? And what Temple of God that was, in which this Son of Perdition sate? And whether he, that betrays Christ within in himself, be not one in Nature with that Judas, that betrayed Christ without? But they could not tell, what to make of this, nor what to say to it. So after we had had some Discourse together, we parted; and some of them were loving to us.

On the First Day of the Week following we came to Bagworth, Bagworth, and went to a Steeple-House, where some Friends were got in; and the People locked them in, and themselves too, with the Priest. But after the Priest had done, they opened the Door, and we went in also; and had a Service for the Lord amongst them. Afterwards we had a Meeting in the Town, amongst several People that were in high Notions. Then passing from thence, I heard of a People, that were in Prison in Coventry for Religion. And as I walked towards the Coventry. Jail, the Word of the Lord came to me, saying; *MY LOVE WAS ALWAYS TO THEE, AND THOU ART IN MY LOVE.* And I was ravished with the Sense of the Love of God, and greatly strengthned in my Inward Man. But when I came into the Jail, where those Prisoners were, a great Power of Darkness struck at me; and I sate still, having my Spirit gathered into the Love of God. At last these Prisoners began to Rant, and Vapour, and Blaspheme; at which my Soul was greatly grieved. They said, They were GOD: But another of them said, We could not bear such Things. So, when they were calm, I stood up and asked them, Whether they did such things by Motion, or from Scripture? and they said; from Scripture. Then, a Bible lying by, I asked them for that Scripture; and they shewed me that Place, where the Sheet was let down to Peter, and it was said to him, What was sanctified, he should not call Common or Unclean. Now, when I had shewed them, That that Scripture made nothing for their purpose; they brought another Scripture, which spake of God's Reconciling all Things to himself, Things in Heaven, and Things in Earth. I told them, I owned that Scripture also; but shewed them, that that was nothing to their purpose neither: Then seeing they said, They were GOD, I asked them, If they knew, whether it would Rain to Morrow? They said, They could not tell. I told them, God could tell. Again, I asked them; If they thought, they should be always in that Condition, or should change? And they answered, They could not tell. Then said I unto them, God can tell, and God doth not change. You say, you are God; and yet you cannot tell, whether you shall Change, or no. So they were Confounded, and quite brought down for the time. Then after I had Reproved them for their blasphemous Expressions, I went away: For I perceived, they were Renters; and I had met with none before: And I admired the Goodness of the Lord in appearing so unto me, before I went amongst them. Not long after this,

1649. this, one of these *Ranters*, whose Name was *Joseph Salmon*, put forth a *Paper*, or *Book of Recantation*; upon which they were set at Coventry. Liberty.

Ather.  
Rone. From *Coventry* I went to a Place called *Atherstone*; and it being their *Lecture-day*, I was moved to go to their *Chappel* to speak to the *Priests* and *People*: And they were generally pretty quiet; Only some few raged, and would have had my *Relations* to have bound me. I declared largely to them, how that *God* was come to *Teach* his *People* himſelf, and to bring them off from all their *Man-made Teachers*, to hear his *Son*: And some were *Convinced* there.

Market.  
Bosforth. Then went I to a Place called *Market-Bosforth*, and there was a *Lecture* there alſo. And he that preached there that day, was *Nathaniel Stevens*, who was *Priest* of the Town, where I was born. And he raged much, when I ſpoke to him and to the *People*; and told the *People*, I was *Mad*: (tho' he had ſaid before to one *Colonel Purfoy*, That *there was never such a Plant bred in England*;) and he bid the *People*, they ſhould not hear me. So the *People*, being ſtirred up by this deceitful *Priest*, fell upon us, and ſtoned us out of the Town: Yet they did not do us much hurt. Howbeit ſome *People* were made *Loving* that day; and others were *Confirmed*, ſeeing the Rage of both *Priests* and *Professors*: And ſome cried out, that the *Priest* durſt not stand to prove his *Miniftry*.

Leicester.  
shire.  
Twy.  
Cross. And as I traveled through *Markets*, *Fairs* and divers *Places*, I ſaw *Death* and *Darkness* in all *People*, where the Power of the Lord God had not ſhaken them. And as I was paſſing on in *Leicester-shire*, I came to a Place called *Twy-Cross*, where there were *Excife-Men*; and I was moved of the Lord to go to them, and warn them to take heed of *Oppressing the Poor*: And *People* were much affected with it. Now there was in that *Town* a *great Man*, that had long lain ſick, and was given over by the *Physicians*; and ſome *Friends* in the *Town* deſired me to go to ſee him. And I went up to him in his *Chamber*, and ſpoke the *Word of Life* to him, and was moved to *Pray* by him; and the *Lord* was entreated, and *Restored him to Health*. But when I was come down the *Stairs*, into a lower *Room*, and was ſpeaking to the *Servants*, and to ſome *People* that were there; a *Serving-Man* of his came Raving out of another *Room*, with a *naked Rapier* in his Hand, and ſet it just to my ſide. But I looked ſteddantly on him, and ſaid; Alack for thee, poor *Creature*! what wilt thou do with thy *carnal Weapon*? It is no more to me, than a *Straw*. The *Standers by* were much troubled, and he went away in a Rage, and full of *Wrath*: But when the *News* of it came to his *Master*, he turned him out of his *Service*. Thus the *Lord's Power* preſerved me, and raised up the *Weak Man*; who afterwards was very *Loving* to *Friends*: And when I came to that *Town* again, both he and his *Wife* came to ſee me.

Darbyſhire.  
Cheſter-  
field. After this I was moved to go into *Darbyſhire*, where the mighty Power of God was among *Friends*. And I went to *Cheſterfield*, where one *Britland* was *Priest*. He was one, that ſaw beyond the common ſort of *Priests*; for he had been partly *Convinced*, and had ſpooken much on behalf of *Truth*, before he was *Priest* there: But when the *Priest* of that *Town* died, he got the *Parſonage*, and choked himſelf

himself with it. So I was moved to speak to him and the People in the great Love of God, that they might come off from all Mens Teaching unto God's Teaching ; and he was not able to gainsay. But they had me before the Major, and threatned to send me, with some others, to the House of Correction ; and kept us in Custody, till it was late in the Night : And then the Officers, with the Watchmen, put us out of the Town, leaving us to shift, as we could. So I bent my Course towards Darby, having a Friend or two with me : And in our way we met with many Professors ; and at Kidsey-Park many were Convinced.

Then coming to Darby, I lay at a Doctor's House, whose Wife was Convinced ; and so were several more in the Town. And as I was walking in my Chamber, the Bell rung ; and it struck at my Life at the very hearing of it. So I asked the Woman of the House, What the Bell rung for ? And she said, There was to be a great Lecture there that day, and many of the Officers of the Army, and Priests and Preachers were to be there that Day, and a Colonel, that was a Preacher. Then was I moved of the Lord to go up to them : And when they had done, I spake to them, what the Lord Commanded me ; and they were pretty quiet. But there came an Officer, and took me by the Hand, and said, I must go before the Magistrates ; and the other Two that were with me. It was about the First Hour Afternoon, that we came before them. They asked me, Why we came thither ? I said, God moved us so to do ; and I told them, God dwells not in Temples made with Hands. I told them also, All their Preaching, Baptism and Sacrifices would never sanctifie them ; and bid them, Look unto Christ in them, and not unto Men : For it is Christ, that sanctifies. Then they ran into many Words ; but I told them, They were not to Dispute of God and Christ, but to Obey him. And the Power of God thundered amongst them, and they did fly like Chaff before it. They put me in and out of the Room often, hurrying me backward and forward often : For they were from the First Hour till the Ninth at Night in Examining me. And sometimes they would tell me in a deriding manner, That I was taken up in Raptures. At last they asked me, Whether I was Sanctified ? I answered, Yes ; for I was in the Paradise of God. Then they asked me, If I had no Sin ? I answered ; Christ my Saviour has taken away my Sin ; and in him there is no Sin. They asked, How we knew, that Christ did abide in us ? I said, by his Spirit, that he hath given us. They temptingly asked, If any of us were Christ ? I answered, Nay, we were nothing ; Christ was all. They said, If a Man steal, is it no Sin ? I answered ; All Unrighteousness is Sin. So when they had wearied themselves in Examining me, they Committed me and one other Man to the House of Correction in Darby for six Months, as Blasphemers ; as may appear by the Mitisimus, a Copy whereof here followeth :

1650.

Darby. To the Master of the House of Correction in Darby, Greeting.

**W**E have sent you herewithal the Bodies of George Fox late of Mansfield in the County of Nottingham, and John Fretwell, late of Staniesby in the County of Darby Husbandman, brought before us this present Day, and charged with the avowed uttering and broaching of divers blasphemous Opinions, contrary to a late Act of Parliament, which upon their Examination before us, they have Confessed. These are therefore to require you, forthwith upon sight hereof, to receive them, the said George Fox and John Fretwell into your Custody, and them therein safely to keep during the space of Six Months, without Bail or Main-prize, or until they shall find sufficient Security to be of the good Behaviour, or be thence delivered by Order from our Selves. Hereof you are not to fail. Given under our Hands and Seals this 30th Day of October, 1650.

Ger. Bennet,  
Nath. Barton.

Now did the *Priests* bestir themselves in their *Pulpits* to preach up *Sin for term of Life*; and much of their Work was, to plead for it: So that People said, *Never was the like heard*. Then after some time, he that was *Committed* with me, not standing faithful in his *Testimony*, got in with the *Jailer*, and by him made way to the *Justice* to have leave to go see his Mother; and so got his *Liberty*. And then they reported, that he should say, I had *bewitched and deceived him*: But my *Spirit* was strengthned, when he was gone. Now the *Priests* and *Professors*, the *Justices* and the *Jailer* were all in a great Rage against me. The *Jailer* watched my Words and Actions, and would often ask me Questions to ensnare me; and sometimes he would ask me such silly Questions, as, *Whether the Door was latched, or not?* Thinking, to draw some fuddain, unadvised Answer from me, from whence he might take Advantage to charge *Sin* upon me: But I was kept watchful, and chaste, so that they could get no advantage of me; and they admired at it.

Not long after my *Commitment*, I was moved to write both to the *Priests* and *Magistrates* of *Darby*. And first I directed these following Lines to the *Priests*.

O Friends,

1650.

~~~~~  
Darby-  
Prison-

' **O** Friends, I was sent unto you to tell you, That if you had received the *Gospel freely*, you would Minister it *freely* without Money or Price: But you make a *Trade and Sale*, of what the Prophets and the Apostles have spoken; and so you corrupt the *Truth*. And you are the Men, that *lead silly Women Captive*, who are ever learning, and never able to come to the knowledge of the *Truth*: you have a *Form of Godliness*; but you deny the *Power*. Now as *Jannes and Jambres* withstood *Moses*, so do you resist the *Truth*; being Men of corrupt Minds, reprobate concerning the *Faith*. But you shall proceed no further; for your *Folly* shall be made manifest to all Men, as theirs was. More-over the *Lord* sent me to tell you, that he doth look for *Fruits*. You asked me, if the *Scripture* was my *Rule*? but it is not *your Rule*, to rule your Lives by; but to talk of in Words. You are the Men, that live in *Pleasures, Pride and Wantonness*, in *Fulnes of Bread* and abundance of *Idleness*: See if this be not the *Sin of Sodom*. *Lot* received the *Angels*: but *Sodom* was envious. You shew forth the vain Nature: You stand in the Steps of them, that crucified *MY SAVIOR*, and mocked him: You are their Children; you shew forth their Fruit. They had the *Chief Place* in the *Assemblies*; and so have you: They loved to be called *Rabbi*; and so do you.

G. F.

That which I writ to the *Magistrates*, who committed me to *Prison*, was to this effect:

' Friends,

' **I** Am forced, in tender *Love* unto your *Souls*, to write unto you, and to beseech you to Consider, what you do, and what the Commands of God call for. He doth require *Justice* and *Mercy*, to break every *Toke*, and to let the *Oppressed* go free. But who calleth for *Justice*? or loveth *Mercy*? or contendeth for the *Truth*? Is not *Judgement* turned backward? and doth not *Justice* stand afar off? Is not *Truth* silenced in the Streets? or can *Equity* enter? And do not they that depart from Evil, make themselves a *Prey*? Oh! Consider what ye do, in *Time*, and take heed, whom ye do *Imprison*: For the *Magistrate* is set for the *Punishment of Evil-doers*, and for the *Praise of them that do well*. Now, I intreat you, in *Time* take heed, what you do: For surely, the *Lord* will come, and will make manifest both the *Builders* and the *Work*: And if it be of *Man*, it will fail; but if it be of *God*, nothing will overthrow it. Therefore I desire and pray, that you would take heed, and beware what you do; lest ye be found *Fighters against God*.

G. F.

F

Now,

1650. Now, after I had thus far cleared my Conscience to them, I waited in the holy Patience ; leaving the Event to God, in whose Will I stood. And after some Time I was moved to write again to the *Justices*, that had Committed me to Prison, to lay their *Evils* before them, that they might Repent. One of them, that signed the *Mitimus*, to wit, *Nathaniel Barton*, was both a *Colonel*, a *Justice* and a *Preacher* : So I writ to them, as followeth ;

*Friends,*

'**V**OUL did speak of the *Good old Way*, which the *Prophet* spake of; but the *Prophet* cryed against the *Abominations*, which you hold up. Had you the *Power* of God, ye would not persecute the *Good Way*. He that spake of the *Good Way*, was set in the *Stocks*: The People Cryed, *Away with him to the Stocks*, for speaking the *Truth*. Ah ! foolish People, which have *Eyes* and see not, *Ears* and hear not, without Understanding ! Fear ye not me, saith the Lord, and will ye not tremble at my Presence ! O your *Pride* and *Abominations* are odious in the *Eyes* of God ! You (that are *Preachers*) have the *chiefest Place* in the *Assemblies*, and are called 'of Men *Master*; and such were and are against my Saviour and *Maker* : And they shut up the *Kingdom of Heaven* from Men, neither go in themselves, nor suffer others. Therefore ye shall receive the greater Damnation, who have their Places, and walk in their *Steps*. You may say, If you had been in the *Days* of the *Prophets*, or *Christ*, ye would not have persecuted them : Wherefore be ye *Witnesses* against your selves, that ye are the *Children* of them, seeing, ye now persecute the *way of Truth*. O consider, There is a true *Judge*, that will give every one of you a *Reward* according to your *Works*. O mind where you are, you that hold up the *Abominations*, which the true *Prophet* cried against ! O come down, and sit in the *Dust* ! The *Lord* is coming with *Power*; and he will throw down every one that is *Exalted*, that he alone may be *Exalted*.

And as I had thus written unto them jointly ; so after some respite of Time, I writ to each of them by himself. To *Justice Bennet* thus :

*Friend,*

'**T**HOU that dost profess *God* and *Christ* in Words, see how thou dost follow him. To take off *Burdens*, and to visit them that be in *Prison*, and shew *Mercy*, and cloath thy own *Flesh*, and deal thy *Bread* to the *Hungry*; these are *God's Commandments* : To relieve the *Fatherless*, and to visit the *Widows* in their *Afflictions*, and to keep thy self *unspotted* of the *World*; this is *pure Religion* before *God*. But if thou dost profess *Christ*, and followest *Covetousness*, and *Greediness*, and *Earthly-mindedness*, thou deniest him in *Life*, and deceivest thy self and others, and takest him for a *Cloke* : Wo

‘Wo be to you Greedy Men, and Rich Men; weep and houl for your Misery, that shall come. Take heed of Covetousness and Extortion: 1650.  
 ‘God doth forbid that. Wo be to the Man, that Coveteth an Evil Darby.  
 ‘Covetousness, that he may set his Nest on high, and cover himself Prison.  
 ‘with thick Clay. O do not love that, which God doth forbid: His  
 ‘Servant thou art, whom thou dost obey, whether it be of Sin unto  
 ‘Death, or of Obedience unto Righteousness. Think upon Lazarus  
 ‘and Dives: the one fared sumptuously every Day; the other was a Beggar. See, if thou be not Dives? Be not deceived; God is not mocked with vain Words: Evil Communication corrupteth good Manners:  
 ‘Awake to Righteousness, and sin not.

G. F.

That to Justice Barton was in these Words:

*Friend,*

‘**T**HOU that preachest Christ, and the Scriptures in Words, when any come to follow that, which thou hast spoken of, and to live the Life of the Scriptures, then they, that speak the Scriptures, but do not lead their Lives according thereunto, persecute them that do. Mind the Prophets, and Jesus Christ, and his Apostles, and all the Holy Men of God; what they spake, was from the Life: But they that had not the Life, but the Words, Persecuted and Imprisoned them that lived in the Life, which they had back-slidden from.

G. F.

Now, as I had written to the Justices and to the Priests, so it was upon me to write to the Major of Darby also; who (though he did not sign the Mittimus) had a Hand with the rest in sending me to Prison. And to him I writ after this manner:

*Friend,*

‘**T**HOU art set in Place to do Justice; but in Imprisoning my Body, thou hast done contrary to Justice, according to your own Law. O take heed of pleasing Men more, than God, for that’s the way of the Scribes and Pharisees: They sought the Praise of Men more than God. Remember who said, I was a Stranger, and ye took me not in; I was in Prison, and ye visited me not. O Friend, thy Envy is not against me, but against the Power of Truth: I had no Envy to you; but Love: O take heed of Oppression; for The Day of the Lord is coming, that shall burn as an Oven; and all the Proud, and all that do wickedly, shall be as Stubble; and the Day that cometh, shall burn them up, saith the Lord of Hosts; It shall leave them neither Root nor Branch. O Friend, if the Love of

1650. ' God were in thee, thou wouldst love the Truth, and hear the Truth  
 ~~~~~ ' spoken ; and not *Imprison* unjustly : The *Love of God* beareth, and  
 Darby- ' suffereth, and envieth no Man. If the *Love of God* had broken  
 Prison. ' your Hearts, you would shew *Mercy* ; but you do shew forth,  
 ' what ruleth you. Every *Tree* doth shew forth its *Fruit* : you do  
 ' shew forth your *Fruits* openly. For *Drunkenness, Swearing, Pride*  
 ' and *Vanity* rule among you, from the *Teacher* to the *People*. O  
 ' Friend, *Mercy*, and true *Judgment*, and *Justice* are Cried for in  
 ' your *Streets* ! *Oppression, Unmercifulness, Cruelty, Hatred, Pride,*  
 ' *Pleasures, Wantonness and Fulness* is in your *Streets* ; but the *Poor*  
 ' is not regarded. O take heed of the *Wo* : *Wo be to the Crown of*  
 ' *Pride* ! *Wo be to them that drink Wine in Bowles*, and the *Poor* is  
 ' *ready to perish*. O remember *Lazarus* and *Dives*. One fared deli-  
 ' ciously every Day ; and the other was a *Beggar*. O Friend, Mind  
 ' these Things, for they are near ; and see, whether thou be not the  
 ' Man, that is in *Dives* his *State*.

I writ also to the *Court at Darby* thus :

' I Am moved to write unto you, to take heed of *Oppressing* the  
 ' Poor in your Courts, or laying *Burdens* upon poor People,  
 ' which they cannot bear : And of *false Oaths*, or making them to  
 ' take *Oaths* which they cannot perform. The Lord saith, *I will come*  
 ' *near to Judgment*, and will be a *swift Witness against the Sorcerers,*  
 ' *against the false Swearers*, and *against the Idolaters*, and *against those*  
 ' *that do oppret Widows and Fatherless* : Therefore take heed of  
 ' all these things betimes. The Lord's *Judgments* are all true and  
 ' righteous, and he delighteth in *Mercy* : So love *Mercy*, Dear People,  
 ' and *Consider* in Time.

Likewise to the *Ringers*, who used to *Ring the Bells* in the *Steeple-*  
*house*, called *S. Peter's* in *Darby*, I sent thete few Lines:

*Friends,*

' Take heed of *Pleasures*, and prize your Time now, while  
 ' you have it ; and do not spend it in *Pleasures*, nor *Earthli-*  
 ' *nes*s. The Time may come, that you will say, *You had Time*, when  
 ' it is past. Therefore look at the *Love of God* now, while you have  
 ' Time ; for it bringeth to loath all *Vanities* and worldly *Pleasures*. O  
 ' Consider ! Time is precious : Fear God and rejoice in him, who  
 ' hath made Heaven and Earth.

Now, while I was there in *Prison*, divers of the *Professors* came  
 unto me to discourse with me : And I had a Sense, before they  
 spake, that they came to plead for *Sin* and *Imperfection*. And I asked  
 them ; Whether they were *Believers*, and had *Faith* ? and they said, *Yes*. Then I asked them, *In whom* ? and they said, *In*  
*Christ*. Then I replyed ; If ye are true *Believers* in *Christ*, you  
 are passed from *Death* to *Life* ; and if passed from *Death*, then from  
*Sin*,

*Sin, that bringeth Death: And if your Faith be true, it will give you Victory over Sin and the Devil, and purify your Hearts and Consciences (for the true Faith is held in a pure Conscience) and it will bring you to please God, and give you Acces to him again.* But they could not endure to hear of *Purity*, and of *Victory over Sin and the Devil*: For they said, *They could not believe, that any could be free from Sin on this Side the Grave.* Then I bid them, give over babbling about the *Scriptures*, which were *Holy Mens Words*; whilst they pleaded for *Unholiness*. And at another Time another Company of *Professors* came; and they also began to plead for *Sin*. And I asked them, Whether they had *Hope*? And they said, Yes: *God forbid, but we shold have Hope.* Then I asked them, What *Hope* is it that you have? Is *Christ in you* the *Hope* of your Glory? Dost it purify you, as he is *Pure*? But they could not abide to hear of being made *pure* here. Then I bid them, forbear talking of the *Scriptures*, which were the *Holy Men's Words*: For the *Holy Men*, that writ the *Scriptures*, pleaded for *Holiness in Heart, Life and Conversation here*; but since you plead for *Imparity and Sin*, which is of the Devil, what have you to do with the *Holy Men's Words*?

Now the *Keeper of the Prison*, being an high *Professor*, was greatly enraged against me; and spake very wickedly of me: But it pleased the *Lord* one Day to strike him so, that he was in great *Trouble*, and under great *Terrors of Mind*. And as I was walking in my Chamber, I heard a doleful Noise; and standing still, I heard him say to his *Wife*: *Wife, I have seen the Day of Judgment, and I saw GEORGE there, and I was afraid of him; because I had done him so much wrong, and spoken so much against him to the Ministers and Professors, and to the Justices, and in Taverns and Ale-houses.* After this, towards the Evening, he came up into my Chamber, and said to me: *I have been as a Lion against you: But now I come like a Lamb, and like the Jailer, that came to Paul and Silas trembling.* And he desired, that he might lie with me: I told him, that I was in his Power; he might do, what he would; But he said, *Nay, he would have my Leave; and he could desire to be always with me, but not to have me as a Prisoner.* And he said, He had been plagued, and his *House* had been plagued for my sake. So I suffered him to lie with me; and then he told me all his Heart, and said, He believed, what I had said of the true *Faith and Hope*, to be true: And he wondred, that the other *Man*, that was put into *Prison* with me, did not stand to it; and said, *That Man was not right, but I was an honest Man.* \*He confessed also to me; that 'at those Times, when I had asked him to let me go forth, to speak 'the *Word of the Lord* to the People, and he had refused to let me 'go, and I had laid the weight thereof upon him, that then he used 'to be under great *Trouble*, amazed and almost distracted for some 'time after; and in such a Condition, that he had little Strength 'left him. When the Morning came, he arose, and soon after went to the *Justices*, and told them; *That he and his House had been plagued for my sake:* and one of the *Justices* replied (as he reported to me) that the *Plagues* were on them too, for keeping me. This was *Justice Bennet of Darby*, who was the first that called us *Quakers*, because

1650. because I bid them, *Tremble at the Word of the Lord.* And this was in the Year 1650.

Darby-  
Prison.

After this the *Justices* gave leave, *That I should have Liberty to walk a Mile.* I perceived their End ; and I told the *Jailer*, *If they would set down to me, how far a Mile was, I might take the liberty of walking it sometimes :* For I had a *Sense*, they thought, I would go away. And the *Jailer* Confest afterwards, that they did it with that Intent, to have me go away, to ease them of their *Plague* : But I told him, I was not of that Spirit.

This *Jailer* had a *Sister*, who was a sickly young Woman ; and she came up into my Chamber to Visit me ; and after she had stay'd some time, and I had spoken the *Words of Truth* to her, she went down, and told them ; *That we were an Innocent People, and did none any hurt, but did good to all, even to them that hated us :* And she desired them to be Tender towards me.

Now forasmuch as, by reason of my *Restraint*, I had not the Opportunity of *Traveling* about, to declare and spread *Truth* through the *Countries* ; it came upon me to Write a *Paper*, and send it forth to be spread abroad both amongst *Friends*, and other tender People, for the Opening of their Understandings in the *Way of Truth*, and directing them to the true *Teacher* in themselves. And it was as followeth :

**T**HE Lord doth shew unto Man his *Thoughts*, and discovereth all the *secret Workings* in Man. A Man may be brought to see his *evil Thoughts*, and running *Mind*, and vain *Imaginations*, and may strive to keep them down, and to keep his *Mind* in ; but cannot *Overcome* them, nor keep his *Mind* within to the *Lord*. Now, in this State and Condition submit to the *Spirit of the Lord*, that shews them, and that will bring to *Wait upon the Lord* ; and he that hath *discovered* them, will *destroy* them. Therefore stand in the *Faith of the Lord Jesus Christ* (who is the *Author* of the true *Faith*) and mind him ; for he will discover the *Root of Lusts*, and *evil Thoughts*, and vain *Imaginations*, and how they are begotten, conceived and bred ; and then how they are brought forth, and how every *evil Member* doth work. He will discover every *Principle* from its own *Nature and Root*.

So mind the *Faith of Christ*, and the *Anointing*, which is in you, to be taught by it, which will discover all *Workings* in you : And as he teacheth you, so obey and forsake ; else you will not grow up in the *Faith*, nor in the *Life of Christ*, where the *Love of God* is received. Now *Love* begetteth *Love*, its own *Nature* and *Image* : And when *Mercy* and *Truth* do meet, what Joy there is ! And *Mercy* doth Triumph in *Judgment* : And *Love* and *Mercy* doth bear the *Judgment of the World* in patience. That which cannot bear the *World's Judgment*, is not the *Love of God* ; for *Love* beareth all things, and is above the *World's Judgment* ; for the *World's Judgment* is but Foolishness. And though it be the *World's Judgment* and Practice, to cast all the *World's Flibtness*, that is among themselves, upon the *Saints* ; yet their *Judgment* is false. Now the

1650.

Darby.  
Prison;

' the *Chaste Virgins* follow Christ, the *Lamb*, that takes away the Sins  
 ' of the World : But they that are of that Spirit, which is not *Chaste*,  
 ' will not follow Christ the *Lamb* in his Steps ; but are disobedient to  
 ' him in his Commands. So the *fleshy Mind* doth mind the *Flesh*,  
 ' and talketh *fleshy*, and its Knowledge is *fleshy*, and not spiritual ;  
 ' but favours of *Death*, and not of the *Spirit of Life*. Now some  
 ' Men have the Nature of *Swine*, wallowing in the *Mire* : And some  
 ' Men have the Nature of *Dogs*, to bite both the *Sheep* and one ano-  
 ' ther : And some Men have the Nature of *Lions*, to tear, devour  
 ' and destroy : And some Men have the Nature of *Wolves*, to tear  
 ' and devour the Lambs and Sheep of Christ : And some Men have  
 ' the Nature of the *Serpent* (that old Adversary) to sting, envenom  
 ' and poison : *He that hath an Ear to hear, let him hear*, and learn  
 ' these things within himself. And some Men have the Natures of  
 ' other Beasts and Creatures, minding nothing, but earthly and visi-  
 ' ble things, and feeding without the fear of God. Some Men have  
 ' the Nature of an *Horse*, to prance and vapor in their Strength,  
 ' and to be swift in doing Evil. And some Men have the Nature of  
 ' *Tall sturdy Oaks*, to flourish and spread in Wisdom and Strength ;  
 ' who are strong in Evil, which must perish, and come to the Fire.  
 ' Thus the *Evil* is but *one in all*, but worketh many Ways ; and  
 ' whatsoever a Man's or Woman's *Nature* is addicted to, that is Out-  
 ' ward, the *Evil* one will fit him with that, and will please his *Nature*  
 ' and Appetite, to keep his Mind in his Inventions, and in the *Crea-  
 ' tures* from the *Creator*. O therefore let not the *Mind* go forth from  
 ' God ; for if it do, it will be stained, and venomous and corrupted :  
 ' And if the *Mind* go forth from the *Lord*, it is hard to bring it in again.  
 ' Therefore take heed of the *Enemy*, and keep in the *Faith of Christ*.  
 ' O ! therefore mind that which is Eternal and Invisible, and him who  
 ' is the *Creator* and *Mover* of all things : For the things that are made,  
 ' are not made of things that do appear ; for the *visible* covereth the  
 ' *invisible* Sight in you. But as the *Lord*, who is *Invisible*, doth  
 ' open you by his *Invisible Power* and *Spirit*, and brings down the  
 ' carnal Mind in you ; so the *Invisible* and *Immortal* things are  
 ' brought to Light in you. O therefore you, that know the *Light*,  
 ' walk in the *Light* ! For there are *Children of Darkness*, that will  
 ' talk of the *Light*, and of the *Truth*, and not walk in it ; but the  
 ' *Children of the Light* love the *Light*, and walk in the *Light*. But  
 ' the *Children of Darkness* walk in *Darkness*, and hate the *Light* ;  
 ' and in them the earthly Lusts, and the carnal Mind choke the  
 ' *Seed of Faith*, and that bringeth *Oppression* on the *Seed*, and *Death*  
 ' over them. O therefore mind the pure *Spirit* of the Everlasting  
 ' God, which will teach you to use the *Creatures* in their right place ;  
 ' and which judgeth the *Evil*. To thee, O God, be all *Glory* and  
 ' *Honour*, who art Lord of all *Visibles and Invisibles* ! To thee be all  
 ' *Praise*, who bringest out of the Deep to thy Self ; O powerful God,  
 ' who art worthy of all *Glory* ! For the *Lord*, who created all, and  
 ' gives Life and Strength to all, is over all, and Merciful to all. So  
 ' thou, who hast made all, and art over all, to thee be all *Glory* ! In  
 ' thee is my Strength, Refreshments and Life, my Joy and my  
 ' Gladness, my Rejoycing and Glorifying for evermore ! So to live and  
 ' walk

1650. 'walk in the Spirit of God, is Joy, and Peace, and Life; but  
 Darby-  
 Prison.  
 'the Mind going forth into the Creatures, or into any *Visible Things*  
 'from the Lord, this bringeth Death. Now when the Mind is got  
 'into the *Flesh*, and into *Death*, then the *Accuser* gets within, and  
 'the Law of *Sin and Death*, that gets into the *Flesh*; and then the  
 'Life suffers under the Law of *Sin and Death*: And then there is  
 'straitness and failings. For then the Good is shut up, and then the  
 'Self-Righteousness is set a top; and then Man doth work in the out-  
 'ward *Law*, and he cannot Justify himself by the *Law*; but is Con-  
 'demned by the *Light*: For he cannot get out of that State, but by  
 'abiding in the *Light*, and resting in the *Mercy* of God, and believing  
 'in him, from whom all *Mercy* doth flow: For there is *Peace* in rest-  
 'ing in the Lord Jesus. This is the *Narrow Way*, that leads to him,  
 'the *Life*; but few will abide in it: Therefore keep in the *Inno-*  
 'cency, and be obedient to the *Faith* in him. And take heed of Con-  
 'forming to the *World*, and of Reasoning with *Flesh and Blood*,  
 'for that bringeth *Disobedience*; and then *Imaginations* and *Questi-*  
 'onings do arise, to draw from *Obedience* to the *Truth* of Christ.  
 'But the *Obedience* of *Faith* destroyeth *Imaginations*, and *Question-*  
 'ings, and *Reasonings*, and all the *Temptations* in the *Flesh*, and  
 'Buffetings, and *lookings* forth, and fetching up things that are  
 'past. But not keeping in the *Life* and *Light*, and not crossing the  
 'Corrupt Will by the Power of God, the *Evil Nature* grows up in  
 'Man; and then *Burdens* will come, and Man will be stained with  
 'that Nature. But *Esau's Mountain* shall be laid waste, and become  
 'a *Wildernes*, where the *Dragons* lie: But *Jacob*, the *second Birth*,  
 'shall be fruitful, and shall arise. For *Esau* is hated, and must not  
 'be *Lord*: but *Jacob*, the *second Birth*, which is perfect and plain,  
 'shall be *Lord*; for he is beloved of God.'

G. F.

I writ another *Paper* also, much about the same time, and sent it forth amongst the *Convinced People*, as followeth:

'THE *LO R.D* is *K I N G* over all the Earth! Therefore all  
 'People, praise and glorifie your *King* in the true *Obedience*, in  
 'the *Uprightnes*, and in the beauty of *Holiness*. O Consider, in the  
 'true *Obedience* the *Lord* is known, and an Understanding from him  
 'is received. Mark and consider in silence, in the *Lowliness* of  
 'Mind, and thou wilt hear the *Lord* speak unto thee in thy *Mind*:  
 'His *Voice* is sweet and pleasant; His *Sheep* hear his *Voice*, and they  
 'will not hearken to another: And when they hear his *Voice*,  
 'they Rejoice, and are Obedient; they also sing for Joy. Oh, their  
 'Hearts are filled with everlasting *Triumph*! They sing, and praise  
 'the Eternal God in *Sion*: their Joy shall never Man take from them.  
 'Glory to the Lord God for Evermore!'

But

But many, that had been *Convinced* of the *Truth*, turned aside, because of the *Persecution* that arose: Whereupon I writ a few Lines for the *Comfort and Encouragement of the Faithful*, thus:

1650.

Darby.  
Prison.

**C**OME ye *Blessed* of the *Lord*, and Rejoice together! Keep in Unity and Oneness of Spirit; Triumph above the World! Be joyful in the *Lord*; reigning above the World, and above all things that draw from the *Lord*: that in Clearness, Righteousness, Purenels and Joy, you may be preserved to the *Lord*. O hear, O hearken to the *Call* of the *Lord*, and come out of the World, and keep out of it for evermore! And come, Sing together, ye *Righteous Ones*, the *Song* of the *Lord*, the *Song* of the *Lamb*; which none can learn, but they, who are Redeemed from the Earth, and from the World.

Now while I was in the *House of Correction*, my *Relations* came to see me; and being troubled for my *Imprisonment*, they went to the *Justices*, that cast me into *Prison*, and desired to have me home with them; offering to be bound in *One hundred Pounds*, and others of *Darby* in *fifty Pounds* a piece with them, that I should come no more thither to declare against the *Priests*. So I was had up before the *Justices*; and because I would not consent, that they, or any should be bound for me (for I was *Innocent* from any *Ill Behaviour*, and had spoken the *Word of Life* and *Truth* unto them) *Justice Bennet* rose up in a rage: and as I was kneeling down to *Pray to the Lord to forgive him*, he ran upon me, and struck me with both his Hands, Crying, *Away with him Jailer*: *Take him away Jailer*. Whereupon I was had back again to *Prison*, and there kept, until the time of my *Commitment* for *Six Months* was Expired. But I had now the Liberty of walking a *Mile* by my self; which I made use of, as I felt freedom. And sometimes I went into the *Market*, and *Streets*, and warned the People to *Repent* of their *Wickedness*; and so returned to *Prison* again. And there being Persons of several sorts of *Religion* in the *Prison*, I sometimes went, and visited them in their *Meetings* on the *First-days*.

After I had been before the *Justices*, and they had required *Sureties* for my *good Behaviour* (which I could not Consent should be given, to blemishing my *Innocency*) It came upon me to write to the *Justices* again; which I did as followeth :

*Friends,*

**S**EE what it is in you, that doth *Imprison*; and see, who is Head in you: and see, if something do not *Accuse* you? Consider, you must be brought to *Judgment*. Think upon *Lazarus* and *Dives*: the one fared *sumptuously* every day; the other a *Beggar*: And now you have time, prize it, while you have it. Would you have me to be bound to my *Good Behaviour*? I am bound to my *Good Behaviour*; And do Cry for *Good Behaviour* of all People, to

1650. 'turn from the *Vanities, Pleasures* and *Oppression*, and from the *Deceits* of this World : And there will come a time, that you shall know it. Therefore take heed of *Pleasures*, and *Deceits*, and *Pride* ; and look not at *Man*, but at the *Lord*: for *Look unto me, all ye Ends of the Earth, and be ye saved*, saith the *Lord*.

Some little time after, I writ to them again, thus :

*Friends,*

'W<sup>ould</sup> you have me to be bound to my *Good Behaviour* from 'Drunkenness, or *Swearing*, or *Fighting*, or *Adultery*, and 'the like ? The *Lord* hath Redeemed me from all these things ; 'and the *Love* of God hath brought me to loath all *Wantonness*, bles- 'sed be his Name. They who are *Drunkards*, and *Fighters*, and 'Swearers, have their *Liberty* without *Bonds* : And you lay your *Law* 'upon me, whom neither you, nor any other can justly accuse of 'these things ; praised be the *Lord* ! I can look at no *Man* for my 'Liberty, but at the *Lord* alone ; who hath all Mens *Hearts* in his 'Hand.

And after some time, not finding my *Spirit* clear of them, I writ to them again, as followeth :

*Friends,*

'HAD you known, who sent me to you, ye would have re- 'ceived me : for the *Lord* sent me to you, to warn you of 'the *Woes*, that are coming upon you ; and to bid you, *Look at the* 'Lord, and not at *Man*. But when I had told you my *Experience*, 'what the *Lord* had done for me, then your *Hearts* were hardened, 'and you sent me to *Prison* ; where you have kept me many Weeks. 'If the *Love* of God had broke your *Hearts*, then would ye see, what 'ye have done : Ye would not have *Imprisoned* me, had not my 'Father suffered you ; and by his Power I shall be loosed : For he 'openeth and shutteth ; to him be all Glory ! In what have I mis- 'behaved my self, that any should be bound for me ? All Mens 'Words will do me no good, nor their *Bonds* neither, to keep my 'Heart, if I have not a *Guide* within, to keep me in the upright 'Life to *God*. But I believe in the *Lord*, that through his Strength 'and Power I shall be preserved from Ungodliness and worldly Lusts. 'The *Scripture* saith, *Receive Strangers* ; but you *Imprison* such. 'As you are in *Authority*, take heed of *Oppression* and *Caubs*, and 'Injustice and *Gifts*, or *Rewards* ; for God doth loath all such. But 'love Mercy, and true Judgment and Justice ; for that the *Lord* 'delights in. I do not write with Hatred to you ; but to keep my 'Conscience Clear : Take heed, how you spend your time.

I was

I was moved also to write again to the *Priests of Darby*; which I did after this manner:

Darby.  
Prifon.

*Friends,*

' YOU do profess to be the *Ministers of Jesus Christ in Words*;  
 ' but you shew forth by your *Fruits*, what your *Ministry* is.  
 ' Every Tree doth shew forth its *Fruit*: The *Ministry of Jesus Christ*  
 ' is in *Mercy* and *Love*, to unloose them that be bound, and to bring  
 ' out of Bondage, and to let them that are Captivated, go free.  
 ' Now *Friends*, where is your *Example* (if the *Scriptures* be your  
 ' Rule) to *Imprison for Religion*? Have you any Command for it  
 ' from Christ? If that were in you, which you do profess, you  
 ' would walk in their *Steps*, who spake forth those *Words*, the  
 ' *Scriptures*, which you do profess. But he is not a *Jew*, who is one  
 ' outward, whose Praise is of *Men*; but he is a *Jew*, who is one inward,  
 ' whose Praise is of *God*. But if you do build upon the *Prophets* and  
 ' *Apostles in Words*, and pervert their *Life*, remembet the *Wots*,  
 ' which Jesus Christ spake against such. They that spake the *Pro-*  
 ' *phets words*, but denied Christ, they professed a Christ to come;  
 ' but had they known him, they would not have Crucified him.  
 ' The *Saints*, whom the *Love of God* did *Change*, were brought there-  
 ' by to walk in *Love* and *Mercy*; for he that dwelleth in *Love*, dwel-  
 ' leth in *God*. But where *Envy*, *Pride* and *Hatred* doth rule, the  
 ' nature of the *World* doth rule, and not the nature of *Jesus Christ*.  
 ' I write with no hatred to you; but that you may weigh your selves,  
 ' and see, how you pass on your Time.

Thus having cleared my Conscience to the *Priests*, it was not long, before a Concern came upon me again, to write again to the *Justices*, which I did as followeth:

' I am moved to Warn you to take heed of giving way to your  
 ' own *Wills*. Love the *Cross*, and satisfy not your own *Minds*  
 ' in the *Flesh*; but prize your *Time*, while you have it, and walk up  
 ' to that you know, in Obedience to God: and then you shall not  
 ' be Condemned for that you know not; but for that you do know,  
 ' and do not obey. Consider besimes, and weigh your selves, and see  
 ' where you are, and whom you serve. For if ye blaspheme *God*,  
 ' and take his *Name* in vain; if ye *Swear* and *Lie*; if ye give way  
 ' to *Envy*, *Hatred*, *Covetousness* and *Greediness*, *Pleasures* and *Want-*  
 ' *toness*, or any other Vices, be assured then, that ye do serve the  
 ' *Devil*. But if ye fear the *Lord*, and serve him, ye will loath all  
 ' these things. He that loveth *God*, will not blaspheme his *Name*:  
 ' but where there is Opposing of *God*, and serving the *Devil*, that  
 ' Profession is sad and miserable. O prize your *Time*, and do not love  
 ' that which *God* doth forbid; *Lying*, *Wrath*, *Malice*, *Envy*, *Hatred*, *Gre-  
 ' diness*, *Covetousness*, *Oppression*, *Glucony*, *Drunkenness*, *Whoredom* and  
 ' all *Unrighteousness* *God* doth forbid. So Consider, and be not de-  
 ceived;

1650. ‘ceived; *Evil Communication corrupts good Manners.* Be not deceived, God will not be mocked with vain Words: The Wrath of God is Revealed from Heaven against all Ungodliness. Therefore Profound. ‘Obey that which doth Convince you of all Evil, and telleth you, that you should do no Evil: It will lead to Repentance, and keep you in the Fear of the Lord. O look at the Mercies of God, and prize them; and do not turn them into Wantonness. O Eye the Lord, and not earthly things!

Besides this, I writ the following to Colonel Barton, who was both a Justice, and a Preacher, as was hinted before.

*Friend,*

‘Do not Cloak and Cover thy self; there is a God, who know-  
‘*eth thy Heart*, and will Uncover thee: He seeth thy Way.  
‘*Woe to him, that Covereth, and not with my Spirit*, saith the Lord.  
‘Dost thou do contrary to the *I am*, and then put it from thee?  
‘*Mercy and true Judgment* thou neglectest: look what was spoken  
‘against such. My Saviour said to such, *I was Sick and in Prison,*  
‘*and ye visited me not; I was hungry, and ye fed me not; I was a*  
‘*Stranger, and ye took me not in.* And when they said, When saw  
‘we thee in Prison, and did not come to thee, &c. He replied;  
‘*Inasmuch as ye did it not to one of these little ones, ye did it not to me.*  
‘*Friend, thou hast Imprisoned me* for bearing Witness to the Life  
‘and Power of Truth; and yet professest to be a Minister of Christ:  
‘But if Christ had sent thee, thou wouldest bring out of Prison, and  
‘out of Bondage, and wouldest receive Strangers. Thou hast been  
‘wanton upon Earth, thou hast lived plenteously, and nourished thy  
‘Heart, as in a Day of Slaughter: thou hast killed the Just. O  
‘look, where thou art, and how thou hast spent thy Time! O re-  
‘member thy self, and now, while thou hast Time, prize it; and  
‘do not slight the free Mercy of God, and despise the long-suffering of  
‘God, which is great Salvation: But mind that in thee, which doth  
‘Convince thee, and would not let thee Swear, nor Lie, nor take  
‘God’s Name in vain. Thou knowest, thou shouldest do none of  
‘these Things; Thou hast learned, that which will Condemn  
‘thee: Therefore obey the Light, which doth Convince thee,  
‘and forsake thy Sins, and look at the Mercies of God; and  
‘prize his Love in sparing thee, till now. The Lord saith, *Look un-*  
‘*to me, all ye Ends of the Earth, and be ye saved;* and, Cease  
‘from Man, whose Breath is in his Nostrils. And Friend, prize thy  
‘Time, and see whom thou servest: For his Servant thou art, whom  
‘thou dost obey, whether of Sin unto Death, or Obedience unto  
‘Righteousness. If thou servest God, and fearest him, thou wilt not  
‘blaspheme his Name, nor Curse, nor Swear, nor take his Name in  
‘vain, nor follow Pleasures and Wantonness, Whoredom and Drun-  
‘kenness, or Wrath, or Malice, or Revenge, or Rashness, or Headiness,  
‘Pride or Gluttony, Greediness, Oppression or Covetousness, or foolish  
‘Festling, or vain Songs; God doth forbid these things, and all Un-  
righteousness.

' righteousness. If thou professest God ; and actest any of these 1650  
 ' Things, thou takest him for a Cloak, and servest the Devil. Consi-  
 ' der with thy self, and do not love that which God doth hate. He Darby.  
 ' that loveth God, keepeth his Commandments. The Devil will tell  
 ' thee, It is an hard thing, to keep God's Commandments : but it is  
 ' an easie thing, to keep the Devil's Commandments, and to live in  
 ' all Unrighteousness and Ungodliness, turning the Grace of God  
 ' into Wantonness. But let the Unrighteous Man forsake his Ways,  
 ' and turn unto me, saith the Lord, and I will have Mercy : Turn ye,  
 ' why will ye die ? saith the Lord.

' Howl, ye Great Ones, for the Plagues are pouring out upon you !  
 ' Howl, ye Oppressors, for Recompence and Vengeance is coming  
 ' upon you ! Wo unto them, that Covetously Join one House to  
 ' another ; and bring one Field so nigh unto another, that the Poor  
 ' can get no more Ground, and that ye may dwell upon the Earth  
 ' alone : These things are in the Ears of the Lord of Hosts. Wo unto  
 ' him that Coverously getteth evil-gotten Goods into his House, that  
 ' he may set his Nest on high, to escape from the Power of  
 ' Evil.

While I was yet in the *House of Correction*, there came unto me a *Trooper*, and said ; As he was sitting in the *Steeple-house*, hearing the *Priest*, exceeding great Trouble came upon him ; and the Voice of the *Lord* came to him saying ; Dost thou not know, that my Servant is in Prison ? Go to him for direction. So I spake to his Condition, and his Understanding was opened. And I told him ; That which shewed him his Sins, and troubled him for them, would shew him his Salvation : For he that shews a Man his Sin, is the same, that takes it away. Now, while I was speaking to him, the *Lord's* Power opened him, so that he began to have a good Understanding in the *Lord's Truth*, and to be sensible of God's Mercies ; and began to speak boldly in his Quarters amongst the *Souldiers*, and to others, concerning *Truth* (for the *Scriptures* were very much opened to him) insomuch that he said ; His Colonel was as *Blind* as Nebuchadnezar, to cast the Servant of the *Lord* into Prison. Upon this his Colonel had a Spight at him ; and at Worcester-Fight, the Year after, when, the Two Armies lying near one another, Two came out from the King's Army, and challenged any Two of the Parliament-Army to fight with them ; his Colonel made Choice of him and another, to Answer the Challenge. And when in the Encounter his Companion was slain, he drove both his Enemies within Musquet-shot of the Town, without firing a *Pistol* at them : This, when he returned, he told me with his own Mouth. But when the Fight was over, he saw the *Deceit* and *Hypocrisy* of the Officers : And being sensible, how wonderfully the *Lord* had preserved him, and seeing also to the End of Fighting, he laid down his Arms.

Now the Time of my Commitment to the *House of Correction* being very near out, and there being many new *Souldiers* Raised, the Commissioners would have made me Captain over them : And the *Soldiers* cried, They would have none but me. So the Keeper of the Houle

1650. *House of Correction* was Commanded to bring me up before the Commissioners and Soldiers, in the Market-place ; and there they proffered me that Preferment (as they called it) asking me, If I would not take up Arms for the Common-wealth against Charles Steward ? I told them, ‘ I knew, from whence all Wars did arise, even from the ‘ Lust, according to James his Doctrine : and that I lived in the ‘ Virtue of that Life and Power, that took away the Occasion of ‘ all Wars. But they courted me to accept of their Offer, and thought; I did but Complement with them. But I told them, ‘ I was come ‘ into the Covenant of Peace, which was before Wars and Strifes ‘ were. They said, They offered it in Love and Kindness to me, because of my Virtue ; and such like flattering Words they used. But I told them, ‘ If that was their Love and Kindness, I trampled it ‘ under my Feet. Then their Rage got up, and they said ; Take him away Jailer, and put him into the Dungeon amongst the Rogues and Fellons. So I was had away and put into a lousy, stinking Place, without any Bed, amongst thirty Fellons ; where I was kept almost half a Year, unless it were at Times : For they would sometime let me walk in the Garden, having a Belief of me, that I would not go away. Now, when they had gotten me into Darby-Dungeon, it was the Belief and saying of People, that I should never come out : But I had Faith in God, and believed, I should be delivered in his Time : For the Lord had said to me before, That I was not to be removed from that Place yet, being set there for a Service, which he had for me to do.

After it was bruited abroad, That I was in Darby-Dungeon, my Relations came to see me again ; and they were much troubled, that I should be in Prison : For they looked upon it, to be a great shame to them, for me to lie in Jail. It was a strange thing then, to be Imprisoned for Religion : And some thought, I was Mad, because I stood for Purity, and Righteousness, and Perfection.

Among others that came to see me, and discourse with me, there came a certain Person from Nottingham, a Souldier, and that had been a Baptist (as I understood) and with him came several others. And in Discourse this Person said to me, Your Faith stands in a Man, that died at Jerusalem, and there was never any such thing. I was exceedingly grieved, to hear him say so ; and I said to him : How ! Did not Christ suffer without the Gates of Jerusalem through the Professing Jews, and Chief Priests, and Pilate ? And he denied, that ever Christ suffered there outwardly. Then I asked him, Whether there were not Chief Priests, and Jews, and Pilat there outwardly ? And when he could not deny that, then I told him : As certainly as there was a Chief Priest, and Jews, and Pilat there outwardly ; so certainly was Christ persecuted by them, and did suffer there outwardly under them. Yet from this Man’s Words was a Slander raised upon us, That the Quakers should deny Christ, that suffered and died at Jerusalem : Which was all utterly false ; and the least Thought of it never entred our Hearts ; but it was a meer Slander cast upon us, and occasioned by this Person’s Words. The same Person also said ; That never any of the Prophets, nor Apostles, nor Holy Men of God suffered any thing Outwardly ; but all their Sufferings were

were *Lavard*. But I instanced to him many of the *Prophets* and *Apostles*, how they suffered, and by whom they suffered : And so was <sup>1651.</sup> the Power of the Lord brought over his wicked *Imaginations* and <sup>W<sup>m</sup></sup> <sup>Darby.</sup> <sup>Dungeon.</sup>

There came also another *Company* to me, that pretended, They were *Triers of Spirits* : And I asked them ; What was the *first Step to Peace*? And what it was, by which a Man might see his *Salvation*? And they were presently up in the airy Mind, and said, I was *Mad*. Thus they came to *Try Spirits*, who did not know themselves, nor their own *Spirits*.

In this Time of my *Imprisonment*, I was exceedingly exercised about the Proceedings of the *Judges* and *Magistrates* in their *Courts of Judicature*. And I was moved to write to the *Judges*, concerning their putting Men to *Death* for *Cattle*, and *Money*, and small Matters ; and to shew them, how Contrary it was to the *Law of God* in old Time : for I was under great Suffering in my Spirit because of it, and under the very *Sense of Death* ; but Standing in the *Will of God*, an heavenly Breathing arofe in my Soul to the *Lord*. Then did I see the Heavens opened, and I rejoiced, and gave Glory to God. So I writ to the *Judges*, as followeth :

' **I** Am moved to write unto you to take heed, of putting Men to Death for stealing *Cattle*, or *Money*, &c. for the *Thieves* in the old Time were to make *Restitution* ; and if they had not where-with, they were to be sold for their *Theft*. Mind the *Laws of God* in the *Scriptures*, and the *Spirit* that gave them forth ; and let them be your *Rule* in executing *Judgment* : And shew *Mercy*, that you may receive *Mercy* from God, the *Judge* of all. And take heed of *Gifts* and *Rewards*, and of *Pride* ; for God doth forbid them, and they do blind the *Eyes* of the *Wise*. I do not write to give liberty to *Sin* ; God hath forbidden it : But that you should *Judge* according to his *Laws*, and shew *Mercy* : For he delighteth in true *Judgment*, and in *Mercy*. I beseech you to mind these Things, and prize your *Time*, now you have it ; and *Fear God*, and *Serve him* : for he is a *Consuming Fire*.

Besides this, I writ another *Letter* to the **JUDGES**, to this effect :

' **I** Am moved to write unto you, That ye do true *Justice* to every Man, and see, that none be *Oppressed*, nor *Wronged* ; nor no *Oaths Imposed* : for the Land mourneth because of *Oaths*, and *Adulteries*, and *Sorceries*, and *Drunkenness*, and *Prophaneness*. O Consider, ye that be Men set in *Authority* : Be moderate, and in *Lowness* Consider these things. Shew *Mercy* to the *Fatherless*, and to the *Widows*, and to the *Poor* : And take heed of *Rewards* or *Gifts* ; for they do blind the *Eyes* of the *Wise* : The *Lord* doth loath all such. Love *Mercy* and true *Judgment*, *Justice* and *Rig-  
teousness* ;

1651. ‘*teousness*; for the *Lord* delighteth in such. Consider these Things  
 ~~ ‘in *Time*, and take heed, how ye do spend your *Time*. Now ye have  
 Darby- ‘*Time*, prize it; and shew *Mercy*, that ye may receive *Mercy* from  
 Dungeon. ‘the *Lord*: For he is coming to *Try all Things*, and will plead with  
 ‘all *Flesh*, as by *Fire*.

Moreover, I laid before the *Judges*, what an hurtful thing it was, that *Prisoners* should lie so long in *Jail*; shewing, how that they learned *Badness* one of another, in talking of their *bad Deeds*: and therefore *speedy Justice* should be done. For I was a tender *Youth*, and dwelt in the *Fear of God*; and I was grieved to hear their *bad Language*; and was often made to reprove them for their *wicked Words*, and *evil Carriage* towards each other. And People did admire, that I was so preserved and Kept; for they could never catch a *Word* or *Action* from me, to make any thing of against me, all the time, that I was there: For the *Lord's Infinite Power* upheld and preserved me all that time; to him be *Praises* and *Glory* for ever!

Now, while I was here in *Prison*, there was a *young-Woman* in the *Jail* for *Robbing* her *Master* of some *Money*: and when she was to be *Tried* for her *Life*, I writ to the *Judge* and to the *Jury* about her, shewing them; How contrary it was to the *Law of God* in old *Time*, to put People to *Death* for *Stealing*: and moving them to shew *Mercy*. Yet she was *Condemned to die*, and a *Grave* was made for her; and at the *Time appointed*, she was carried forth to *Execution*. Then I writ a few *Words*, “Warning all People to ‘beware of *Greediness* or *Covetousness*, for it leads from *God*; but that ‘all should Fear the *Lord*, and avoid all *Earthly Lusts*, and prize ‘their *Time*, while they have it: This I gave to be read at the *Gallows*. And though they had her upon the *Ladder*, with a *Cloath* bound over her Face, ready to be turned off; yet they did not put her to *Death*, but brought her back again to *Prison*: And in the *Prison* she afterwards came to be *Convinced* of *God's Everlasting Truth*.

There was also in the *Jail*, while I was there, a *Prisoner*, a *Wicked, Ungodly Man*, who was reputed a *Conjurer*; and he threatened, how he would talk with me, and what he would do to me: but he never had Power to open his Mouth to me. And on a time, the *Jailer* and he falling out, he threatened the *Jailer*, That he would *Raise the Devil*, and break his *House* down; so that he made the *Jailer* afraid. Then I was moved of the *Lord*, to go in his Power, and *Rebuke* him in it; and to say unto him: *Come let's see, what thou canst do; and do thy worst*. And I told him, *The Devil was Raised high enough in him already; but the Power of God Chained him down*: So he flunk away, and went from me.

Now the *Time of Worcester-Fighte* coming on, *Justice Bennet* sent the *Constables* to press me for a *Souldier*, seeing I would not voluntarily accept of a *Command*: And I told them, That I was brought off from outward *Wars*. They came down again to give me *Press-Money*; but I would take none. Then I was brought up to Ser-

Sergeant Holes, and kept there a while; and then I was taken down again. Then, after a while, the Constables fetched me up again, and then I was brought before the Commissioners; and they said I should go for a *Souldier*: But I told them, I was *dead* to it. They said, I was *Alive*: I told them, where Envy and Hatred is, there is Confusion. They proffered me *Money* twice; but I would not take it: Then they were Wroth, and I was Committed *Close Prisoner*, without *Bail* or *Mainprize*. Whereupon I writ to them again, directing my Letter to *Colonel Barton* (who was a *Preacher*) and the rest, that were concerned in my *Commitment*: And I writ thus:

1651.

~~~~~  
Darby.  
Prifor-

'YOU, who are without *Christ*, and yet use the Words, which he and his *Saints* have spoken, Consider, neither he nor his *Apostles* did ever *Imprison* any; but my *Saviour* is *Merciful* even to the *Unmerciful* and *Rebellious*. He doth bring out of *Prison* and *Bondage*: But *Men*, while the *carnal Mind* doth rule, do *Oppress* and *Imprison*. My *Saviour* saith, *Love your Enemies, and do good to them that hate you, and pray for them that despitefully use you and persecute you*: For the *Love* of God doth not persecute any; but loveth all, where it dwelleth: *H* *e* *t* *h* *a* *t* *e* *h* *is* *B* *r* *o* *u* *s* *ter* *e*. You profess to be *Christians*, and one of you a *Minister* of *Jesus Christ*; yet you have *Imprisoned* me, who am a *Servant* of *Jesus Christ*. The *Apostles* never *Imprisoned* any; but were *Imprisoned* themselves: Take heed of speaking of *Christ* in Words, and denying him in Life and Power. O *Friends*, the *Imprisoning* my *Body* is to satisfy your *Wills*; but take heed of giving way to your *Wills*, for that will hurt you. If the *Love* of God had broken your *Hearts*, ye would not have *Imprisoned* me; but my *Love* is to you, as to all my *Fellow-Creatures*: and that you may *Weigh* your selves, and see, how you stand, is this written.

About this Time I was moved to give forth the following *Lines*, to go amongst the *Convinced* and *Tender People*, to manifest the *Deceits* of the *World*, and how the *Priests* have deceived the *People*:

1651.

Derby.  
Prison.

- To all you, that love the Lord Jesus Christ with a pure  
 • and naked Heart, and the Generation of the Righteous.

CHRIST was ever hated ; and the Righteous for his sake. Mind, who they were, that did ever hate them : He that was born after the *Flesh*, did persecute him, that was born after the *Spirit* ; and so it is now. And mind, who were the Chiefest against Christ ; even the great *Learned Men*, the Heads of the People, Rulers and Teachers, that did profess the *Law* and the *Prophets*, and looked for Christ. They looked for an outwardly-Glorious Christ, to hold up their outward Glory : But Christ spake against the Works of the World ; and against the *Priests*, and *Scribes*, and *Pharisees*, and their hypocritical Profession. He that is a Stranger to Christ, is an *Hireling* : but the Servants of Jesus Christ are *Freemen*. The *false Teachers* always laid Burdens upon the People : and the *true Servants* of the Lord did speak against them. Jeremiah did speak against *Hirelings*, and said, *It was an horrible thing* ; and said, *What will ye do in the End?* for the People and *Priests* were given to *Covetousness*. Paul did speak against such, as did make Gain upon the People ; and exhorted the Saints to turn away from such, as were *Covetous Men* and *Proud Men*, such as did love *Pleasures* more than God ; such as had a *Form* of *Godliness*, but denied the Power thereof. For of this sort (said he) are they, that *Croop into Houses*, and lead *Captive silly Women*, who are ever learning, but never able to come to the knowledge of the Truth ; Men of corrupt Minds, Reprobate concerning the Faith : and as Jannes and Jambres withstood Moses, so (said he) do these Resist the Truth : but they shall proceed no further, for their folly shall be made manifest unto all Men. Moses forsook Honours and *Pleasures*, which he might have enjoyed. The Apostle in his time saw this Corruption entering, which now is spread over the World, of having a *Form* of *Godliness*, but denying the Power. Ask any of your Teachers, whether you may ever Overcome your Corruptions or Sins ? None of them doth believe that ; but as long as Man is here, he must (they say) carry about with him the Body of Sin. Thus Pride is kept up, and that Honour and Master-ship, which Christ denied ; and all Unrighteousness : Yet Multitudes of Teachers ; Heaps of Teachers ; the Golden Cup full of *Abominations* ! Paul did not preach for *Wages* ; but laboured with his Hands, that he might be an Example to all them that follow him. O People, see who follow Paul ! The Prophet Jeremiah said, *The Prophets prophesie falsely, and the Priests bear rule by their means* ; but now the Priests bear Rule by the Means they get from the People : take away their Means, and they will bear Rule over you no longer. They are such, as the Apostle said, *Intruded into those things, which they never*

never saw, being vainly puffed up with a fleshly Mind; and, as 1651.  
 the Scriptures declare of some of old, *They go in the way of Cain,*  
*(who was a Murderer) and in the way of Balaam, who coveted the Darby.*  
*Wages of Unrighteousness.* The Prophet *Micah* also cried against Prison.  
 the *Judges*, that Judged for *Reward*; and the *Priests*, that taught  
 for *Hire*; and the *Prophets*, that prophesied for *Money*; and yet  
 leaned on the Lord, saying; *Is not the Lord among us? Gifts do*  
 blind the Eyes of the Wise: And the *Gift* of God was never pur-  
 chased with *Money*. All the holy Servants of God did ever cry  
 against *Deceit*: and where the Lord hath manifested his Love, they  
 do loath it, and that Nature, which holdeth it up.

Again a Concern came upon me to write unto the *Magistrates* of  
 Darby, which I did as followeth:

Friends,

I desire you to consider in time, whom ye do *Imprison*: for the  
*Magistrate* is set for the punishment of *Evil-Doers*, and for the  
 Praise of them that do well. But when the Lord doth send his Mes-  
 lengers unto you, to warn you of the *Woes*, that will come upon  
 you, except you Repent; then you persecute them, and put them  
 into *Prison*, and say; *We have a Law, and by our Law we may do it.*  
 For you indeed Justifie your selves before Men; but God knoweth  
 your Hearts: He will not be worshipped with your *Forms* and  
*Professions*, and *Shows* of Religion. Therefore Consider, ye that  
 talk of God, how ye are subject to him; for they are his Children,  
 that do his Will. What doth the Lord require of you, but *To do*  
*Justice, to love and shew Mercy, to walk humbly with him, and to*  
*help the Widows and Fatherless to their Right?* But instead there-  
 of ye Oppress the Poor. Do not your Judges Judge for Rewards,  
 and your Priests Teach for *Hire*? The time is coming, that he  
 who seeth all things, will discover all your Secrets. And know  
 this assuredly, The Lord will deliver his Servants out of your  
 Hands, and he will recompence all your *unjust Dealings* towards his  
 People. I desire you to Consider of these things, and search the  
 Scriptures, and see, whether any of the People of God did ever  
*Imprison* any for Religion; but were themselves *Imprisoned*. I de-  
 sire you to Consider, how it is written, that when the Church is met  
 together, they may *all Prophecy, one by one*; that all may hear, and  
 all may learn, and all may be comforted: And then, *If anything*  
*be Revealed to him, that striketh by, let the first hold his Peace.* Thus  
 it was in the true Church; and thus it ought now to be. But it is  
 not so in your *Assemblies*: but he that *Teaches for Hire*, may speak,  
 and none may Contradict him. Again, Consider the *Liberty*, that  
 was given to the Apostles, even among the unbelieving Jew; when  
 after the reading of the *Letter* and the *Prophecy*, the Rulers of the  
*Synagogues* said unto them: *Ye Men and Brethren, if ye have any Word*  
*of Exhortation for the People, say on!* I desire you to Consider in  
 Stilness, and strive not against the Lord: for he is stronger than  
 you.

1651. 'you. Though ye hold his People fast for a time ; yet when he cometh, he will make known, who are his : for his Coming is like the Refiner's Fire, and like Fuller's Sope. Then the Stone, that is set at nought of you Builders, shall be the Head-Stone of the Corner. O Friends, lay these things to Heart, and let them not seem light things to you, I wrote unto you in Love, to mind the Laws of God, and your own Souls, and do, as the Holy Men of God did.'

Great was the *Exercise* and *Travel* in Spirit, that I went under during my *Imprisonment* here, because of the *Wickedness* that was in this Town : for though there were some *Convinced* there, yet for the generality they were an *hardened People*. And I saw the *Visitation* of God's *Love* pass away from them ; and I mourned over them. And it came upon me to give forth the following Lines, as a *Lamentation* for them :

'O Darby ! As the Waters run away, when the Flood-Gates are up ; so doth the *Visitation* of God's *Love* pass away from thee, O Darby ! Therefore look, where thou art, and how thou art grounded ; and Consider, before thou art utterly forsaken. The Lord moved me Twice, before I came to Cry against the *Deceits* and *Vanities*, that are in thee ; and to warn all to look at the *Lord*, and not at *Man*. The *Wo* is against the *Crown of Pride*, and the *Wo* is against *Drunkenness* and *vain Pleasures*, and against them that make a *Profession* of *Religion* in Words, and are high and lofty in Mind, and live in *Oppression* and *Envy*. O Darby ! thy *Profession* and *Preaching* stinks before the *Lord*. Ye do profess a *Sabbath* in Words, and Meet together, dressing your selves in fine Apparel ; and you uphold *Pride*. Thy *Women* go with stretched-forth Necks, and wanton Eyes, &c. which the true *Prophet* of old Cryed against. Your *Assemblies* are odious, and an *Abomination* to the *Lord* : *Pride* is set up, and bowed down to ; *Covetousnes*s abounds ; and he that doth wickedly, is honoured : So *Deceit* doth bear with *Deceit* ; and yet they profess Christ in Words. O the *Deceit*, that is within thee ! It doth even break my Heart to see, how God is dishonoured in thee, O Darby !'

Now, after that I had seen the *Visitation* of God's *Love* pass away from this Place, I knew, that my *Imprisonment* here would not continue long : But I saw, that when the *Lord* should bring me forth, it would be, as the letting of a *Lion* out of a *Den* amongst the *Wild Beasts* of the *Forrest*. For all *Professions* stood in a *Beastly Spirit* and *Nature*, pleading for *Sin*, and for the *Body* of *Sin* and *Imperfection*, as long as they lived : And they all kick'd, and yelled, and roar'd, and raged, and ran against the *Life* and *Spirit*, which gave forth the *Scriptures*, which they professed in words. And so it was ; as will appear hereafter.

There

There was a great Judgment upon the Town; and the Magistrates 1651. were uneasie about me, and could not agree, what to do with me. One while they would have sent me up to the Parliament: another while they would have *Banished* me to Ireland. At first they called me a *Deceiver*, and a *Seducer*, and a *Blasphemer*: afterwards, when God had brought his *Plagues* upon them, then they said, I was an *Honest*, *Vertuous Man*. But their *good Report*, and *bad Report*, their well-speaking or their ill-speaking was nothing to me: for the one did not lift me up, nor the other cast me down: Praised be the Lord! At length they were made to turn me out of *Jail*, about the beginning of *Winter* in the Year 1651; after I had been a *Prisoner* in *Darby* almost a *Year*; whereof *Six Months* in the *House of Correction*, and the rest of the Time in the *Common Jail* and *Dungeon*.

Thus being set at Liberty again, I went on (as before) in the *Work of the Lord*, passing through the Country, first, into my own Country of *Leicestershire*, and had *Meetings* as I went; and the *Lord's Spirit* and Power accompanied me. Afterwards I went near to *Burton upon Trent*, where some were *Convinced*; and so to *Bushel-House*, where I had a *Meeting*. And I went up into the Country, where there were friendly People: But there was an outragious, wicked *Professor*, who had an intent to have done me a *Mischief*; but the *Lord* prevented him: Blessed be the *Lord!*

And as I was walking along, with several *Friends*, I lifted up my Head, and saw *Three Steeple-house-Spires*; and they struck at my *Life*. And I asked *Friends*, What Place that was? and they said, *Lichfield*. Immediately the *Word of the Lord* came to me, that I must go thither. So being come to the House, we were going to, I wish'd *Friends*, that were with me, to walk into the House; saying nothing to them, whither I was to go. And as soon as they were gone, I stept away, and went by my Eye over Hedge and Ditch, till I came within a *Mile* of *Lichfield*; where, in a great Field, there were *Shepherds* keeping their *Sheep*. Then was I commanded by the *Lord* to pull off my *Shoos*. And I stood still. (for it was *Winter* :) And the *Word of the Lord* was like a *Fire* in me. So I put off my *Shoos*, and left them with the *Shepherds*; and the poor *Shepherds* trembled, and were astonished. Then I walked on about a *Mile*, till I came into the *City*; and as soon as I was got within the *City*, the *Word of the Lord* came to me again, saying; Cry, *Wo unto the bloody City of Lichfield!* So I went up and down the Streets, Crying with a loud Voice, *WO TO THE BLOODY CITY OF LICHFIELD!* And it being *Market-Day*, I went into the *Market-Place*, and to and fro in the several Parts of it, and made stands, Crying as before, *WO TO THE BLOODY CITY OF LICHFIELD!* And no one laid Hands on me. But as I went thus Crying through the Streets, there seemed to me to be a *Channel* of *Blood* running down the Streets, and the *Market-Place* appeared like a *Pool of Blood*. Now, when I had declared, what was upon me, and felt my self Clear, I went out of the Town in Peace; and returning to the *Shepherds*, gave them some Money, and took my *Shoos* of them again. But the *Fire of the Lord* was so in my Feet, and

1651. and all over me, that I did not matter to put on my *Shoos* any more; and was at a stand, whether I should or no; till I felt freedom from the *Lord* so to do: and then, after I had washed my Feet, I put on my *Shoos* again. After this, a deep Consideration came upon me, Why, or for what reason, I should be sent to *Cry against that City*, and call it *THE BL 0 O D Y C I T Y*? For though the *Parliament* had the *Minster* one while, and the *King* another while, and much *Blood* had been shed in the *Town*, during the *Wars* between them; yet that was no more, than had befallen many other Places. But afterwards I came to understand, that in the *Emperor Diocletian's Time* a *Thousand Christians* were *Martyred* in *Lichfield*. So I wasto go, without my *Shoos*, through the *Channel* of their *Blood*, and into the *Pool* of their *Blood* in the *Market-Place*, that I might *Raise up the Memorial of the Blood of those Martyrs*, which had been shed above a *Thousand Years* before, and lay *Cold* in their *Streets*. So the *Sense* of this *Blood* was upon me, and I obeyed the *Word* of the *Lord*. *Ancient Records* testify, how many of the *Christian Britains* suffered there. And much I could write of the *Sense* I had of the *Blood* of the *Martyrs*, that hath been shed in this *Nation* for the *Name* of *Christ*, both under the *Ten Persecutions*, and since; but I leave it to the *Lord*, and to his *Book*, out of which all shall be Judged: For his *Book* is a most certain, true *Record*, and his *Spirit* a true *Recorder*.

*Notting-hamshire.*  
*Mansfield.*  
*Darbyshire.*  
*Yorkshire.*  
*Doncaster*  
*Balby.*  
*Wakefield.*

*Scilby.*

*Beverly.*

Then passed I up and down through the *Countries*, having *Meetings* amongst *friendly People* in many *Places*: But my *Relations* were offended at me. So after some *Time* I came into *Nottinghamshire* again, and to *Mansfield*, and went into *Darbyshire*, visiting *Friends*. Then passing into *Yorkshire*, I preached *Repentance* through *Doncaster*, and several other *Places*; and after came to *Balby*, where *Richard Farnsworth* and several others were convinced. So traveling through the *Countries* to several *Places*, preaching *Repentance*, and the *Word* of *Life* to the *People*, I came into the *Parts* about *Wakefield*, where *James Naylor* lived; and he and *Thomas Goodyear* came to me, and were both *Convinced*, and received the *Truth*. *William Densbury* also and his *Wife*, with many more, came to me, who were *Convinced*, and received the *Truth*. From thence I passed through the *Country* towards *Captain Purse's* house by *Scilby*, and visited one *John Leek*, who had been to visit me in *Darby-Prison*, and was *Convinced*. I had an *Horse*, but was fain to leave him, not knowing, what to do with him: for I was moved to go to many great *Houses*, to admonish and exhort the *People* to turn to the *Lord*. Thus passing on, I was moved of the *Lord* to go to *Beverly-Steeple-house*, which was then a *Place* of high *Profession*. And being very *Wet* with *Rain*, I went first to an *Inn*; and as soon as I came to the *Door*, a *Young-woman* of the *House* came to the *Door*, and said, *What! is it you? Come in*, said she, as if she had known me before: for the *Lord's Power* bowed their *Hearts*. So I refreshed my self, and went to *Bed*: And in the *Morning*, (my *Cloaths* being still *wet*) I got ready, and having paid, for what I had had in the *Inn*, I went up to the *Steeple-house*, where was a *Man* preaching. And when he had done, I was moved to speak to him, and to the *People*, in the mighty *Power* of

of God ; and turned them to their Teacher, Christ Jesus : And the <sup>1651.</sup> Power of the Lord was so strong, that it struck a mighty Dread ~~upon~~ amongst the People. And the Major came down to me, and spake a few Words to me : but none of them had any Power to meddle with me. So I passed away out of the Town : And in the Afternoon went to another Steeple-house, about Two Miles off : And when the Priest had done, I was moved to speak to him, and to the People very largely, shewing them the Way of Life and Truth, and the Ground of Election and Reprobation. The Priest said, he was but a Child, and could not dispute with me : I told him, I did not come to dispute; but to hold forth the Word of Life and Truth unto them, that they might all know the One Seed, which the Promise of God was to, both in the Male and in the Female. Here the People were very loving, and would have had me come again on a Week-day, and preach among them : But I directed them to their Teacher, Christ Jesus, and so passed away ; and the next Day went to Crantick, to Captain Purfloe's, who accompanied me to Justice Hotham's. This Justice Hotham was a pretty tender Man, one that had had some Experiences of God's Workings in his Heart. After I had had some Discourse with him of the things of God, he took me into his Closet ; where sitting together, he told me ; he had known that Principle these Ten Years, and was glad, that the Lord did now publish it abroad to the People. After a while there came a Priest to visit him, with whom also I had some Discourse concerning Truth. But his Mouth was quickly stopt : for he was nothing but a Notionist, and not in Possession, of what he talked of.

While I was here, there came a Great Woman of Beverley, to speak with Justice Hotham about some Business ; and in Discourse she told him, That the last Sabbath-day (as she called it) there was an Angel or Spirit came into the Church at Beverley, and spake the wonderful things of God, to the astonishment of all that were there : And when it had done, it passed away ; and they did not know, whence it came, nor whither it went : But it astonished all, both Priest, Professors and Magistrates of the Town. This Relation Justice Hotham gave me afterwards ; and then I gave him an Account, how I had been that Day at Beverley-Steeple-house ; and had declared Truth to the Priest and People there :

There was in the County thereabouts some Noted Priests, and Doctors, that Justice Hotham had acquaintance with, and he would fain have them speak with me ; and offered to send for them, under pretence of some Business he had with them : but I wish'd him not to do so.

Now when the First Day of the Week was come, Justice Hotham walked out with me into the Fields ; and then Captain Purfloe coming up after us, Justice Hotham left us, and returned home ; but Captain Purfloe went with me into the Steeple-house. And when the Priest had done, I spake to both Priest and People ; and declared to them the Word of Life and Truth, and directed them, where they might find their Teacher, the Lord Jesus Christ. Some of the People were Convinced there that Day, and received the Truth, and stand fast in it ; and have a fine Meeting there-a-ways to this Day.

1651. In the Afternoon I went to another Steeple-house, about Three Miles off, where preached a great High-Priest, called a Doctor (being one of them, whom Justice Hotham would have sent for, to have spoken with me.) So I went into the Steeple-house, and stayed, till the Priest had done (Now the Words, which he took for his Text, were these; *Ho, every One that Thirsteth, come ye to the Waters, and he that hath no Money, come ye, buy and eat, yea come, buy Wine and Milk without Money and without Price.*) Then was I moved of the Lord God to say unto him; *Come down, thou deceiver; Dost thou bid People, Come freely, and take of the Water of Life freely, and yet thou taketh Three hundred Pounds a Year of them, for preaching the Scriptures to them! Mayest not thou blush for shame! Did the Prophet Isaiah and Christ do so, who spake the Words, and gave them forth freely? Did not Christ say to his Ministers, whom he sent to preach, Freely ye have received, freely give?* So the Priest, like a Man amazed, hastned away. And after he was gone, and had left his Flock, I had as much Time, as I could desire, to speak to the People. And I directed them from the Darkness to the Light, and to the Grace of God, that would Teach them, and bring them Salvation; and to the Spirit of God in their Inward Parts, which would be a free Teacher unto them.

Then, having Cleared my self amongst that People, I returned to Justice Hotham's House that Night; who when I came in, took me in his Arms, and said: *His House was my House*, for he was exceeding glad at the work of the Lord, and that his Power was Revealed. Then he told me, Why he went not with me to the Steeple-house in the Morning, and what Reasonings he had in himself about it: for he thought, if he had gone with me to the Steeple-house, the Officers would have put me to him; and then he should have been so put to it, that he should not have known, what to have done: But he was glad, he said, when Captain Purfloe came up to go with me. Yet neither of them was dress'd, nor had their Bands about their Necks. And it was a strange thing then, to see a Man come into a Steeple-house without a Band: Yet Captain Purfloe went in with me without his Band; the Lord's Power and Truth had so affected him, that he minded it not.

From hence I passed on through the Country, and came at Night to an Inn, where was a Company of rude People; and I bid the Woman of the House, if she had any Meat, to bring me some: But because I said *Thee* and *Thou* to her, she looked strangely on me. Then I asked her, if she had any Milk? and she said, No. I was sensible, she spake falsely: And seeing a Churn standing in the Room, and being willing to try her further, I asked her; If she had any Cream? she denied, that she had any. Now there stood a Churn in the Room, and a little Boy playing about it, put his Hands into it, and pulled it down; and threw all the Cream on the Floor before my Eyes. Thus was the Woman manifested to be a Liar. The Woman was amazed, and blest her self, and took up the Child, and whipt it sorely: But I reproved her for her Lying and Deceit. After the Lord had thus discovered her Deceit and Perverseness, I walked out of the House, and went away, till I came to a Stack of Hay, and lay in the

the Hay-Stack that Night, in Rain and Snow ; it being but Three Days before the Time called Christmas. 1651.

The next day I came into York, where were several People, that were very tender. And upon the First-Day of the Week following I was Commanded of the Lord, to go to the great Minster, and speak to Priest Bowles and his Hearers in their great Cathedral. Accordingly I went : and when the Priest had done, I told them ; I had something from the Lord God to speak to the Priest and People. Then say on quickly, said a Professor, that was among them ; for it was Frost and Snow, and very Cold Weather. Then I told them ; This was the Word of the Lord God unto them, that they lived in Words ; but God Almighty looked for Fruits amongst them. As soon as the Words were out of my Mouth, they hurried me out, and threw me down the Steps : but I got up again without hurt, and went to my Lodging again ; and several were Convinced there. For the very Groans, that arose from the Weight and Oppression, that was upon the Spirit of God in me, would open People, and strike them ; and make them Confess, That the Groans, which brake forth through me, did reach them : For my Life was burthened with their Profession without Possession, and Words without Fruit.

Now after I had done my present Service in York, and that several were Convinced there, and received the Truth of God, and were turned to his Teaching ; I passed out of York, and looked towards Cleaveland. And I saw, there was a People, that had tasted of the Power of God ; and I saw then, there was a Seed in that Country, and that God had an humble People there. So I passed onwards that Night ; and a Papist overtook me , and talked to me of his Religion, and of their Meetings : and I let him speak all that was in his Mind. That Night I stayed at an Ale-house ; and the next Morning I was moved of the Lord to speak the Word of the Lord to this Papist. So I went to his House, and declared against his Religion, and all their Superstitious Ways ; and told him, that God was come to teach his People himself. This put the Papist into such a Rage, that he could not then endure to stay in his own House.

The next day I came to Burraby, where there was a Priest, and several Friendly People Met together : Many of the People were Convinced, and have continued faithful ever since ; and there is a great Meeting of Friends in that Town. The Priest also was forced to Confess to Truth, though he Came not into it.

The day following I passed to Cleaveland, amongst those People, that had tasted of the Power of God : They had formerly had great Meetings, but were then all shattered to pieces ; and the Heads of them turned Ranters. I told them, ' That after they had had such Meetings, they did not Wait upon God to feel his Power, to gather their Minds Inward, that they might feel his Presence and Power amongst them in their Meetings, to sit down therein, and Wait upon him : for they had spoken themselves dry ; they had spent their Portions, and not living in that, which they spake of, they were now become DRY. They had some kind of Meetings still : but they took Tobacco, and drank Ale in their Meetings ; and were grown light and loose. But my Message unto them from the Lord

1651. was, ' That they should all come together again, and *Wait to feel the Lord's Power and Spirit in themselves*, to gather them to Christ, ' that they might be taught of him, who says, *Learn of me*. For ' when they had declared, that which the Lord had opened to ' them, then the People were to receive it ; and both the *Speakers and Hearers* were to live in that themselves. But when these had no ' more to declare, but went to seek *Forms without Life* ; that made ' themselves dry and barren, and the People also : and from these came all their *Loss* : for the Lord renew's his *Mercies* and his ' Strength to them that *Wait upon him*. The *Heads* of these People came to nothing : but most of the People came to be *Convinced*, and received God's everlasting Truth, and continue a *Meeting* to this day ; sitting under the *Teaching* of the Lord Jesus Christ, their Saviour.

Upon the *First* day of the next *Week* the *Word* of the Lord came to me to go to the *Steeple-house* there ; which I did. And when the *Priest* had done, I spake the *Truth* to him and the People, and directed them to their *Teacher within*, Christ Jesus, their free Teacher, that had bought them. The *Priest* came to me ; and I had a little Discourse with him : but he was soon stopt, and silent. Then, being Clear of the Place, I passed away, having had several *Meetings* amongst those People.

Though at this time the *Snow* was very deep ; yet I kept traveling : And going through the Country, came to a *Market-Town*, where I met with many *Professors*, with whom I had much Reasoning ; and I asked them many Questions, which they were not able to Answer ; but said, *They had never had such deep Questions put to them in all their Lives*.

Stathe.

From them I went to another Place called *Stathe*, where also I met with many *Professors*, and some *Ranters*. I had great *Meetings* amongst them, and a great *Convincement* there was, and many received the *Truth* : amongst whom One was an *Ancient Man* of an hundred Years of Age ; Another was a *Chief Constable* ; and a third was a *Priest*, whose Name was *Philip Scafe* : Him the *Lord*, by his free *Spirit*, did afterwards make a free *Minister* of his *free Gospel*.

The *Priest* of this Town was a lofty *Priest*, and did much Oppress the People for his *Tithes* : for if they went a *Fishing* many *Leagues* off, he would make them pay the *Tithe-Money*, of what they made of their *Fish* ; though they catched them at a great distance, and carried them as far as *Tarmouth* to sell. Now I was moved to go to the *Steeple-house* there, to declare the *Truth*, and lay open the *Priest*. And when I had spoken to the *Priest*, and laid his *Oppressing* of the People upon him, he fled away. The *Chief* of the *Parish* were very light and vain : So after I had spoken the *Word* of *Life* to them, I turned away from them, because they did not receive it ; and left them. But the *Word* of the *Lord*, which I had declared amongst them, stuck with some of them ; so that at Night some of the *Heads* of the *Parish* came to me : and most of them were *Convinced* and satisfied, and confess to the *Truth*. Thus the *Truth* began to spread up and down that Country, and great *Meetings* we had ;

at which the Priest began to rage, and the Ranters began to be stirred: and they beat me woud, that they would have a Dispute with me; both the Oppressing Priest, and the Leader of the Ranters. A day was set, and the Ranter came with his Company: and another Priest, a Scotch Man, came; but not the Oppressing Priest of Stratford Philip Scafe, who had been a Priest, and was Convinced, was with me; and a great Number of People were met. When we were settled, the Ranter, whose Name was T. Bishel, told me; He had had a Vision of me, that I was sitting in a grane Chair, and that he was to come and put off his Hat, and bow downe to the Ground before me; and he did so: and many other Startling Wonds he spake. I told him, It was his own Figure: and said unto him, Repent thou Beast. He said, it was Jealousy in me to say so. Then I asked him the Ground of Jealousy, and how it came to be bred in Men? And the Nature of a Beast, what made it? And how that was bred in Man? For I saw him directly in that Nature of the Beast; and therefore I would have known of him, how that Nature came to be bred in him? I told him, He shold give me an Accownt of things done in the Body, before we came to discourse of things done out of the Body. So I stopp'd his Mouth, that he could say no more; and all his Fellow-Ranters were silenced: for he was the Head of them. Then I calle~~d~~ for the Oppressing Priest; but he came not: Only the Scotch Priest came; but his Mouth was soon stopt with a very few Words; he being out of the Life of what he did profess. Then had I a good Opportunity with the People: and I laid open the Ranters, ranking them with the old Ranters in Sodom. And the Priests I manifested to be of the same stamp with their Fellow-Hirelings, the false Prophets of old, and the Priests that then bore rule over the People by their Means, seeking for their Gain from their Quarter, Dividing for Money, and Teaching for filthy Lucre: and so I brought all the Prophets, and Christ, and the Apostles over the Heads of the Priests, shewing, how the Prophets, Christ and the Apostles had long since discovered them by their Marks and Fruits. Then I directed People to their inward Teacher, Christ Jesus their Saviour; and I preached up Christ in the Hearts of his People, when all these Mountains were laid low. The People were all quiet, and the Gainsayers Mouths were stopped: for thought they brook'd inwardly, yet the Power bound them down, that they could not break out.

After the Meeting was over, this Scotch Priest desired me to walk with him a top of the Cliffs. Whereupon I called a Brother-in-Law of his, who was in some measure Convinced, and desired him to go with me, telling him; I was willing to have some Body by, to hear, what we said; lest the Priest, when I was gone, should report any thing of me, which I did not say. So we went together; and as we walked, the Priest ask'd me many things concerning the Light, and concerning the Soul: To all which I answered him fully. When he had done questioning, we parted; and he went his way: and as he went, meeting with the other Priest, Philip Scafe, that was Convinced, he brake his Cain against the Ground in Madnes, and said, If ever he met with me again, he would have my Life, or I shold have his; adding, that he would give his Head, if I was not knockt down within

1651. within a Month. By this Friends suspected, his intent was, in desiring me to walk with him alone, either to have *Thrust me down from stath. off the Cliff*, or to have done me some other *Mischief*: And that when he saw himself frustrated in that, by my having one with me, that made him *rage* so. But I feared neither his *Prophecies*, nor his *Threats*: for I feared God Almighty. But some Friends, through their Affection to me, feared much, that this *Priest* would do me some *Mischief*, or set on Others to do it. Yet after some Years, this very *Scotch Priest*, and his *Wife* also came to be *Convinced* of the *Truth*; and about *Twelve Years* after this I was at their House.

After this there came another *Priest* to a *Meeting*, where I was, (one that was in Repute above all the *Priests* in the Country) and as I was speaking in the *Meeting*, That the *Gospel* was the *Power* of God, and how it brought *Life* and *Immortality* to *Light* in Men, and so was turning People from *Darkness* to the *Light*; this high-flown *Priest* said, *The Gospel was Mortal*. I told him, The true Minister said, *The Gospel was the Power of God*; and would he make the *Power of God Mortal*? Upon that, the other *Priest*, *Philip Scafe*, that was *Convinced*, and had felt the *Immortal Power* of God in himself, took him up, and reproved him; and so a great Dispute arose between them: the *Convinced Priest* holding, that the *Gospel was Immortal*; and the other *Priest* holding, that it was *Mortal*. But the *Lord's Power* was too hard for this *Opposing Priest*, and stopp'd his Mouth: And many People were *Convinced*, seeing the *Darkness*, that was in the *Opposing Priest*, and the *Light* that was in the *Convinced Priest*.

Then another *Priest* sent to have a *Dispute* with me, and Friends went with me to the House, where he was: But when he understood, we were come, he *slipt out of the House*, and hid himself under an *Hedge*. The People went to seek him, and found him; but could not get him to come to us. Then I went to a *Steeple-house* hard by there, where the *Priest* and People were in a great *rage*: This *Priest* had threatned *Friends*, what he would do; but when I came there, he would not stand, but fled: for the *Lord's Power* came over him and them. Yea, the *Lord's Everlasting Power* was over the *World*, and did reach to the *Hearts* of People, and made both *Priests* and *Professors* tremble. It shook the earthly and airy *Spirit*, in which they held their *Profession* of *Religion* and *Worship*; so that it was a dreadful thing unto them, when it was told them, "The *Man in Leatheren Breeches* is come. At the hearing thereof the *Priests* in many Places would get out of the way; they were so struck with the dread of the *Eternal Power* of God: and Fear surprized the *Hypocrites*.

From this Place we passed to *Whitby* and *Scarborough*, where we had some Service for the *Lord*; and there are large *Meetings* settled there since. From thence I passed over the *Wows* to *Malton*, where we had great *Meetings*; as we had also at the *Towns* thereabouts. At one of those *Towns* there was a *Priest* sent me a *Challenge*, to dispute with me: But when I came, he would not come forth. So I had a good Opportunity with the People, and the *Lord's Power* seized upon them: And one, who had been a *Wild, drunken Man*, was reached therewith, so that he came to me as lowly, as a *Lamb*; though he and his

*Whitby.*  
*Scarbo-*  
*rough.*  
*Wows.*  
*Malton.*

his Companions had before sent for Drink, to make the rude People drunk, on purpose, that they might abuse us. So when the Priest would not come forth, I was moved to go to the Steeple-house there; *Yorkshire*. and the Priest was Confounded, and the Lord's Power came over all.

On the First-day following, there came one of the highest Independent-Professors, a Woman, who had let in such a Prejudice against me, that she said, before she came, *She could willingly have gone to see me hang'd.* But when she came, she was Convinc'd; and remains a Friend.

Then I turned to Malton again, and very great Meetings there were; to which several People more would have come, but durst not for fear of their Relations: for it was thought a strange thing then, to preach in Houses, and not go to the Church (as they call'd it;) so that I was much desired, to go and speak in the Steeple-houses. One of the Priests writ to me, and invited me to preach in his Steeple-house; calling me his Brother: Another Priest, a noted Man, kept a Lecture there. Now the Lord had shewed me, while I was in Derby-Prison, *That I should speak in Steeple-houses, to gather People from thence;* and a Concern sometimes would come upon my Mind about the Pulpits, that the Priests lolled in. For the Steeple-houses and Pulpits were offensive to my Mind, because both Priests and People called them the House of God, and Idolized them; reckoning, that God dwelt there in the outward House: whereas they should have looked for God and Christ to dwell in their Hearts, and their Bodies to be made the Temples of God: for the Apostle said, *God dwelleth not in Temples made with Hands:* But by reason of the People's Idolizing those Places, it was counted an heinous thing to declare against them. Now when I came into the Steeple-house, there were not passing Eleven Hearers; and the Priest was preaching to them. But after it was known in the Town, that I was in the Steeple-house, it was soon filled with People. When the Priest, that preacht that day, had done, he sent the other Priest, that had Invited me thither, to bring me up into the Pulpit: but I sent back Word to him, that I needed not to go into the Pulpit. Then he sent to me again, desiring me to go up into it; for (he said) it was a better Place, and there I might be seen of the People. I sent him Word again, I could be seen and heard well enough, where I was; and that I came not there to hold up such Places, nor their Maintenance and Trade. Upon my saying so, they began to be angry, and said, *These False Prophets were to come in the last Times.* Their saying so, grieved many of the People; and some began to murmur at it. Whereupon I stood up, and desired all to be quiet: and stepping upon an High Seat, 'I declared unto them the Marks of the false Prophets; and shewed, That they were already come: and set the true Prophets, and Christ and his Apostles over them; and manifested, these to be out of the Steps of the true Prophets, and of Christ and his Apostles. And I directed the People to their Inward Teacher, Christ Jesus, who would turn them from the Darkness to the Light. And having opened divers Scriptures to them, I directed them to the Spirit of God in themselves, by which they might come to him; and by which they might also come

1651. 'come to know, who the *false Prophets* were. So having had a large time among them, I departed in Peace.

Pickering. After some time, traveling in the Country, I came to Pickering, where in the Steeple-house the Justices held their Sessions ; Justice Robinson being Chairman : and I had a Meeting in the School-house at the same time ; and abundance of Priests and Professors came to it, asking Questions ; which were Answered to their Satisfaction. And it being Sessions-time, four Chief-Constables, and many other People were Convinc'd that day. And word was carried to Justice Robinson, that his Priest was Overthrown and Convinc'd ; whom he had a Love to, more than to all the Priests besides. After the Meeting was done, we went to an Inn, and Justice Robinson's Priest was very lowly and loving ; and would have paid for my Dinner : but I would by no means suffer it. Then he offered, that I should have his Steeple-house to preach in ; But I denied it, and told him and the People, That I came to bring them off from such things to Christ.

The next Morning I went up, with the Four Chief-Constables, and some others, to visit Justice Robinson ; who met me at his Chamber-door. I told him, I could not honour him with Man's Honour ; and he said, He did not look for it. So I went into his Chamber, and opened to him the State of the *false Prophets*, and of the true Prophets ; and set the true Prophets, and Christ, and the Apostles over the other ; and directed his Mind to Christ his Teachers ; and opened to him the Parables, and how Election and Reprobation stood ; as that Reprobation stood in the first Birth, and Election stood in the second Birth : I shewed also, what the Promise of God was to, and what the Judgment of God was against He Confess'd to it all ; and was so opened with the Truth, that when another Justice, that was present, made some little Opposition ; he Informed him. At our parting he said, It was very well, that I did exercise that Gift, which God had given me : And he took the Chief-Constables aside, and would have given them some Money, to have given me, saying ; He would not have me be at any Charge in their Country : but they told him, That they themselves could not get me to take any Money ; and so accepting his Kindness, refused his Money.

From thence I passed up into the Country, and the Priest that called me Brother (in whose School-house I had the Meeting at Pickering) went along with me. When we came into a Town to bait, the Bells rang : Whereupon I asked, What the Bells rang for ? And they said, for me to preach in the Steeple-house. After some Time I felt Drawings that way : And as I walked to the Steeple-house ; I saw, the People were gathered together in the Steeple-house-yard. The Old Priest would have had me gone into the Steeple-house ; but I said, Nay, it was no matter : But it was something strange to the People, that I would not go into that, which they called the House of God. Then I stood up in the Steeple-house-yard, and declared to the People, 'That I came not to hold up their Idol-Temples, nor their Priests, nor their Tithes, nor their Augmentations, nor their Priests-wages, nor their Jewish and Heathenish Ceremonies and Traditions (for I denied all these) and told them, that that piece of

'Ground

*Groand was no more Holy, than another Piece of Ground. And I 1651.  
 shewed them, that the Apostles going into the Jews Synagogues and Temples, which God had Commanded, was To bring People off from ~~the~~ Temples, that Temple, and those Synagogues, and from the Offerings and Tithes, and Covetous Priests of that Time. And that such, as came to be Convinced of the Truth, and Converted to it, and believed in Jesus Christ, whom the Apostles preached; they met together afterwards in Dwelling-Houses. And that all who preach Christ, the Word of Life, ought to preach freely, as the Apostles did; and as he had Commanded. So I was sent of the Lord God of Heaven and Earth to preach freely; and to bring People off from the outward Temples made with Hands, which God dwelleth not in; that they might know their Bodies to become the Temples of God and of Christ: And to draw People off from all their Supersticious Ceremonies, and Jewish and Heathenish Customs, Traditions and Doctrines of Men; and from all the World's Hireling-Teachers, that take Tithes and great Wages, preaching for Hire, and divining for Money, whom God and Christ never sent, as themselves confess, when they say; They never heard God's Voice, nor Christ's Voice. Therefore I exhorted the People to come off from all these things, and directed them to the Spirit and Grace of God in themselves, and to the Light of Jesus in their own Hearts; that they might come to know Christ, their Free Teacher, to bring them Salvation, and to open the Scriptures to them. Thus the Lord gave me a good Opportunity amongst them, to open things largely unto them; and all was quiet, and many were Convinced: Blessed be the Lord.*

I passed on to another Town, where there was another great Meeting, and the Old Priest before-mentioned went along with me; and there came Professors of several sorts to it. Now I sat on an Hay-stack, and spake nothing for some Hours: for I was to famish them from Words. And the Professors would ever and anon be speaking to the Old Priest, and asking him, When I would begin? and when I would speak? And he bad them Wait; and told them, That the People waited upon Christ a long while, before he spake. At last I was moved of the Lord to speak; and they were struck by the Lord's Power, and the Word of Life reached to them; and there was a General Convincement amongst them.

From hence I passed on, the Old Priest being still with me, and several others. And as we went along, some People called to the Old Priest, and said; Mr. Boyes, We owe you some Money for Tithes, pray come and take it. But the Old Priest threw up his Hands, and said; He had enough, he would have none of it; they might keep it: And, he praised the Lord, he had enough.

At length we came to this Old Priest's Steeple-house in the Moors: And when we were come into it, the Old Priest went before me, and held open the Pulpit-Door; but I forbade him, and told him, I should not go into it. This Steeple-house was very much painted; and I told him and the People, That the painted Beast had a painted House. Then I opened to them the Rife of all those Houses, and their Supersticious Ways; shewing them, that as the End of the Apostles going into the Temple and Synagogues, which God had Com-  
manded,

The Moors.

*1651.* manded, was not to hold them up ; but to bring them to *Christ*, the *Substance*: So the End of my coming there, was not, to hold up these *Temples*, *Priests* and *Tithes*, which God had never Commanded ; but to bring them off from all these things, to *Christ* the *Substance*. So I shewed them the *True Worship*, which *Christ* had set up : and distinguished unto them *Christ* the *True Way*, from all the *false Ways*; opening the *Parables* to them, and turning them from the *Darkness* to the *true Light*, that by it they might see themselves and their *Sins*, and *Christ* their *Saviour* ; that believing in him, they might be saved from their *Sins*.

After this we went to one *Birdet's* House, where I had a great *Meeting* ; and this *Old Priest* accompanied me still, leaving his *Steeple-house* : For he had been looked upon as a famous *Priest*, above *Common-prayer-Men*, and *Presbyters*, and *Independents* too. Before he was *Convinced*, he would have gone sometimes into their *Steeple-houses*, and have preached : For he had been a zealous Man in his Way. And when they have Complained of him to *Justice Hotham*, he would bid them, *Disrein his Horse*, for travelling on the *Lord's Day* (as he call'd it : ) But *Hotham* did that only to put them off; for he knew, the *Priest* used no *Horse*, but travelled on *Foot*.

*Cransticke.* Now came I up through the Country again towards *Cransticke*, to *Captain Purlo's* and *Justice Hotham's*, who received me kindly ; being glad, that the *Lord's Power* had so appeared ; and that *Truth* was spread, and so many had received it ; and that *Justice Robinson* was so Civil. And *Justice Hotham* said ; If God had not raised up this *Principle of Light and Life*, which I preached, the Nation had been over-run with *Ranterism*; and all the *Justices* in the Nation could not have stopped it with all their *Laws* : Because (said he) they would have said, as we said, and done as we Commanded ; and yet have kept their own *Principle* still. But this *Principle of Truth* (said he) overthrows their *Principle* and the *Root* and *Ground* thereof ; and therefore (he said) he was glad, the *Lord* had raised up this *Principle of Life and Truth*.

*Holder-*  
*ness.* From thence I travelled up into *Holderness*, and came to a *Justice's* *House*, whose Name was *Pearson* ; where there was a very tender *Woman*, that believed in the *Truth*, and was so affected therewith, that she said ; She could have left all, and have followed me.

*Oram.* Thence I went to *Oram*, to one *George Hartise's* ; where many of that Town were *Convinced*. On the *first-Day* I was moved to go into the *Steeple-house*, where the *Priest* had got another *Priest* to help him : And a many *Professors* and *Contenders* were got together. But the *Lord's Power* was over all, and the *Priests* fled away, and a great deal of good Service I had for the *Lord* amongst the People. And some of those great *Professors* were *Convinced*, and became honest faithful *Friends* ; being Men of Account in the Place.

*Patring-*  
*ton.* The next day *Friends* and friendly People having left me, I traveled alone, declaring the *Day of the Lord* amongst People in the *Towns*, where I came ; and warning them to *Repent*. And as I traveled one day, I came towards Night into a Town called *Patring-ton* ;

ton; and as I walked along the Town, I warned both Priest and People (for the Priest was in the Street) to Repent, and turn to the Lord. Now it grew dark, before I came to the End of the Town; and a Multitude of People gathered about me, and I declared the Word of Life unto them. And when I had cleared my self, I went to an Inn, and desired them to let me have a Lodging; but they would not. Then I desired them to let me have a little Meat, or Milk, and I would pay them for it; but they would not. So I walked out of the Town, and a Company of Fellows follow'd me, and asked me; What News? And I bid them Repent, and fear the Lord. After I was gone a pretty way out of the Town, I came to another House, and I desired the People of that House to let me have a little Meat, and Drink, and Lodging for my Money; but they would not neither, but denied me. Then I went to another House, and desired the same; but they refused me also. By this time it was grown so dark, that I could not see the High-way; but I discerned a Ditch, and got a little Water, and refreshed my self. Then I got over the Ditch; and being weary with traveling, I sate down amongst the Furz-bushes, till it was day. About break of Day I got up, and passed on the Fields; and a Man came after me with a great Pike-Staff, and went along with me to a Town: And he raised the Town upon me, with the Constable and Chief-Constable, before the Sun was up. So I declared God's Everlasting Truth amongst them, warning them of the day of the Lord, that was coming upon all Sin and Wickedness; and exhorted them to Repent. But they seized on me, and had me back again to Patrington, about three Miles, guarding me with Watch-Bills, and Pikes, and Staves and Halberds. Now when I was come back to Patrington, all the Town was in an Uproar; and the Priest and Constables were consulting together: So I had another Opportunity to declare the Word of Life amongst them, and warn them to Repent. At last a Professor, a tender Man, called me into his House, and there I took a little Milk and Bread; having not eaten for some Days before. Then they guarded me about Nine Miles to a Justice; and when I was come near his House, there came a Man riding after us, and asked me, Whether I was the Man, that was apprehended? And I asked him, Wherefore he asked? And he said, For no hurt; and I told him, I was: So he rode away to the Justice before us. The Men, that guarded me, said; It was well, if the Justice was not drunk, before we got to him: for he used to be drunk early. Now when I was brought in before him, because I did not put off my Hat, and said Thou to him, he asked the Man, that rode thither before me, Whether I was not mazed, or fond? But the Man told him, No; it was my Principle. Then I warned him to Repent, and come to the Light, which Christ had enlightened him withal; that by it he might see all his evil Words and Actions, that he had spoken and acted (his ungodly Ways he had walked in, and his ungodly Words he had spoken) and to return to Christ Jesus, whilst he had time; and that whilst he had Time, he should prize it. Ay, Ay, said he, the Light, that is spoken of in the third of John: I desired him, that he would mind it, and obey it. And as I admonished him, I laid my Hand upon him; and he was brought down by the Power of the Lord:

1652. And all the *Watch-men* stood amazed. Then he took me into a little *Parlour* with the other *Man*, and desired to see, what I had in my *Pockets*, of *Letters*, or *Intelligence*; and I plucked out my *Linnen*, and shewed him, that I had no *Letters*: So he said, He is not a *Vagrant* by his *Linnen*: and then he set me at *Liberty*. Then I went back to *Patrington* again, with that *Man*, that had ridden before me to the *Justice*; for he lived at *Patrington*. When I came there, he would have had me have had a *Meeting* at the *Cross*: But I said, It was no matter, his *House* would serve. Then he desired me to go to *Bed*, or lie down upon a *Bed*: Which he did, that they might say, they had seen me in a *Bed*, or upon a *Bed*; for they had got up a *Report*, that I would not lie on any *Bed*, because at that time I lay many times without *Doors*. Now when the *First-day* of the *Week* was come, I went to the *Steeple-house*, and declared the *Truth* to the *Priest* and *People*: and the *People* did not molest me; for the *Power* of God was come over them. Then presently after I had a great *Meeting* at that *Man's House*, where I lay: And many that day were *Convinced* there of the *Lord's Everlasting Truth*; who stand faithful *Witnesses* for it to this day. And they were exceeding sorry and grieved, that they did not Receive me, nor give me Lodging, when I was there before.

*Yorkshire.* From hence I Traveled through the Country, even to the furthest part thereof; Warning *People*, both in Towns and in Country-Villages, to Repent; and directing them to Christ Jesus their Teacher.

On the *First-day* of the *Week* I came to one *Colonel Overton's* *House*, and had a great *Meeting* of the *Prime* of the *People* of that *Country*; where many things were opened out of the *Scriptures*, which they had never heard before in all their *Lives*: and many were *Convinced*, and received the *Word of Life*, and were settled in the *Truth* of God.

*Patrington.* Then I returned to *Patrington* again, and visited those *Friends*, that were *Convinced* there; by whom I understood, that a *Taylor*, and some wild *Blades* in that *Town* had occasioned my being carried before the *Justice*. The *Taylor* came to ask me forgiveness, fearing, I would Complain of him: The *Constables* also were afraid, lest I should trouble them: But I forgave them all, and warned them to turn to the *Lord*, and to amend their *Lives*. Now that which made them the more afraid, was this: When I was in the *Steeple-house* at *Oram* not long before, there came a *Professor*, and gave me a *Puff* on the *Breast* in the *Steeple-house*, and bid me, Get me out of the *Church*: Alas, poor *Man*, said I, dost thou call the *Steeple-house* the *Church*? The *Church* is the *People*, whom God hath purchased with his *Blood*, and not the *House*. It happened, that *Justice Hotham* came to hear of this *Man's Abuse* done to me; and sent his *Warrant* for him, and bound him over to the *Sessions*: So affected was he with the *Truth*; and so Zealous to keep the *Peace*. And indeed, this *Justice Hotham* had asked me before, whether any *People* had meddled with me, or abused me? But I was not to tell him any thing of that kind; but was to forgive all.

From Patrington I went to several Great Men's Houses, warning them to Repent: Some Received me lovingly, and some slighted me. Thus I passed on through the Country: And at Night came to another Town, where I desired Lodging and Meat, and I would pay for it: But they would not Lodge me, except I would go to the Constable, which was the Custom (they said) of all Lodgers at Inns, if Strangers. I told them, I should not go: for that Custom was for suspicious Persons; but I was an Innocent Man. So, after I had warned them to Repent, and declared unto them the Day of their Visitation, and directed them to the Light of Christ and Spirit of God, that they might come to know Salvation, I passed away; and the People were something tendered, and troubled afterwards. But when it grew dark, I spied an Hay-Stack, and went, and slept under it all Night, till Morning.

The next Day I passed into Hull, admonishing and warning People, as I went, to turn to Christ Jesus, that they might receive Salvation. That Night I got a Lodging; but was very sore with traveling on Foot so far.

Afterward, passing through the Country, I came to Balby, and visited Friends up and down in those Parts; And then passed into the Edge of Nottinghamshire, visiting Friends there: and so passed into Lincolnshire, and visited Friends there. And on the First-day of the Week I went to a Steeple-house on this side of Trent; and in the Afternoon I went to another Steeple-house on the other side of Trent, declaring the Word of Life to the People, and directing them to their Teacher, Christ Jesus, who died for them, that they might hear him, and receive Salvation by him. Then I went further into the Country, and had several Meetings there-aways. And at one Meeting, where I was, there came a Great Man, and a Priest, and many Professors: but the Lord's Power came over them all; and they went their ways peaceably. And there came a Man to that Meeting, who had been at a Meeting before; and he raised a false Accusation against me, and made a Noise up and down the Country, reporting, that I said; I was Christ; which was utterly false. And when I came to Gainsborough, where a Friend had been declaring Truth in the Market, the Town and Market-People was all in an Uproar: So I went into a Friendly Man's House, and the People rushed in after me; so that the House was filled with Professors, and Disputers, and rude People. And this false Accuser came in before them all, and accused me openly before all the People, That I said, I was Christ; and he had got Witnesses to prove the same: Which set the People into such a Rage, that they had much ado to keep their Hands off me. Then was I moved of the Lord God to stand up upon the Table, in the Eternal Power of God, and tell the People, That Christ was in them, except they were Reprobates; and that it was Christ, the Eternal Power of God, that spake in me at that time unto them: NOT, that I was CHRIST. And the People were generally satisfied, except himself, and a Professor, and his own false Witnesses. And I called the Accuser, Judas; and was moved to tell him, That he was Judas, and Judas his End should be his; and that that was the Word of the Lord, and of Christ through me to him. So

Balby.

Notting-hamshire.  
Lincoln-shire.  
Trent.Gains-  
borough.

1652. the Lord's Power came over all, and quieted the Minds of the People, and they departed in Peace. But this *Judas* went away, and shortly after hanged himself; and a Stake was driven into his Grave. And afterwards the Wicked Priests raised a Scandal upon us, and reported, That a Quaker had hanged himself in Lincolnshire, and had a Stake driven through him. This Falshood they printed to the Nation, adding Sin to Sin; which the Truth and we were clear of: for he was no more a Quaker, than the Priest, that printed it; but was one of their own People. But notwithstanding this wicked Slander, by which the Adversary designed to defame us, and turn Peoples Minds against the Truth we held forth, many in Lincolnshire received the Gospel, being Convinced of the Lord's Everlasting Truth, and sate down therein under the Lord's heavenly Teaching.

*Yorkshire.*  
*Warr-*  
*worth.*

After this I passed in the Lord's Power into *Yorkshire*, and came to *Warrington*, and went to the Steeple-house in the Fore-noon; but they shut the Door against me: Yet after a while they let in *Thomas Aldam*, and then shut it again; and the Priest fell upon him, asking him Questions. At last they opened the Door, and I went in: and as soon as I was come in the Priests sight, he left Preaching, though I said nothing to him; for he was in a great Maze, and asked me, *What have you to say?* and presently Cried out, *Come, come, I will prove them false Prophets in Matthew:* But he was so Confounded, he could not find the Chapter. Then he fell on me, asking me many Questions; and I stood still all this while, not saying any thing amongst them. At last I said; *Seeing, here are so many Questions asked, I may Answer them.* But as soon as I began to speak, the People violently rushed upon me, and thrust me out of the Steeple-house again, and lockt the Door on me. And as soon as they had done their Service, and were come forth, the People ran upon me, and knockt me sorely with their Staves, threw Clods and Stones at me, and abused me much: the Priest also, being in a great rage, laid violent Hands on me himself. But I warned them and him of the Terrible Day of the Lord, and exhorted them to Repent, and turn to Christ. And being filled with the Lord's refreshing Power, I was not sensible of much hurt I had received by their Blows. In the Afternoon I went to another Steeple-house; but the Priest had done, before I got thither: So I preached Repentance to the People, that were left, and directed them to their inward Teacher, Jesus Christ.

Balby.  
Doncaster. From hence I went to *Balby*, and so to *Doncaster*, where I had formerly preach'd Repentance on the Market-day; which had made a Noise and Alarm in the Country. On the First-day I went to the Steeple-house; and after the Priest had done, I spake to him and the People, what the Lord God had Commanded me. And they were in a great Rage, and hurried me out, and threw me down, and haled me before the Magistrates; and a long Examination they made of me, and much Work I had with them: And they threatened my Life, if ever I came there again; and that they would leave me to the Mercy of the People. Nevertheless I declared Truth amongst them, and directed them to the Light of Christ in them; testifying unto them,

them, That God was come to teach his People himself, whether they would hear, or whether they would forbear. After a while they put us out (for some Friends were with me) among the rude Multitude; and they stoned us down the Streets. And there was an Inn-keeper, that was a Bayliff, came and took us to his House: and they brake his Head, that the Blood ran down his Face, with the Stones, that they threw at us: So we stay'd a while in his House, and shewed the more sober People the Priest's Fruits. Then we went away to Balby, about a Mile off; and the rude People laid wait for us, and stoned us down the Lane: But blessed be the Lord, we did not receive much hurt.

The next first-Day I went to Tickhill, whither the Friends of that Side gathered together, and there was a Meeting; and a mighty Brokenness by the Power of God there was amongst the People. I went out of the Meeting, being moved of God to go to the Steeple-house: And when I came there, I found the Priest, and most of the Chief of the Parish together in the Chancel. So I went up to them, and began to speak; but they immediately fell upon me: and the Clark up with his Bible, as I was speaking, and struck me on the Face with it, so that my Face gushed out with Blood; and I bled exceedingly in the Steeple-house. Then the People cried, Let us have him out of the Church. And when they had got me out, they beat me exceedingly; and threw me down, and threw me over an Hedge: And afterwards dragged me through an House into the Street, stoning and beating me, as they dragged me along; so that I was all-over besmeared with Blood and Dirt. And they got my Hat from me, which I never got again. Yet when I was got upon my Legs again, I declared to them the Word of Life, and shewed them the Fruits of their Teacher; and how they dishonoured Christianity. So after a while I got into the Meeting again amongst Friends: And the Priest and People coming by the Houle, I went forth with Friends into the Yard, and there I spake to the Priest and People; and the Priest scoffed at us, and called us Quakers. But the Lord's Power was so over them, and the Word of Life was declared in such Authority and Dread to them, that the Priest fell a Trembling himself; and one of the People said, Look how the Priest trembles and shakes, he is turned a Quaker also. So when the Meeting was over, Friends departed; and I went without my Hat to Balby, about Seven or Eight Miles. And Friends were much abused that Day by the Priest and his People; Insomuch that some moderate Justices hearing of it, Two or Three of them came, and sate at the Town, to hear and examine the Business. And he that had shed my Blood, was afraid, of having his Hand cut off, for striking me in the Church (as they called it: ) but I forgave him, and would not appear against him.

In the beginning of this Year, 1652 great Rage got up in Priests and People, and in some of the Magistrates in the West-Riding of Yorkshire, against the Truth and against Friends; insomuch that the Priest of Wernsworth procured a Warrant from the Justices against me and Thomas Aldam, which was to be executed in any part of the West-Riding of Yorkshire. At the same Time I had a Vision of a Bear and Two great Mastiff-Dogs; that I should pass by them, and they

Yorkshire.  
West-Rid-  
ing.

1652. they should do me no hurt : and it proved so. For the Constable took *Thomas Aldam*, and carried him to York ; and I went with *Thomas Aldam* Twenty Miles towards York ; and the Constable had the War-rane for me also, and said, *He saw me* ; but he was loth to trouble Men, that were Strangers : but *Thomas Aldam* was his Neighbour. So the Lord's Power restrained him, that he had not Power to meddle with me. And we came to Lieutenant Roper's, where we had a great Meeting of many Considerable Men ; and the Truth was powerfully declared amongst them, and the Scriptures wonderfully opened, and the Parables and Sayings of Christ were expounded, and the State of the Church in the Apostles Days was plainly set forth, and the Apostacy since from that State discovered. And the Truth had great Dominion that Day, so that those Great Men, that were present, did generally Confess to it, saying ; *They believed, that this Principle must go over the whole World.* There were at this Meeting James Naylor, Thomas Goodgear and William Densbury, who had been Convinced the Year before ; and Richard Farnsworth also. And the Constable stay'd with *Thomas Aldam*, till the Meeting was over : And then went towards York-prison ; but did not meddle with me.

*Wakefield* From hence I went to Wakefield : and on the First Day after I went to a Steeple-house, where *James Naylor* had been a Member of an Independent-Church ; but upon his receiving Truth, he was Excommunicated. When I came in, and the Priest had done, the People called upon me to come up to the Priest ; which I did : But when I began to declare the Word of Life to them, and to lay open the Deceit of the Priest, they rushed upon me on a sudden, and thrust me out at the other Door, and fell a punching and beating me, and Cried ; *Let us have him to the Stocks* : But the Lord's Power was over them, and restrained them, that they were not suffered to put me in. So I passed away to the Meeting, where were a great many Professors and friendly People gathered, and a great Convincement there was that Day : For the People were mightily satisfied, that they were directed to the Lord's Teaching in themselves. Here we got some Lodging : for Four of us had lain abroad under an Hedge the Night before, there being then few Friends in that Place.

The same Day Richard Farnsworth went to another great Steeple-house, belonging to a great High-priest, and declared the Word of Truth unto the People ; and a great Service he had amongst them : For the Lord's Dread and Power was mightily over all.

The Priest of that Church, which *James Naylor* had been a Member of, whose Name was *Marshall*, raised many Wicked Standers upon me, as, *That I carried Bottles about with me, and made People drink of my Bottles, and that made them follow me.* And, *That I rid upon a great Black Horse, and was seen in one Country upon my Black Horse in one Hour, and in the same Hour in another Country Threescore Miles off* ; and *That I should give a Fellow Money to follow me, when I was on my Black Horse* : With these Hellish Lies he fed his People, to make them think Evil of the Truth, which I had declared amongst them. But by these Lies of his, he preached many of his Hearers away from him : For I was then on Foot, and travelled on foot, and had no Horse at that Time ; and that the People generally

rally knew. But the Lord soon after met with this Envious Priest, 1652. and Cut him off in his Wickedness.

After this I came to a Town called *High-Town*, where dwelt a High-Woman, who had been Convinced a little before ; and we went to town. her House, and had a Meeting : and the Towns-people gathered together, and we declared the Truth to them, and had some Service for the Lord amongst them ; and they passed away again peaceably. But there was a Widow-woman in the Town, whose Name was Green, who being filled with Envy, went to one, that was called a Gentleman in the Town (who was reported to have killed Two Men and One Woman) and Informed him against us ; though he was no Officer. The next Morning we drew up some Queries, to be sent to the Priest : And when we had done, and were just going away, some of the Friendly People of the Town came running up to the House, where we were, and told us ; That this Murdering Man had sharpened a Pike to stab us, and was coming up with his Sword by his Side. We were just passing away, and so missed him. But we were no sooner gone, but he came to the House, where we had been ; and the People generally Concluded, If we had not been gone, he would have murdered some of us. That Night we lay in a Wood, and were very Wet ; for it Rained exceedingly. In the Morning I was moved to come back to that Town again ; and then they gave us a full Relation of this wicked Man.

From hence we passed to Bradford, and came to an House, where Bradford. we met with Richard Farnsworth again ; from whom we had parted a little before. When we came in, they set Meat before us ; but as I was going to Eat, the Word of the Lord came to me, saying ; Eat not the Bread of such, as have an Evil Eye. Immediately I arose from the Table, and ate nothing : The Woman of the House was a Baptist. So after I had exhorted the Family, To turn to the Lord Jesus Christ, and hearken to his Teachings in their own Hearts, We departed thence.

And as we travelled through the Country, preaching Repentance to the People, we came into a Market-town on the Market-day ; and there was a Lecture there that Day : And I went into the Steeple-house, where were many Priests, and Professors, and People. The Priest, that preached, took for his Text those Words of Jeremiah, Chap. 5. ver 31. My People love to have it so : Leaving out the foregoing Words, viz. The Prophets prophesy falsely, and the Priests bear Rule by their Means. So I shewed the People his Deceit ; and directed them to Christ, the true Teacher within ; declaring unto them, that God was come to Teach his People himself, and to bring them off from all the World's Teachers and Hirelings ; that they might come to receive freely from him. Then warning them of the Day of the Lord, that was coming upon all Flesh, I passed from thence without much Opposition.

At Night we came to a Country-house ; and there was no Ale-house near. They desired us to stay there all Night ; which we did, and had good Service for the Lord, declaring his Truth amongst them.

1652.

but one Man or Woman were Raised up by his Power, to stand and live in Yorkshire. The next Day we passed on : For the Lord had said unto me ; If the same Spirit, that the Prophets and Apostles were in, who gave forth the Scriptures, that Man or Woman should shake all the Country in their Profession for Ten Miles round. For People had the Scriptures, but were not in that same Light, and Power, and Spirit, which they were in, that gave forth the Scriptures : and so they neither knew God, nor Christ, nor the Scriptures aright ; nor had they Unity one with another, being out of the Power and Spirit of God. Therefore as we passed along, we Warned all People, where-ever we met them, of the Day of the Lord, that was coming upon them.

Pendle-hill.

As we travelled on, we came near a very great and high Hill, called Pendle-hill, and I was moved of the Lord, to go up to the Top of it ; which I did with much ado, it was so very Steep and High. When I was come to the Top of this Hill, I saw the Sea bordering upon Lancashire : And from the Top of this Hill the Lord let me see, in what Places he had a Great People to be gathered. As I went down, I found a Spring of Water in the Side of the Hill, with which I refreshed my self ; having eaten or drunk but little in several Days before.

At Night we came to an Inn, and declared Truth to the Man of the House, and writ a Paper to the Priests and Professors, declaring 'the Day of the Lord, and that Christ was come to teach People himself, 'by his Power and Spirit in their Hearts, and to bring People off 'from all the World's Ways and Teachers, to his own free Teaching, 'who had bought them, and was the Saviour of all them, that believed in him. The Man of the House spread the Paper abroad, and was himself mightily affected with the Truth. Here the Lord opened unto me, and let me see a Great People in white Raiment by a River-side, coming to the Lord : And the Place that I saw them in, was about Wentzerdale and Sedbergh.

Wentzerdale.

The next Day we travelled on, and at Night got a little Fern or Brakins to lay under us, and lay upon a Common. Next Morning we reached to a Town, and there Richard Farisworth parted from me ; and then I travelled alone again. So I came up Wentzerdale, and at the Market-Town in that Dale there was a Lecture on the Market-day ; and I went into the Steeple-house. And after the Priest had done, 'I Proclaimed the Day of the Lord to the Priest and People ; Warning them to turn from the Darkness to the Light, and from the Power of Satan unto God, that they might come to know God and Christ aright, and to receive his Teaching, who teacheth freely. And largely and freely did I declare the Word of Life unto them, and had not much Persecution there. Afterwards I passed up the Dales, Warning People to fear God ; and preaching the Everlasting Gospel to them. And in my way I came to a Great House, where there was a School-master ; and they got me into the House. And I asked them Questions about their Religion and Worship : and afterward I declared the Truth to them. They had me into a Parlour, and lockt me in, pretending that I was a Young Man, that was Mad, and had got away from my Relations ; and that they would keep me, till they could

could send to my *Relations*. But I soon Convinced them of their *Mistake* in that, and they let me forth; and would have had me to *stay* there: But I was not to stay there. Then having exhorted them to *Repentance*, and directed them to the *Light of Christ Jesus*, that through it they might come unto him, and be *saved*; I passed from them, and came in the Night to a little *Ale-house* on a *Common*, where there was a Company of *Rude Fellows drinking*. And because I would not drink with them, they got up their *Clubs*, and were *striking* at me: but I reproved them, and brought them to be somewhat *Cooler*; and then I walked out of the *House* upon the *Common* in the Night. After some time one of these *drunken Fellows* came out, and would have come close up to me, pretending to *whisper* to me: but I perceived, he had a *Knife*; wherefore I kept off from him, and bid him *Repent, and fear God*. So the Lord by his Power preserved me from this *Wicked Man*; and he went into the *House* again. The next Morning I went on through other *Dales*, Warning Yorkshire-Dales. and Exhorting People every where, as I passed, to *Repent and turn to the Lord*: and several were *Convinced*. At one *House*, that I came to, the *Man of the House* (whom I afterwards found to be a *Kinsman of John Blakelin's*) would have given me *Money*; but I would not Receive it.

As thus I traveled on through the *Dales*, I came to another *Man's House*, whose Name was *Tenant*: And I was moved to speak to the *Family*, and declare God's Everlasting *Truth* to them. And as I was turning away from them, I was moved to *turn again*, and speak to the *Man* himself: And he was *Convinced*, and his *Family*, and lived and died in the *Truth*. Thence I came to *Major Bousfield's*, who received me, as did also several others; and some that were then *Convinced*, have stood faithful ever since. I went also thro' *Gryfesdale*, and several other of those *Dales*; in which some were *Convinced*. And I went into *Dent*, where many were *Convinced* also. Dent. But from *Major Bousfield's* I came to *Richard Robinson's*, and declared the Everlasting *Truth* to him.

The next day I went to a *Meeting* at *Justice Benson's*, where met a *People*, that were separated from the publick *Worship*. This was the place, that I had seen, where a *People came forth in white Raiment*. A large *Meeting* it was, and the *People* were generally *Convinced*; and continue a large *Meeting* still of *Friends* near *Sedburgh*: Near Sedburgh. Which was then first gathered through my *Ministry* in the Name of *Jesus*.

In the same Week there was a great *Fair*, at which *Servants* used to be hired: And I went and declared the *day of the Lord* through the *Fair*. And after I had done so, I went into the *Steeple-house-Yard*; and many of the *People* of the *Fair* came thither to me, and abundance of *Priests* and *Professors*. 'There I declared the Everlasting *Truth* of the Lord, and the *Word of Life* for several Hours; 'shewing, that the Lord was come to *Teach* his *People* himself, and 'to bring them off from all the *World's Ways* and *Teachers*, to *Christ the true Teacher*, and the *true Way* to *God*. I laid open their 'Teachers, shewing, that they were like them, that were of *Old condemned by the Prophets*, and by *Christ*, and by the *Apostles*: And I

1652. *'exhort the People to come off from the Temples made with Hands ; and Wait to receive the Spirit of the Lord, that they might know themselves to be the Temples of God.'* Not one of the Priests had power to open his Mouth against what I declared : But at last a Captain said, *'Why will you not go into the Church ? for this is not a fit place to preach in,'* said he. But I told him, I denied their Church. Then stood up one Francis Howgill, who was a Preacher to a Congregation : He had not seen me before ; yet he undertook to Answer that Captain ; and soon put him to Silence. Then said this Francis Howgill of me ; *'This Man speaks with Authority, and not as the Scribes.'* After this I opened to the People, That that Ground and House was no holier, than another Place ; and that that House is not the Church but the People ; whom Christ is the Head of. Then after a while the Priests came up to me, and I warned them to Repent : One of them said, *I was Mad ;* and so they turned away. But many People were Convinced there that day, and were glad at the hearing of the Truth declared, and received it with Joy. Amongst these was one called Captain Ward, who received the Truth in the love of it, and lived and dyed in it.

*Westmor-  
land.  
Firbank-  
Chappel.* The next First-day I came to Firbank-Chappel in Westmorland, where Francis Howgill before named, and one John Audland had been preaching in the Morning : The Chappel was full of People, so that many could not get in. And Francis Howgill said, *He thought, I looke into the Chappel, and his Spirit was ready to fail ; the Lord's Power did so surprize him :* But I did not look in. They made haste, and had quickly done at that time : and they and some of the People went to their Dinners ; but abundance stay'd, till they came again. Now John Blakelin, and others came to me, and desired me not to Reprove them publickly ; for they were not Parish-Teachers, but pretty Tender Men. I could not tell them, whether I shoud or no (though I had not at that time any Drawings to declare publickly against them ; ) but I said, They must leave me to the Lord's Movings. So while the others were gone to Dinner, I went to a Brook, and got me a little Water ; and then came, and sate down on the Top of a Rock hard by the Chappel. In the Afternoon the People gathered about me, with several of their Preachers ; it was judged, there were above a Thousand People : amongst whom I declared God's everlasting Truth and Word of Life freely and largely, for about the space of three Hours, directing all to the Spirit of God in themselves ; that they might be turned from the Darkness to the Light, and believe in it, that they might become the Children of it : and might be turned from the Power of Satan, which they had been under, unto God ; and by the Spirit of Truth might be led into all Truth, and sensibly understand the words of the Prophets, and of Christ, and of the Apostles ; and might all come to know Christ to be their Teacher to instruct them, their Counsellor to direct them, their Shepherd to feed them, their Bishop to oversee them, and their Prophet to open divine Mysteries to them ; and might know their Bodies to be prepared, sanctified and made fit Temples for God and Christ to dwell in. And in the openings of the heavenly Life, I opened unto them the Prophets, and the Figures and Shadows,

dows, and directed them to Christ, the Substance. Then I opened the Parables and Sayings of Christ, and things that had been long hid; shewing the intent and scope of the Apostles Writings, how that their Epistles were written to the Elect. And when I had opened that State, I shewed also the State of the Apostacy, that hath been since the Apostles days; how the Priests have gotten the Scripture (but are not in that Spirit, which gave them forth) and have put them into Chapter and Verse, to make a Trade of the Holy Mens Words: And how that the Teachers and Priests now are found in the steps of the false Prophets, Chief Priests, Scribes and Pharisees of old, and are such, as the true Prophets, Christ and his Apostles cried against, and so are judged and condemned by the Spirit of the true Prophets, and of Christ, and of his Apostles; and that none, who was in that Spirit, and guided by it now, could own them. Now there were many old People, who went into the Chappel, and looked out at the Windows; thinking it a strange thing, to see a Man preach on an Hill or Mountain, and not in their Church (as they called it;) whereupon I was moved to open to the People, 'That the Steeple-house (and the Ground whereon it stood,) was no more holy, than that Mountain; and that those Temples, which they called the dreadful Houses of God, were not set up by the Command of God and of Christ; nor their Priests called, as Aaron's Priesthood was; nor their Tithes appointed by God, as those amongst the Jews were: but that Christ was come, who ended both the Temple and its Worship, and the Priests and their Tithes; and all now should hearken unto him: for he said, Learn of me; and God said of him, This is my beloved Son, in whom I am well pleased; hear ye him. So I declared unto them, that the Lord God had sent me to preach the Everlasting Gospel and Word of Life amongst them; and to bring them off from all these Temples, Tithes, Priests and Rudiments of the World, which had gotten up since the Apostles days, and had been set up by such, as had erred from the Spirit and Power, that the Apostles were in. Very largely was I opened at this Meeting, and the Lord's Convincing Power accompanied my Ministry, and reached home unto the Hearts of the People; whereby many were Convinced that day, and all the Teachers of that Congregation (who were many) were Convinced of God's everlasting Truth that day.

After the Meeting was over, I went to John Audland's, and from thence to Preston-Patrick-Chappel, where a great Meeting was appointed; to which I went, and had a large opportunity amongst the People, to preach the Everlasting Gospel to them, opening to them (as to others on the like occasion) that the End of my coming into that Place, was not to hold it up; no more than the Apostles going into the Jewish Synagogues and Temple was, to uphold those: But to bring them off from all such things (as the Apostles brought the Saints of old from off the Jewish Temple and Aaron's Priesthood) that they might come to witness their Bodies to be the Temples of God, and Christ in them to be their Teacher.

1652.  
Wefmor.  
land.  
Firbank.  
Chappel.

Preston.  
Patrick.  
Chappel.

1652. From this Place I went to Kendal, where a Meeting was appointed in the Town-Hall: in which I declared the Word of Life amongst the People, shewing them; 'How they might come to the saving knowledge of Christ, and to have a right Understanding of the Holy Scriptures: and opening to them, what it was, that would lead them into the way of Reconciliation with God; and what would be their Condemnation. After the Meeting I stay'd a while in the Town; and several were Convinced there, and many appeared loving. One, whose Name was Cock, met me in the Street, and would have given me a Roll of Tobacco (for People then were much given to smoking Tobacco:) I accepted his love; but did not receive the Tobacco.

Under-barrow. From thence I went to Under-barrow, to one Miles Bateman's, and several People going along with me, great Reasonings I had with them; especially with Edward Burrough. At Night the Priest came, and many Professors to the House; and a great deal of Disputing I had with them. Supper being provided for the Priest and the rest of the Company, I had not freedom to eat with them; but told them, If they would appoint a Meeting for the next day at the Steeple-house, and acquaint the People with it, I might meet them. They had a great deal of Reasoning about it; some being for it, and some against it. In the Morning I walked out (after I had spoken again to them concerning the Meeting:) and as I walked upon a Bank by the House, there came several poor People, Travellers, asking Relief, who I saw were in Necessity: and they gave them nothing; but said, they were Cheats. It grieved me to see such hard-heartedness amongst Professors; whereupon, when they were gone in to their Breakfast, I ran after the Poor People about a quarter of a Mile, and gave them some Money. Mean while some of them, that were in the House, coming out again, and seeing me a quarter of a Mile off, said; I could not have gone so far in such an Instant, if I had not had Wings. Hereupon the Meeting was like to have been put by: for they were filled with such strange Thoughts concerning me, that many of them were against having a Meeting with me. I told them, I ran after those poor People to give them some Money; being grieved at their hard-heartedness, who gave them nothing. Then came Miles and Stephen Hubberst; and they being more simple-hearted Men, would have the Meeting held. So to the Chappel at Under-barrow I went: and the Priest came, and a great Meeting there was, and the Way of Life and Salvation was opened; and after a while the Priest fled away. And many of Crook and Under-barrow were Convinced that day, and received the Word of Life; and stood fast in it under the Teaching of Christ Jesus. Now after I had declared the Truth to them for some Hours, and the Meeting was ended; the Chief-Constable, and some other Professors fell to Reasoning with me in the Chappel-Yard: Whereupon I took a Bible, and opened to them the Scriptures, and dealt tenderly with them, as one would do with a Child. And they that were in the Light of Christ, and Spirit of God, knew when I spake Scripture, though I did not mention Chapter and Verse after the Priest's Form unto them.

From hence I went along with an ancient Man, whose Heart the Lord had opened ; and he invited me to his House : His Name was James Dickinson. He was Convinced that day, and received the Truth, and lived and died in it. 1652.

From his House I came the next day to James Taylor's of Nentow in Lancashire, Newton in Cartmell, in Lancashire. And on the First-day of the Week, I went to the Chappel, where one Priest Camelford used to preach ; and after he had done, I began to speak the Word of Life to the People. But this Priest Camelford was in such a Rage, and did so free, and was so peevish, that he had no patience to hear ; but stirred up the rude Multitude, and they rudely haled me out, and struck and punched me, and threw me Headlong over a Stone-Wall : yet, blessed be the Lord, his Power preserved me. He that did this Violence to me, was a wicked Man, one John Knipe, whom afterwards the Lord cut off. But there was a Youth in the Chappel, writing after the Priest ; and I was moved to speak to him, and he came to be Convinced, and received a part of the Ministry of the Gospel : His Name was John Brathwait.

Then went I up to an Ale-house, whither many People resorted betwixt the time of their Morning and Afternoon-Preaching ; and I had a great deal of Reasoning with the People there, declaring to them ; That God was come to Teach his People himself, and to bring them off from all false Teachers, such as the Prophets, Christ and the Apostles cried against. And many received the Word of Life at that time, and abode in it.

In the Afternoon I went about two or three Miles to another Steeple-house or Chappel, called Lyndal. And when the Priest had done, I spake to him and the People, what the Lord commanded me : and there were great Opposers ; but afterwards they came to be Convinced. After this I went to one Captain Sands, who with his Wife seemed somewhat affected with Truth : and if they could have held the World and Truth together, they would have received it ; but they were Hypocrites, and he a very Chaffy, light Man. Wherefore I reproved him for his Lightness, and for his Jeſſing ; telling him, It was not seemly in a great Professor, as he was. Thereupon he told me, He had a Son, who upon his Death-bed had also reproved him for it, and warned him of it. But he neither regarded the Admonition of his dying Son, nor the Reproofs of God's Spirit in himself.

From hence I went to Ulverſtone, and so to Swarthmore to Judge Fell's ; whether came up one Lampitt, a Priest, who I perceived had been, and still was an high Notionist. With him I had a great deal of Reasoning : for he would talk of high Notions and Perfection ; and thereby deceived the People. He would have owned me ; but I could not own nor join with him : he was so full of Filth. He said, He was above John ; and made, as though he knew all things. But I told him ; 'Death reigned from Adam to Moses ; and that he was under Death, and knew not Moses : for Moses saw the Paradise of God ; but he knew neither Moses, nor the Prophets, nor John. For that crooked and rough Nature stood in him, and the Mountain of Sin and Corruptions ; and the Way was not prepared in

Ulver-  
ſtone.  
Swarth-  
more.

1652. 'in him for the Lord. He confessed, he had been under a Cross in things ; but now he could sing Psalms, and do any thing. I told him ; ' Now he could see a Thief, and join Hand in Hand with him : ' But he could not preach Moses, nor the Prophets, nor John, nor Christ, except he were in the same Spirit, that they were in. Now Margaret Fell had been abroad in the Day-time ; and at Night her Children told her, that Priest Lampitt and I had dis-agreed : which did some-what trouble her, because she was in a Profession with him ; (but he hid his dirty Actions from them.) At Night we had a great deal of Reasoning ; and I declared the Truth to her and her Family. The next day Lampitt came again, and I had a great deal of Discourse with him before Margaret Fell, who then clearly discerned the Priest ; and a Convincement of the Lord's Truth came upon her, and her Family. Within a day or two there was a day to be observed for an Humiliation ; and Margaret Fell asked me to go with her to the Steeple-house at Ulverstone, (for she was not wholly come off from them :) I replied, I must do, as I am ordered by the Lord. So I left her, and walked into the Fields ; and the Word of the Lord came to me, saying ; Go to the Steeple-house after them. When I came, the Priest Lampitt was singing with his People : But his Spirit was so foul, and the Matter they sung, so Unsuited to their States, that after they had done singing, I was moved of the Lord to speak to him and the People. The Word of the Lord to them was ; ' He is not a Jew, that is one Outward ; but he is a Jew, that is one Inward, whose Praise is not of Man, but of God. Then, as the Lord opened further ; I shewed them, " That God was come to Teach his People by his Spirit, and to bring them off from all their old Ways and Religions, Churches and Worships : for all their Religions, and Worships and Ways was but talking of other Mens Words ; but they were out of the Life and Spirit, which they were in, who gave them forth. Then cried out one, called Justice Sawrey ; Take him away : But Judge Fell's Wife said to the Officers ; Let him alone : Why may not he speak, as well as any other ? Lampitt also, the Priest (in Deceit) said, Let him speak. So at length, when I had declared a pretty while, this Justice Sawrey caused the Constable to put me out ; and then I spake to the People in the Grave-yard.

Aldenham. Upon the First-Day after, I was moved to go to Aldenham-Steeple-house : And when the Priest had done, I spake to him ; but he got away. Then I declared the Word of Life to the People, and warned them to Return to the Lord.

Ramside. From thence I passed to Ram-side, where was a Chappel, in which one Thomas Lawson used to preach, who was a high sort of a Priest : and he very lovingly spake to his People in the Morning, of my Coming in the Afternoon ; by which means very many People were gathered together. When I came, I saw, there was no Place so Convenient to declare to the People there, as the Chappel; wherefore I went into the Chappel, and all was quiet : And the Priest Thomas Lawson went not up into his Pulpit, but left all the Time to me. And the Everlasting Day of the Eternal God was proclaimed that Day, and the Everlasting Truth was largely declared ; which reached and entered into

into the Hearts of People, and many received the Truth in the Love 1652. of it. And this Priest came to be Convinced, and left his Chappel; and threw off his Preaching for Hire, and came to preach the Lord Jesus and his Kingdom freely. After that, some rude People cast Scandals upon him, and thought to have done him a Mischiefe; but he was carried over all, and grew in the Wisdom of God mightily, and proved very serviceable in his Place.

Then returned I to Swarthmore again, and on the next First-Day went to Dalton-Steeple-house; where after the Priest had done, I declared the Word of Life to the People, that they might be turned from the Darkness to the Light, and from the Power of Satan to God; and might come off from their Superstitious Ways, and from their Teachers made of Man, to Christ the true and living Way, to be taught of him.

From thence I went into the Island of Walnah: and after the Priest had done, I spake to him; but he got away. Then I spoke to the People, and declared the Truth unto them; but they were something Rude. Then went I to speak with the Priest at his House; but he would not be seen: The People said, he went to hide himself in the Hay-mow; and they went to look for him there, but could not find him. Then they said, he was gone to hide himself in the standing Corn; but they could not find him there neither. So I went to James Lancaster's, who was Convinced in the Island; and from thence I returned to Swarthmore again, where the Lord's Power seized upon Margaret Fell and her Daughter Sarah, and several of them.

Then I went to Becliff, where Leonard Fell was Convinced, and became a Minister of the Everlasting Gospel: And several others were Convinced there, and came into obedience to the Truth. Here the People said, They could not tell how to dispute; and would fain have put on some other to hold Talk with me: but I bid them, Fear 'the Lord; and not in a light way hold a Talk of the Lord's Words, but put the Things in practice. And I directed them to the Divine 'Light of Christ, and his Spirit in their Hearts, which would let them see all the Evil Thoughts, Words and Actions, that they had thought, spoken and acted; by which Light they might see their Sin, and by which Light they might also see their Saviour, Christ Jesus, to save them from their Sins. This, I told them, was their first Step to Peace, even to stand still in the Light, that shewed them their Sins and Transgressions; by which they might come to see, how they were in the fall of Old Adam, in the Darkness and Death, Strangers to the Covenant of Promise, and without God in the World: And by the same Light they might see Christ, that died for them, to be their Redeemer and Saviour, and their Way to God.

After this I went to a Chappel beyond Gleaston; which was built, but never Priest had preached in it. Thither all the Country up and down came; and a quiet, peaceable Meeting it was, in which the Word of Life was declared amongst the People, and many were convinced of the Truth about Gleaston.

1652.

Swarth-  
more.  
Westmor-  
land on  
Kendal-  
side.

From thence I returned to *Swarthmore* again ; where after I had staid a few Days, and most of the Family were Convinced, I went from thence back again into *Westmorland*, where *Priest Lampitt* had been amongst the Professors on *Kendal-Side*, and had mighty Incensed them against me ; telling them, *I held many strange Things*. So I met with them, that he had so Incensed, and sate up all Night with them at *James Dickinson's*, and answered all their Objections : And then they were both throughly satisfied with the Truth, that I had declared, and dissatisfied with him, and his Lies that he had divulged ; so that he clearly lost the best of his Hearers and Followers, who hereby came to see his *Deceit*, and forsook him.

Then I passed on to *John Audland's* and *Gervase Benson's*, and had great Meetings amongst those People, that had been Convinced before : And to *John Blakelin's* and *Richard Robinson's*, and had mighty Meetings there ; and so up towards *Grisedale*.

Swarth-  
more.

Soon after *Judge Fell* being come home, *Margaret Fell* his Wife sent to me, desiring me to return thither : And I feeling Freedom from the Lord so to do, went back through the Country to *Swarthmore*. Where when I came, I found, the Priests and Professors, and that envious *Justice Sawrey* had much Incensed *Judge Fell* and *Captain Sands* against the Truth, by their Lies : But when I came to speak with him, I answered all his Objections ; and so throughly satisfied him by the Scriptures, that he was Convinced in his Judgment. Then he asked me, *If I was that George Fox, whom Justice Robinson spake so much in Commendation of amongst many of the Parliament Men ?* I told him, I had been with *Justice Robinson*, and with *Justice Hotham* in *Yorkshire*, who were very Civil and Loving to me ; and that they were Convinced in their Judgments by the Spirit of God, that the Principle, which I bore Testimony to, was the Truth, and they did see over and beyond the Priests of the Nation : So that they, and many others, were now come to be wiser than their Teachers. After we had discoursed a pretty Time together, *Judge Fell* himself was satisfied also, and came to see, by the Openings of the Spirit of God in his Heart, over all the Priests and Teachers of the World ; and did not go to hear them for some Years, before he died : for he knew, it was the Truth, that I declared ; and that Christ was the Teacher of his People, and their Saviour : And he would sometimes wish, that I were a while with *Judge Bradshaw* to discourse with him. There came to *Judge Fell's* that *Captain Sands* before-mentioned, endeavouring to Incent the Judge against me ; for he was an evil-minded Man, and full of Envy against me : And yet he could speak high things, and use the Scripture-words, and say, *Behold, I make all things new*. But I told him, ‘Then he must have a New God ; for his God was his Belly. Besides him, thither came also that envious *Justice John Sawrey* : And I told him, *His Heart was rotten, and he was full of Hypocrisy to the Brim*. Several other People also came, whose States the Lord gave me a discerning of ; and I spake unto their Conditions. And while I was in those Parts, *Richard Farnsworth* and *James Naylor* came thither to see me, and the Family ; and *Judge Fell* being satisfied, that it was the Way of Truth, notwithstanding all their Opposition let the Meeting be kept at his House : And a great Meeting was settled

settled there in the Lord's Power, to the tormenting of the Priests and Professors ; which hath continued there near Forty Years, until the Year 1690. that a New Meeting-house was erected near it. 1652.

Now after I had stay'd a while, and the Meeting there was well settled, I departed from thence, and went to Underbarrow, where I had a great Meeting. From thence I went to Kellet, and had a great Meeting at Robert Withers, to which several came from Lancaster, and some from York ; and many were Convinced there. Then on the Market-day I went to Lancaster, and spake through the Market in the dreadful Power of God ; declaring the Day of the Lord to the People, and crying out against all their deceitful Merchandise : And I preached Righteousness and Truth unto them, which they should all follow after, and walk and live in ; directing them, how and where they might find and receive the Spirit of God, to guide them there-into. After I had cleared my self in the Market, I went to my Lodging, whither several People came to me ; and many were Convinced there, who have stood faithful to the Truth.

On the First-Day following, in the Forenoon, I had a great Meeting in the Street at Lancaster, amongst the Souldiers and People, unto whom I declared the Word of Life, and the Everlasting Truth : And I opened unto them, That all the Traditions they had lived in, and all their Worships and Religions, and the Profession they made of the Scriptures, was good for nothing, while they lived out of the Life and Power, which they were in, who gave forth the Scriptures. And I directed them to the Light of Christ, the heavenly Man, and to the Spirit of God in their own Hearts, that they might come to be acquainted with God and with Christ, and receive him for their Teacher, and know his Kingdom set up in them.

In the Afternoon I went up to the Steeple-house at Lancaster, and declared the Truth both to the Priest and People ; laying open before them the Deceits they lived in ; and directing them to the Power and Spirit of God, which they wanted. But they haled me out, and floned me along the Street, till I came to John Lawson's House.

On another First-Day I went to another Steeple-house by the Water-side, where one Whitehead was Priest ; to whom, and to the People I declared the Truth in the dreadful Power of God. And there came to me a Doctor, who was so full of Envy, that he said, He could find in his Heart, to run me through with his Rapier, though he was hanged for it the next Day : Yet this Man came afterwards to be Convinced of the Truth, so far as to be laying to Friends. And some People were Convinced thereabouts, who willingly sate down under the Ministry of Christ, their Teacher : And a Meeting was settled there in the Power of God, which has continued to this Day.

After this I returned into Westmorland, and spake through Kendal upon a Market-day : And so dreadful was the Power of God, that was upon me, that People flew, like Chaff, before me into their Houses. I warned them of the Mighty Day of the Lord, and exhorted them to hearken to the Voice of God in their own Hearts, who was now Come to Teach his People himself. And when some Opposed, many People took my part ; insomuch, that at last some of the People fell

1652. to Fighting about me : but I went to them, and spake to them; and they parted again. And several were Convinced.

Under-barrow. On the First-Day after I had a very large Meeting in Under-barrow at Miles Bateman's House, where I was moved to declare, ' That all People in the Fall were gone from the Image of God, Righteousness and Holiness, and were become as Wells without the Water of Life, as Clouds without the heavenly Rain, as Trees without the heavenly Fruit ; and were degenerated into the Nature of Beasts, and of Serpents, and of tall Cedars, and of Oaks, and of Bulls, and of Heifers : So that they might read the Natures of these Creatures within, as the Prophet described them to the People of Old, that were out of Truth. I opened unto them, how some were in the Nature of Dogs and Swine, biting and rending ; some in the nature of Briars, Thistles and Thorns ; some like the Owls and Dragons in the Night ; some like the wild Asses and Horses, snuffing up the Wind ; and some like the Mountains and Rocks, and crooked and rough Ways. Wherefore I exhorted them to read these things within, in their own Natures, as well as without : And that, when they read without of the wandering Stars, they should look within, and see, how they have wandred from the bright and Morning-Star. And they should consider, that as the Fallow Ground in their Fields must be plowed up, before it would bear Seed to them ; so must the Fallow Ground of their Hearts be plowed up, before they could bear Seed to God. Now all these Names and Things, I shewed them, were spoken of and to Man and Woman, since they fell from the Image of God; but as they do come to be renewed again into the Image of God, they come out of the Natures of these things, and so out of the Names thereof. Many more such things were declared to them, and they were turned to the Light of Christ, by which they might come to know Christ, and to receive him ; and might witness him to be their Substance and their Way, their Salvation and true Teacher. And many were Convinced at that Time.

Swarth-  
more.  
Ulverston.

Now after I had travelled up and down in those Countries, and had had great Meetings, I came to Swarthmore again. And when I had visited Friends a while in those Parts ; I heard of a great Meeting the Priests were to have at Ulverstone, on a Lecture-Day. Whereupon I went down to it, and went into the Steeple-house in the Dread and Power of the Lord : And when the Priest had done, I spake among them the Word of the Lord, which was as an Hammer, and as a Fire amongst them. And though Lampit (the Priest of the Place) had been at variance with most of the Priests before ; yet against the Truth he and they all joined together. But the mighty Power of the Lord was over all ; and so wonderful was the Appearance thereof, that Priest Bennet said, The Church shook ; Insomuch that he was afraid, and trembled : and after he had spoken a few Confused Words, he hastened out, for fear the Steeple-house would fall on his Head. There were many Priests got together there ; yet they had no Power as yet, to Persevere.

When I had cleared my Conscience amongst them, I went up to 1652. Svarthmore again ; whither came up four or five of the Priests : ~~whether any one of them swarth-~~  
 And coming to discourse, I asked them ; *Whether any one of them swarth-*  
*could say, he ever had the Word of the Lord to go and speak to such more.*  
*or such a People?* None of them durst say, He had : But one of  
 them burst out into a Passion, and said, *He could speak his Experi-*  
*ences, as well as I.* I told him, *Experience was one thing :* but to  
 receive and go with a *Message*, and to have a *Word* from the *Lord*,  
 as the *Prophets* and *Apostles* had and did, and as I had done to them ;  
 this was another thing. And therefore I put it to them again ; *Could*  
*any of them say, he had ever had a Command or Word from the Lord*  
*immediately at any time?* but none of them could say so. Then I  
 told them ; The *false Prophets*, and *false Apostles*, and *Antichrists*  
 could use the *Words* of the *true Prophets*, and *true Apostles*, and of  
*Christ*, and would speak of other Mens *Experiences* ; though they  
 themselves never knew nor heard the *Voice* of *God* and *Christ* : and  
 such as *They*, might get the good *Words* and *Experiences* of others :  
 This puzzled them much, and laid them open. For at another time,  
 when I was discoursing with several *Priests* at *Judge Fell's House*,  
 and he was by, I asked them the same Question, *Whether any of*  
*them ever heard the Voice of God or Christ, to bid him go to such or*  
*such a People, to declare his Word or Message unto them?* for any one  
 (I told them) any that could but *read*, might declare the *Experiences*  
 of the *Prophets* and *Apostles*, which were recorded in the *Scriptures*.  
 Hereupon one of them, whose Name was *Thomas Taylor*, an anci-  
 ent *Priest*, did ingenuously Confess before *Judge Fell*, *That he had*  
*never heard the Voice of God, nor of Christ, to send him to any People* ;  
*but he spake his Experiences, and the Experiences of the Saints in*  
*former Ages ; and That he preached.* This very much Confirmed  
*Judge Fell* in the *Perswasion* he had, *That the Priests were wrong* ; for  
 he had thought formerly, as the generality of People then did, *That*  
*they were sent from God.*

This *Thomas Taylor* was *Convinced* at this time, and traveled with me into *Westmorland*. And coming to *Croftland-Steeple-house*, we found the People gathered together there. And the *Lord* opened *Thomas Taylor's Mouth* amongst the People (though he was *Con-*  
*vinced* but the day before) so that he declared amongst them, *How*  
*he had been, before he was Convinced* ; and like the good *Scribe*, that was *Converted* to the *Kingdom*, he brought forth *things new and old* to the People, and shewed them, *how the Priests were out of the Way* : Which did torment the *Priests*. Some little discourse I had with them, but they fled away ; and a precious *Meeting* there was, wherein the *Lord's Power* was over all, and the People were directed to the *Spirit* of *God*, by which they might come to know *God* and *Christ*, and to understand the *Scriptures* aright. After this I passed on, visiting *Friends*, and had very large *Meetings* in *Westmorland*.

Now began the *Priests* to *Rage* more and more, and as much as they could to stir up *Persecution*. Whereupon *James Naylor* and *Francis Howgill* were cast into *Prison* in *Appleby-Jail*, at the insti-  
 gation of the malicious *Priests* ; some of whom prophesied, *That*  
*within a Month we should be all scattered again, and come to nothing.*

1652. But blessed for ever be the Worthy Name of the Lord, the Work of the Lord went on and prospered. For about this time John Andland and Francis Howgill, and John Camm, and Edward Burrough, and Richard Hubberthorn and Miles Hubberst, and Miles Halhead with several others, being endued with Power from on high, came forth into the Work of the Ministry, and approved themselves faithful Labourers therein; traveling up and down, and preaching the Gospel freely: by means whereof Multitudes were Convinced, and many effectually turned to the Lord. Amongst these Christopher Taylor was one, who was Brother to Thomas Taylor before-mentioned; and had been a Preacher to a People, as well as his Brother: But after they had received the knowledge of the Truth, they soon came into Obedience thereunto; and left their Preaching for Hire or Rewards. And having received a part of the Ministry of the Gospel, they preached Christ freely; being often sent by the Lord to declare his Word in Steeple-houses, and in Markets: and great Sufferers they were.

*Lancashire.  
Ulverstone* After I had visited Friends in Westmorland, I returned into Lancashire, and went to Ulverstone, where — Lampitt was Priest: who though he had preached of a People, that did own the Teachings of God, and had said; That Men and Women should come to declare the Gospel; yet afterwards, when it came to be fulfilled, he persecuted both it and them. To this Priest's House I went, where abundance of Priests and Professors were got together after their Lecture; with whom I had great Disputings concerning Christ and the Scriptures: for they were loth to let their Trade go down, which they made of preaching Christ's, and the Apostles and Prophets Words. But the Lord's Power went over the Heads of them all, and his Word of Life was held forth amongst them; though many of them were exceeding Envious and Devilish. Yet after this, many Priests and Professors came to me from far and near: of whom, they that were Innocent and Simple-minded, were satisfied, and went away refreshed; but the fat and full were fed with Judgment, and sent empty away: for that was the Word of the Lord to be divided to them.

Now when Meetings were set up, and we Met in private Houses, then began Lampitt the Priest to Rage: And he said, We forsook the Temple, and went to Jeroboam's Calves-houses: So that many Professors began to see, how he was declined from that, which he had formerly held and preached. Hereupon the Case of Jeroboam's Calves was opened to the Professors, Priests and People; and it was declared and manifested unto them, 'That their Houses (which they called Churches) were more like Jeroboam's Calves-houses, even the Old Mass-houses, which were set up in the darkness of Popery, and which they, who called themselves Protestants, and professed to be more enlightened than the Papists, did still hold up; although God had never commanded them: Whereas that Temple, which God had commanded at Jerusalem, Christ came to end the Service of; and they that received and believed in him, their Bodies came to be the Temples of God, and of Christ, and of the Holy Ghost to dwell in them, and to walk in them. And all such were gathered into

1652.  
Ulverstone.

‘into the Name of Jesus, whose Name is above every Name ; and there is no Salvation by any other Name under the whole Heaven, but by the Name of Jesus. And they that were thus gathered, met together in several Dwelling-houses, which were not called the Temple, nor the Church ; but their Bodies were the Temples of God, and the Believers were the Church, which Christ was the Head of. So that Christ was not called the Head of an Old House, which was made by Mens Hands ; neither did he come to purchase and sanctify, and redeem with his Blood an Old House, which they called their Church ; but the People, which he is the Head of. Much work I had in those Days with Priests and People, concerning their Old Mass-houses, which they called their Churches : for the Priests had persuaded the People, that it was the House of God ; whereas the Apostle says, Whose House we are, &c. Heb. 3. 6. So the People are God’s House, in whom he dwells. And the Apostle saith; Christ purchased his Church with his own Blood ; and Christ calls his Church his Spouse, and his Bride, the Lamb’s Wife : So that this Title Church and Spouse, was not given to an Old House ; but to his People, the true Believers.

After this on a Lecture-day I was moved to go to the Steeple-house at Ulverstone, where were abundance of Professors, Priests and People. I went up near to Priest Lampitt, who was blustering on in his Preaching : And after the Lord had opened my Mouth to speak, John Sawrey the Justice came to me, and said ; If I would speak according to the Scriptures, I should speak. I strangled at him for speaking so to me, for I did speak according to the Scriptures ; and I told him, I should speak according to the Scriptures, and bring the Scriptures to prove, what I had to say : for I had something to speak to Lampitt and to them. Then he said : I should not speak ; Contradicting himself, who had said just before, I should speak, if I would speak according to the Scriptures : which I did. Now the People were quiet, and heard me gladly ; until this Justice Sawrey (who was the first Stirrer up of cruel Persecution in the North) incensed them against me, and set them on to hate, beat and bruise me. Then on a sudden the People were in a Rage ; and they fell upon me in the Steeple-house before his Face, and knock’d me down, and kicked me, and trampled upon me, he looking on : And so great was the Uproar, that some People tumbled over their Seats for fear. At last he came, and took me from the People, and led me out of the Steeple-house, and put me into the Hands of the Constables and other Officers ; bidding them Whip me, and put me out of the Town. Then they led me about a quarter of a Mile, some taking hold by my Collar, and some by my Arms and Shoulders, and flock and dragg’d me along. And there being many friendly People come to the Market, and some of them come to the Steeple-house to hear me, divers of these they knocked down also, and brake their Heads ; so that the Blood ran down from several of them. And Judge Fell’s Son running after, to see what they would do with me, they threw him into a Ditch of Water ; some of them crying, Knock the Teeth out of his Head. Now when they had haled me to the Common-Moss-side, a Multitude of People following, the Constables and other Officers gave me some Blows over my

1652. my Back with their *Willow-Rods*, and so thrust me among the *rude Multitude*: who (having furnished themselves some with *Staves*, some with *Hedge-stakes*, and others with *Holm* or *Holly-bushes*) fell upon me, and beat me on my Head, Arms and Shoulders, till they had amazed me; so that I fell down upon the *Wet Common*. And when I recovered my self again, and saw my self lying in a *Watry Common*, and the *People* standing about me; I lay still a little while: And the Power of the *Lord* sprang through me, and the *Eternal Refreshings* refreshed me; so that I stood up again in the strengthening Power of the *Eternal God*. And stretching out my *Arms* amongst them, I said with a loud Voice, “*Strike again; here are my Arms, my Head and my Cheeks.*” There was in the Company a *Mason*, a *Professor*, but a *rude Fellow*; He with his walking *Rule-Staff* gave me a *Blow* with all his might, just over the *back* of my *Hand*, as it was stretched out; with which *blow* my *Hand* was so *bruised*, and my *Arm* so *nummed*, that I could not draw it unto me again: so that some of the *People* cried out, *He hath spoil'd his Hand for ever having any use of it more.* But I looked at it in the *Love of God* (for I was in the *Love of God* to them all, that had persecuted me) and after a while the *Lord's Power* sprang through me again, and through my *Hand* and *Arm*, so that in a *Moment* I recovered Strength in my *Hand* and *Arm* in the *sight of them all*. Then they began to fall out among themselves; and some of them came to me, and said; *If I would give them Money, they would secure me from the rest.* But I was moved of the *Lord* to declare to them all the *Word of Life*, and shewed them their *false Christianity*, and the *Fruits* of their *Priest's Ministry*; telling them: they were more like *Heathens* and *Jews*, than true *Christians*. Then was I moved of the *Lord* to come up again through the *midst* of the *People*, and go up into *Ulverstone-Market*. And as I went, there met me a *Man*, a *Souldier*, with his *Sword* by his Side; *Sir*, said he to me, *I see, you are a Man, and I am ashamed and grieved, that you should be thus abused:* and he offered to *Assist* me, in what he could. But I told him, The *Lord's Power* was over all: So I walked through the *People* in the *Market*, and none of them had power to touch me then. But some of the *Market-People* abusing some *Friends* in the *Market*, I turned me about, and saw this *Souldier* among them with his *naked Rapier*; whereupon I ran in amongst them, and catching hold of his *Hand*, that his *Rapier* was in, I bid him, *Put up his Sword again, if he would go along with me:* for I was willing to draw him out from the *Company*, lest some *Mischief* should be done. Yet a few days after *seven Men* fell upon this *Souldier*, and beat him *cruelly*, because he had taken part with *Friends* and me: For it was the manner of the *Persecutors* of that *Country*, for *twenty or forty People* to run upon one *Man*. And they fell so upon *Friends* in many *Places*, that they could hardly pass the *High-ways*; *stoning, beating and breaking their Heads.* Now when I came up to *Swarthmore*, I found the *Friends* there dressing the *Heads* and *Hands* of *Friends* and *Friendly People*, which had been *broken* or *hurt* that day by the *Professors* and *Hearers* of *Lampitt*, the *Priest*. My *Body* and *Arms* were *yellow, black and blue*, with the *Blows* and *Bruises* I received amongst them that day: And now began the *Priests* to prophesy

prophesy again, That within half a Year we should be all put down and gone. 1652.

About two Weeks after this I went into Walney-Island, and James Naylor went with me ; and we stay'd one Night at a little Town on this side, called Cockan, and had a Meeting there, where there was one Convinced. After a while there came a Man with a Pistol ; whereupon the People ran out of Doors. He called for me : and when I came out to him, he snapp'd his Pistol at me ; but it would not go off. This caused the People to make a great Buttle about him ; and some of them took hold of him, to prevent his doing Mischief. But I was moved in the Lord's Power to speak to him : and he was so struck by the Power of the Lord, that he trembled for fear ; and went and hid himself. Thus the Lord's Power came over them all, though there was a great Rage in the Country.

The next Morning I went over in a Boat to James Lancaster's ; and as soon as I came to Land, there rushed out about Forty Men with Staves, Clubs and Fishing-poles ; and fell upon me, beating and punching me, and endeavoured to thrust me backward into the Sea. And when they had thrust me almost into the Sea, I went up into the Middle of them : but they laid at me again, and knock'd me down, and stunn'd me. When I came to my self, I looked up and saw James Lancaster's Wife throwing Stones at my Face, and her Husband James Lancaster, was lying over me, to keep the Blows and the Stones from off me. For the People had persuaded James Lancaster's Wife, that I had bewitched her Husband ; and had promised her, That if she would let them know, when I came thither, they would be my death. And having got knowledge of my Coming, many of the Town rose up in this manner with Clubs and Staves to kill me : but the Lord's Power preserved me, that they could not take away my Life. At length I got up upon my Feet ; but they beat me down again into the Boat : which James Lancaster observing, he presently came into the Boat to me, and set me over the Water from them ; but while we were on the Water within their Reach, they struck at us with long Poles, and threw Stones after us. By that time we were come to the other side, we saw them beating James Naylor : for whilst they had been beating of me, he walked up into a Field, and they never minded him, till I was gone ; then they fell upon him, and all their Cry was, Kill him, Kill him.

Now when I was come over to the Town again, on the other side of the Water, the Townsmen rose up with Pitchforks, Flails and Staves to keep me out of the Town, crying, Kill him, knock him on the Head ; bring the Cart, and carry him away to the Church-yard. So after they had abused me, they drove me a pretty way out of the Town, and there left me. Then went James Lancaster back again, to look after James Naylor ; and I being now left alone, went to a Ditch of Water ; and having washed my self (for they had all bedirred and besmeared my Face, Hands and Cloaths with Murk Dirt and Wes) I walked about three Miles to Thomas Hutton's House, where lodged Thomas Lawson the Priest, that was Convinced. And when I came in, I could hardly speak to them, I was so bruised ; only I told them, where I left James Naylor : whereupon they took each

1652. each of them an Horse, and went and brought him thither that Night. The next day Margaret Fell hearing of it, sent an Horse for me; but so sore I was with the Bruises I had, that I was not able to bear the shaking of the Horse without much pain. When I was come to Swarthmore, Justice Sawrey, and one Justice Thompson of Lancaster, granted forth a Warrant against me; but Judge Fell coming home, it was not served upon me: for he was out of the Country all this time, that I was thus abused and cruelly used. But when he came home, he sent forth Warrants into the Isle of Walney, to apprehend all those Riotous Persons: whereupon some of them fled the Country. James Lancaster's Wife was afterwards Convinced of the Truth, and Repented of the Evil she had done me; and so did some others of those bitter Persecutors also: but the Judgments of God fell upon some of them, and Destruction is come upon many of them since. Judge Fell asked me to give him a Relation of my Persecution: but I told him; *They could do no otherwise in the Spirit wherein they were; and that they manifested the Fruits of their Priest's Ministry, and their Profession and Religion to be wrong.* So he told his Wife, I made nothing of it; and that I spake of it as a Man, that had not been concerned. For indeed, the Lord's Power healed me again.

Yelland. After I was recovered, I went to Yelland, where there was a great Meeting. In the Evening there came a Priest to the House, with a Pistol in his Hand, under pretence to light a Pipe of Tobacco; and the Maid of the House seeing the Pistol, told her Master: who thereupon clapping his Hands on both the Door-Posts, told him, *He should not come in there.* And while he stood there, keeping the Door-way, he looked up, and spied over the Wall a Company of Men coming, some armed with Staves, and one with a Musket. But the Lord God prevented their Bloody Design; so that seeing themselves discovered, they went their way, and did no harm.

Lancaster. The time for the Sessions at Lancaster being come, I went to Lancaster with Judge Fell; who on the way told me, *He had never had such a Matter brought before him before, and he could not well tell, what to do in the Business.* I told him: when Paul was brought before the Rulers, and the Jews and Priests came down to Accuse him, and laid many false things to his Charge, Paul stood still all that while. And when they had done, Festus the Gouvernour, and King Agrippa beckoned to him to speak for himself; which Paul did, and cleared himself of all thole false Accusations: And so he might do by me. Being come to Lancaster, and Justice Sawrey and Justice Thompson having granted a Warrant to apprehend me; though I was not apprehended by it, yet hearing of it, I appeared at the Sessions; where there appeared against me about Forty Priests. These had chosen one Marshal, Priest of Lancaster, to be their Orator; and had provided one young Priest, and two Priest's Sons to bear Witness against me; who had sworn before-hand, that I had spoken Blasphemy. When the Justices were set, they heard all, that the Priests and their Witnesses could say and charge against me; their Orator Marshal sitting by, and explaining their Sayings for them: But the Witnesses were so Confounded, that they discovered themselves to be false Witnesses. For when

Lancaster Sessions.

when the Court had Examined one of the Witnesses upon Oath, and then began to Examine another of them, he was at such loss, he could not Answer directly ; but said, the other could say it. Which Lancaster made the Justices say to him ; *Have you sworn it, and given it, in all ready upon your Oath, and now say, That he can say it? It seems, you did not hear those words spoken your self, though you have sworn it.*

There were then in Court several People, who had been at that Meeting, wherein the Witnesses swore, I spake those blasphemous Words, which the Priests accused me of ; and there, being Men of Integrity and Reputation in the Country, did declare and affirm in Court, That the Oath, which the Witnesses had taken against me, was altogether false ; and that no such Words, as they had sworn against me, were spoken by me at that Meeting : For indeed, most of the serious Men of that side of the County, that were then at the Sessions, had been at that Meeting, and had heard me both at that Meeting, and at other Meetings also. This was taken notice of by Colonel VVest, who being a Justice of the Peace, was then upon the Bench ; and having long been weak in Body, blessed the Lord, and said ; *The Lord had healed him that day :* adding, *That he never saw so many sober People and good Faces together in all his Life.* And then turning himself to me, he said in the open Sessions ; *George, If thou hast any thing to say to the People, thou mayst freely declare it.* And I was moved of the Lord to speak : and as soon as I began, Priest Marbat, the Orator for the rest of the Priests, went his way. That which I was moved to declare, was this : *That the Holy Scriptures were given forth by the Spirit of God ; and all People must first come to the Spirit of God in themselves, by which they might know God and Christ, of whom the Prophets and the Apostles learnt ; and by the same Spirit know the Holy Scriptures : for as the Spirit of God was in them, that gave forth the Scriptures ; so the same Spirit of God must be in all them, that come to know and understand the Scriptures.* By which Spirit they might have Fellowship with the Son, and with the Father, and with the Scriptures, and with one another : *And without this Spirit they can know neither God, nor Christ, nor the Scriptures, nor have right Fellowship one with another.* I had no sooner spoken these Words, but about half a dozen Priests, that stood behind my Back, burst out into a passion ; and one of them, whose Name was Jackes, amongst other things that he spake against the Truth, said : *That the Spirit and the Letter were inseparable.* I replied, *Then every one, that hath the Letter, hath the Spirit ; and they might buy the Spirit with the Letter of the Scriptures.* This plain discovery of Darkness in the Priest moved Judge Fell and Colonel VVest to Reprove them openly, and tell them, *That according to that Position, they might carry the Spirit in their Pockets, as they did the Scriptures.* Upon this the Priests being Confounded and put to silence, rushed out in a Rage against the Justices, because they could not have their bloody Ends upon me. So the Justices, seeing the Witnesses did not agree, and perceiving, that they were brought to Answer the Priests Envy, and finding, that all their Evidences were not sufficient in Law to make good their Charge against me, they discharged me. And after Judge Fell had spoken to Justice Sawrey and Justice Thompson concerning

1652. cerning the *VVarrant* they had given forth against me, and shewed them the *Errors* thereof; *He* and *Colonel West* granted a *Supersedeas*, to stop the *Execution* thereof. Thus was I cleared in open Sessions of all those lying *Accusations*, which the malicious *Priests* had laid to my Charge: And Multitudes of People praised God that day; for it was a joyful Day to many. There was *Justice Benson* out of *Westmorland*, who was *Convinced*; and *Major Ripon*, that was *Mayor* of the Town of *Lancaster*, who was *Convinced* alio. It was a day of Everlasting *Salvation* to hundreds of People: for the Lord *Jesus Christ*, the Way to the Father, and the free Teacher was exalted and set up, and his *Everlasting Gospel* was preached, and the Word of *Eternal Life* was declared over the heads of the *Priests*, and all such Money-Preachers. For the Lord opened many Mouths that Day to speak his Word to the *Priests*, and several friendly People and Professors reproved the *Priests* in their *Inns*, and in the Streets; so that they fell, like an old rotten House: and the Cry was among the People, *That the Quakers had got the day, and the Priests were fallen.* Many People were *Convinced* that day, amongst whom *Thomas Briggs* was one, who before had been averse from *Friends* and *Truth*; insomuch, that discoursing on a time with *John Lawson*, a Friend, concerning *Perfection*, *Thomas Briggs* said to him, *Dost thou hold Perfection?* and therewithal lift up his Hand, to have given the Friend a Box on the Ear. But this *Thomas Briggs*, being *Convinced* of the *Truth* that day, declared against his own *Priest Jackus*; and afterwards became a faithful Minister of the *Gospel*, and stood so to the End of his Days.

When the *Sessions* were over, *James Naylor*, who was present thereat, gave a brief *Account* of the *Proceedings* thereof in a *Letter*, which soon after he writ to *Friends*; which is here added for the Reader's further satisfaction in this Matter:

' **D**ear Friends and Brethren in the Lord *Jesus Christ*, my dear Love unto you all, desiring, you may be kept steadfast in the Lord *Jesus Christ*, and in the power of his Love, boldly to witness forth the Truth, as it is revealed in you by the mighty working of the Father: To him alone be everlasting Praise and Honour for evermore! Dear Friends, the Lord doth much manifest his Love and Power in these Parts. Upon the second day of the last Week my Brother *George* and I were at *Lancaster*: There were abundance of Friends from all parts; and a great sort, which sided with the Priests, giving out, They now hoped to see a stop put to that great Work, which had gone on so fast, and with such Power, that their Kingdom is much shaken. We were called before *Judge Fell*, *Colonel West*, *Justice Sawrey*, &c. to Answer, what was charged against George. There were Three Witnesses to Eight Particulars, but they were much Confused in themselves; which gave much Light to the Truth: whereby the Justices did plainly see, that it was Envy; and they divers times told them so. One of the Witnesses was a young Priest, who Confessed, He had not meddled, had not another Priest sent for him, and set him on Work. The other *VVitnesses* were

' were two Priests Sons : It was proved there by many, that heard 1652.  
 ' one of them say ; If he had power, he would make George deny his ~~WV~~  
 ' Profession, and that he would take away his Life. This was a single Lancaster.  
 ' Witness to one of the greatest ~~Umaruths~~, that was charged against ~~Seftons~~.  
 ' George ; And the Justices told him, That they saw, because he could  
 ' not take away his Life, he were about to take away his Liberty. There  
 ' was one Priest chosen out of the whole number, as an Orator, to  
 ' plead against us ; who spared no pains to shew forth his Envy  
 ' against the Truth : And when he could not prevail, he went down  
 ' in a Rage ; and there came up a Pack of them into the Room,  
 ' among whom was one *Jacu*. George was then speaking in the  
 ' Room (one of the Justices having wished him, if he had anything  
 ' to say, he would speak : ) at which the said Priest *Jacu* was in  
 ' such a Rage, that he brake forth into many high Expressions against  
 ' the Truth spoken by my dear Brother George ; amongst which this  
 ' was one, *That the Letter and the Spirit were inseparable*. Hereupon  
 ' the Justices stood up, and bid him, prove that, before he went any  
 ' further. Then he seeing himself caught, would have denied it ; and  
 ' when he could not get off so, the rest of the Priests would have  
 ' helped him to a Meaning for his *WV*ords : But the Justices would  
 ' admit no other Meaning, than the plain sense of the *WV*ords ; but  
 ' told him, *He had laid down a Position, and it was fit, he should prove*  
 ' *it* ; pressing the Matter close upon him. Whereupon the Priests,  
 ' being put to silence, went down in a greater Rage, than before ;  
 ' and some of them, after they were gone down, being asked, what  
 ' they had done, *Lyed and said, They could not get into the Room* ;  
 ' thereby to hide their *Shame*, and keep the People in blindnes. The  
 ' Justices, Judge Fell and Colonel *VVest* were much Convinced of the  
 ' Truth, and did set up Justice and Equity ; and have much silenced  
 ' the Rage of the People. Many bitter Spirits were at Lancaster, to  
 ' see the Event ; but went home, and cried : *The Priests had lost the*  
 ' *day* : Everlasting Praises be to him, who fought the Battel for us,  
 ' who is our King for ever ! There were Others called, who the *WV*it-  
 ' nesses confessed were in the Room, when the things charged on  
 ' George were said to have been spoken ; but they all, as one Man,  
 ' denied, that any such Words were spoken : Which gave much  
 ' Light to the Justices, and they durst trust, what they witnessed ;  
 ' for they said, they knew many of them to be honest Men. There  
 ' was a *WVarrant* granted out against us at Appleby ; but Justice Ben-  
 ' son told them, *It was not according to Law* ; and so it ceased : As I  
 ' hear, he is a faithful Man to the Truth. The Priests began to preach  
 ' against the Justices, and said ; They were not to meddle in these  
 ' things, but to end Controversy betwixt Neighbour and Neighbour.  
 ' They are not pleased with the Law, because it is not in the Statute to  
 ' Imprison us, as the Priest, that pleaded against us, said : The  
 ' Justices bid him Go put it into the Statute, if he could ; he said, *It*  
 ' *should want no will of his*. They are much afraid, that they shall  
 ' loose all : They are much discontented in these parts ; and some of  
 ' them cry, *All is gone*. Dear Friends, dwell in Patience, and wait  
 ' upon the Lord, who will do his own *WV*ork. Look not at *Man* in  
 ' the *WV*ork ; nor at *Man*, who opposeth the *WV*ork : but rest in the

1652. 'Will of the Lord, that so ye may be furnished with *Patience*, both  
 ~~~~~ 'to do and to suffer, what ye shall be called unto; that your End  
 Lancaster 'in all things may be his Praise. And take up his *Cross freely*,  
 S:ffons. 'which keeps low the fleshly Man; that *Christ* may be set up and  
 'honoured in all things, and so the *Light* advanced in you, and the  
 'Judgment set up, which must give Sentence against all that opposeth  
 'the *Truth*; That the *Captivity* may be led *Captive*, and the *Prisoner*  
 'set free to seek the Lord; that *Righeteousness* may rule in you,  
 'and *Peace* and *Joy* may dwell in you, wherein consisteth the *Kingdom*  
 'of the *Father*; to whom be all Praise for ever! Dear Friends,  
 'Meet often together: and take heed, of what *Exalteth* it self above  
 'its *Brother*; but keep low, and serve one another in *Love* for the  
 'Lord's sake. Let all Friends know, how it is with us: that God may  
 'have the Praise of all.'

Written from *Kellet*, the 30th Day  
 of the 8th Month, 1652.

f. N.

At this Time I was in a *Fast*; and was not to *Eat*, until this *Work* of God, which then lay weighty upon me, was accomplished. But the Lord's Power was wonderfully set over all, and gave *Truth* and *Friends* Dominion therein over all, to his Glory: And his *Gospel* was freely preached that Day, over the Heads of about *Forty Hiring-Priests*. I stayed *Two or Three Days* afterwards in *Lancaster*, and had some *Meetings* there: And the rude and baser sort of People plotted together to have drawn me out of the *House*, and to have thrown me over *Lancaster-Bridge*; but the Lord prevented them. Then they invented another *Mischief*, which was this: After a *Meeting* at *Lancaster* they brought down a *distracted Man*, and another with him with *Bundles* of *Birchen-Rods*, bound together like *Besoms*, with which they should have *whipped* me: But I was moved to speak to them in the Lord's mighty *Power*, which chained down the *distracted Man*, and the other also; and made them calm and quiet. Then I bit him, throw his *Rods* into the *Fire*, and burn them; and he did so. Thus the Lord's Power being over them, they departed quietly.

But the *Priests*, fretting to see themselves overthrown at the *Sessions* at *Lancaster*, got some of the *Envious Justices* to join with them; and at the following *Affize* at *Lancaster* informed *Judge Windham* against me. Whereupon the *Judge* made a *Speech* against me in open *Court*; and commanded *Colonel West*, who was *Clerk* of the *Affize*, to issue forth a *Warrant* for the apprehending of me: But *Colonel West* told the *Judge* of my *Innocency*, and spake boldly in my defence. Yet the *Judge* commanded him again, either to write a *Warrant*, or go off from his *Seat*: Then he told the *Judge* plainly, that he would not do it; but that he would offer up all his *Estate*, and his *Body* also for me. So he stopt the *Judge*; and the Lord's Power came over all: So that the *Priests* and *Justices* could not get their *Envie* executed. That same Night I came into *Lancaster*, it being the *Affize-Time*: and hearing of a *Warrant* to be given out against me, I judged it better to shew my self *openly*, than for my *Adversaries* to seek me. So I went to *Judge Fell's* and *Colonel West's Chambers*: And as soon as I came

came in, they smiled on me ; and Colonel West said, *What ! are you come into the Dragon's Mouth ? I stayed in Town, till the Judge went out of Town ; and I walked up and down the Town, but no one meddled with me, nor questioned me. Thus the Lord's blessed Power, which is over all, carried me through and over this Exercise ; and gave Dominion over his Enemies, and enabled me to go on in his glorious Work and Service for his great Name's-sake. For though the Beast maketh War against the Saints ; yet the Lamb hath got, and will get the Victory.*

From Lancaster I returned to Robert Wither's, and from thence I went to Thomas Leper's to a Meeting in the Evening ; and a very blessed Meeting we had there. After the Meeting was done, I walked in the Evening to Robert Wither's again. And no sooner was I gone, but there came a Company of disguised Men to Thomas Leper's with Swords and Pistols ; who suddenly entring the House, put out the Candles, and swung their Swords about amongst the People of the House ; so that the People were fain to hold up the Chairs before them, to save themselves from being cut and wounded. At length they drove all the People of the House out of the House, and then searched the House for me ; who, it seems, was the only Person they looked for : for they had laid wait before in the High-way, by which I should have gone, if I had ridden to Robert Wither's. And not meeting with me on the Way, they thought to have found me in the House ; but the Lord prevented them. Soon after I was come in at Robert Wither's, some Friends came from the Town, where Thomas Leper lived, and gave us a Relation of this wicked Attempt : And the Friends were afraid, lest they should come, and search Robert Wither's House also for me, and do me a Mischief : But the Lord restrained them, that they came not. Though these Men were in disguise ; yet the Friends perceived some of them to be French-men, and supposed them to be Servants belonging to one called Sir Robert Bindlas : For some of them had said, that in their Nation they used to Tye the Protestants to Trees, and whip them, and destroy them. And his Servants used often to abuse Friends, both in their Meetings, and going to and from their Meetings. They once took Richard Hubberthorn and several others out of the Meeting, and carried them a good way off into the Fields ; and there bound them, and left them bound in the Winter-Season. And at another Time one of his Servants came to Francis Flemming's House, and thrust his naked Rapier in at the Door and Windows : But there being at the House a Kinsman of Francis Flemming's, one who was not a Friend, he came with a Cudgel in his Hand, and bid the Serving-man put up his Rapier : which when the other would not, but vapoured at him with it, and was Rude ; he knock'd him down with his Cudgel, and took his Rapier from him : And had it not been for Friends, he would have Run him through with it. So the Friends preferred his Life, that would have destroyed theirs.

From Robert Wither's I went to visit Justice West, Richard Hubberthorn accompanying me. And not knowing the Way, nor the Danger of the Sands, we Rid, where (as we were afterwards told) no Man ever rid before ; swimming our Horses over a very dangerous Place. When we were come in, Justice West asked us, *If we did*

To Justice  
West, o-  
ver the  
Sands.

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*said he, for they cannot escape Drowning ; and I am the Coroner.*  
 Justice  
Wests.  
 But when we told him, that we were the Men, he was astonished at it ; and wondred, how we escaped Drowning. Upon this the envious Priests and Professors raised a slanderous Report concerning me, That neither Water could drown me, nor could they draw Blood of me ; and that therefore surely I was a Witch (for indeed, sometimes when they beat me with great Staves, they did not much draw my Blood, though they bruised my Body oft-times very sorely.) But all these Slanders were nothing to me with respect to my self, (though I was concerned on the Truth's behalf, which, I saw, they endeavoured by these Means to prejudice People against) for I considered, that their fore-Fathers, the Apostate-Jews, called the Master of the House Beelzebub ; and these Apostate-Christians from the Life and Power of God, could do no less to his Seed. But the Lord's Power carried me over their Slanderous Tongues, and their bloody, murtherous Spirits ; who had the Ground of Witchcraft in themselves, which kept them from coming to God and to Christ.

Having visited Justice West, I went to Swarthmore, visiting Friends there-aways ; and the Lord's Power was over all the Persecutors there. And I was moved to write several Letters to the Magistrates, Priests and Professors there-abouts, who had raised Persecution before. That which I sent to Justice Sawrey , was after this manner :

Friend,

' **T**HOU wast the first Beginner of all the Persecution in the North : Thou wast the Beginner and the Maker of the People Tumultuous : Thou wast the first Stirrer of them up against the Righteous Seed, and against the Truth of God ; and wast the first Strengthner of the Hands of Evil-doers against the Innocent and Harmless : And thou shalt not prosper. Thou wast the first Stirrer up of Strikers, Stoners, Persecutors, Stockers, Mockers and Imprisoners in the North, and of Revilers, Slanderers, Railers and false Accusers, and Scandal-Raisers : This was thy Work, and this thou stirredst up ! So thy Fruits declare thy Spirit. Instead of stirring up the pure Mind in People, thou hast stirred up the Wicked, Malicious and Envious ; and taken Hand with the Wicked. Thou hast made the People's Minds envious up and down the Country : This was thy Work. But God hath shortned thy Days, and limited thee, and set thy Bounds, and broken thy Jaws, and discovered thy Religion to the Simple and Babes, and brought thy Deeds to Light. How is thy Habitation fallen, and become the Habitation of Devils ! How is thy Beauty lost, and thy Glory withered ! How hast thou shewed thy End, that thou hast served God but with thy Lips, and thy Heart far from him, and thou in the Hypocrisy ! How hath the Form of thy Teaching declared it self to be the Mark of the false Prophets, whose Fruit declares it self ! for by their Fruits they are known. How are the Wise Men turned backward ! View thy Ways, and take notice, with whom thou hast taken part. That of God in thy

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'thy Conscience will tell thee : The Ancient of Days will reprove  
 'thee. How hath thy Zeal appeared to be the Blind Zeal; a Perse- W.M.  
 'cutor, which Christ and his Apostles forbad Christians to follow ! Swarth.  
 'How hast thou strengthened the Hands of Evil-doers, and been a more  
 'Praise to them, and not to them that do well ! How like a Mad-  
 'man, and a Blind-man didst thou turn thy Sword backward against  
 'the Saints, against whom there is no Law ! How wilt thou be  
 'gnawed and burned one Day, when thou shalt feel the Flame and  
 'have the Plagues of God poured upon thee, and thou begin to gnaw  
 'thy Tongue for Pain, because of the Plagues ! Thou shalt have thy  
 'Reward according to thy Works : Thou canst not escape ; the Lord's  
 'righteous Judgment will find thee out, and the Witnes of God in  
 'thy Conscience shall answer it. How hast thou caused the Heathen  
 'to Blaspheme, and gone on with the Multitude to do Evil, and  
 'joined hand in hand with the wicked ! How is thy latter End worse  
 'than thy Beginning, who art come with the Dog to bite, and art  
 'turned as a Wolf, to devour the Lambs ! How hast thou discovered  
 'thy self to be a Man more fit to be kept in a place to be nurtured,  
 'than to be set in a Place to nurture ! How wast thou exalted and  
 'puffed up with Pride ! And now art thou fallen down with Shame,  
 'that thou comest to be covered with that, which thou stirr'dst up,  
 'and broughtest forth. Let not John Sawrey take the Words of God  
 'into his Mouth, till he be Reformed : Let him not take his Name  
 'into his Mouth, till he depart from Iniquity. Let not him and his  
 'Teacher make a Profession of the Saints Words, except they intend  
 'to proclaim themselves Hypocrites, whose Lives are so contrary to the  
 'Lives of the Saints ; whose Church hath made it self manifest to be  
 'a Cage of Unclean Birds. You having a Form of Godliness, but not  
 'the Power, have made them that be in the Power, your Derision,  
 'your By-word, and your Talk at your Feasts. Thy ill Savour, John  
 'Sawrey, the Country about have smelted, and of thy unchristian Car-  
 'riage all that fear God have been abashed ; and to them thou hast  
 'been a Grief : In the Day of Account thou shalt know it, even in  
 'the Day of thy Condemnation. Thou wast mounted up, and hadst  
 'set thy Nest on high ; but never gottest higher, than the Fowls of the  
 'Air : But now thou art run amongst the Beasts of Prey, and art fal-  
 'len into the Earth ; so that Earthliness and Covetousness hath swal-  
 'lowed thee up : and thy Conceitedness would not carry thee through,  
 'in whom was found the selfish Principle, which hath blinded thy  
 'Eye. Thy Back must be bowed down always ; for thy Table is already  
 'become thy Snare.

G. F.

This Justice Sawrey, who was the first Persecutor in that Country,  
 was afterward drowned.

I writ also to William Lampit, who was the Priest of Ulverston ;  
 and thus it was upon me to write unto him :

THE

1652.

Swarth-  
more.

'THE Word of the Lord to thee, O Lampite ! who art a Deceiver, surfeited and drunk with the Earthly Spirit, rambling up and down in the Scriptures, and blending thy Spirit amongst the Saints Conditions ; who hadst a Prophecy, as thy Father Balaam had, but art erred from it, as thy Father did : One whose Fruite hath withered (of which I am a Witness) ; and many who have known thy Fruite, have seen the End of it, that it is withered : and do see, where thou art, in the blind World, a blind Leader of the Blind ; a Beast wallowing and tumbling in the Earth, and in the Lust, one that is erred from the Spirit of the Lord ; who art of old ordained for Condemnation : Who art in the Seat of the Pharisees, art called of Men Master, standest Praying in the Synagogues, and hast the Chief Seat in the Assemblies ; a right Hypocrite in the steps of the Pharisees, and in the way of thy Fathers, the Hypocrites, which our Lord Jesus Christ cried Wo against. Such with the Light thou art seen to be, and by the Light art Comprehended : which is thy Condemnation, who hatest it ; and will be so Eternally, except thou Repent. To thee this is the Word of God : for in Christ's Way thou art not, but in the Pharisees ; as thou mayst read, Mat. 23. and all that own Christ's Words, may see thee there. Christ who died at Jerusalem, cried Wo against such as thou art ; and Christ is the same yesterday, to day, and for ever. The Wo remains upon thee, and from under it thou canst never come ; but through Judgment, Condemnation and true Repentance. To thee this is the Word of God : To that of God in thy Conscience I do speak, which will witness the Truth, of what I write, and will Condemn thee. And when thou art in thy Tormene (though now thou swolkest in thy Vanity, and livest in Wickedness) remember, thou wast warned in thy Life-time, when the Eternal Condemnation is stretched over thee, thou shalt witness this to be the Word of the Lord God unto thee. And if ever thy Eye should see Repentance, thou wouldst witness me to have been a Friend of thy Soul.

G. F.

Having thus cleared my Conscience to the Justice, and to the Priest of Ulverstone, who had raised the first Persecution in that Country ; it was upon me to send this Warning in Writing to the People of Ulverstone in general.

'CONsider, O People ! who be within the Parish of Ulverston ; I was moved of the Lord to come into your Publike Places to speak among you, being sent of God to direct your Minds to God, that you might know, where you might find your Teacher ; that your Minds might be stayed alone upon God, and you might not gad abroad without you for a Teacher : for the Lord God alone will Teach his People, and he is coming to Teach them, and to gather his People

' People from *Idols-Temples*, and from the customary *Worships*, 1652.  
 ' which all the World is trained up in. And God hath given to *every one* of you a *Measure* of his *Spirit* according to your *Capacity* ; *Liars, Drunkards, Whoremongers and Thieves*, and who follow *low filthy Pleasures*, you all have this *Measure* in you. And this is the *Measure of the Spirit of God*, that shews you *Sin*, and shews you *Evil*, and shews you *Deceit* ; which lets you see *Lying is Sin, Theft, Drunkenness and Uncleanness*, all these to be the *Works of Darkness*. Therefore mind your *Measure* (for nothing that is Unclean, shall enter into the Kingdom of God) and prize your *Time*, while you have it ; lest the *Time* come, that you say with Sorrow, ' We had *Time*, but it is past. Oh, why will ye die ! Why will ye chuse your own *Ways* ! Why will ye follow the *Courfe of the World* ! and why will ye follow *Envy, Malice, Drunkenness and foolish Pleasures* ! Know ye not in your *Consciences*, that all these are *Evil and Sin* ? and that such as act such things, shall never enter into the *Kingdom of God* ? Oh that ye would Consider, and see, how you have spent your *Time*, and mind, how ye do spend your *Time*, and observe, whom ye do serve : for the *Wages of Sin is Death*. Do not ye know, that whatsoever is more than *Yea and Nay*, cometh of *Evil* ? Oh ye *Drunkards*, who live in *Drunkenness*, do ye think to escape the *Fire and the Judgment of God* ! Though ye swell in *Venom*, and live in *Lust* for a while ; yet God will find you out, and bring you to *Judgment*. Therefore love the *Light*, which Christ hath enlightened you withal, who saith, I am the *Light of the World* ; and who doth enlighten every one, that cometh into the *World*. One loves the *Light*, and brings his *Works to the Light*, and there is no occasion at all of stumbling : the other hates the *Light*, because his *Deeds are Evil*, and the *Light* will reprove him. Thou that hatest this *Light*, thou hast it : Thou knowest, *Lying is Evil, Drunkenness is Evil, Swearing is Evil, Whoredom, Theft and all Ungodliness, and all Unrighteousness is Evil* : Christ Jesus hath given thee *Light* enough to let thee see, this is *Evil*. And this *Light* (if thou lovest it) will teach thee *Holiness and Righteousness*, without which none shall see God : but if thou hatest this *Light*, it is thy *Condemnation*. And thus are Christ's *Words* found to be true, and fulfilled among you : You that hate this *Light*, set up *Hirelings, and Idols-Temples* ; and such *Priests*, as bear rule by their means ; and such *Shepherds* as hold up such things ; and such as are called of Men *Masters*, and have the *chiefest Place in the Assemblies*, whom Christ cried *Wo against* ; *Matt. 23*. And such as go in the way of *Cain*, in *Envy* ; and after the *Error of Balaam for Wages, Gifts and Rewards* ; These have been your *Teachers*, and these you have held up. But who love the *Light*, are taught of God ; and the Lord is coming to teach his People himself, and to gather his from the *Hirelings*, and from such as seek for their *Gain* from their *Quarter*, and from such as bear Rule by their *Means* : The Lord is opening the *Eyes of foolish People*, that they shall see such, as bear Rule over them. But all, whose *Eyes are shut*, are such as the *Prophet spake of, That have Eyes, and see not ; but are foolish, upholding such*

1652. Such things. Therefore, poor People, as ye love your own Souls, consider the Love of God to your Souls, while ye have time; and do not turn the Grace of God into Wantonness. That which shews you Ungodliness and worldly Lusts, that should and would be your Teacher, if ye would hearken to it; for the Saints of Old witnessed the Grace of God to be their Teacher, which taught them to live Soberly and Godly in this present World. And ye that are not sober, this Grace of God hath appeared unto you; but you turn it into Wantonness, and so set up Teachers without you, who are not sober, not holy, not godly. Here you are left without Excuse, when the Righteous Judgment of God shall be revealed upon you all, who live Ungodlily. Therefore to the Light in you I speak; and when the Book of Conscience shall come to be opened, then shall you Witness, what I say to be true, and you all shall be judged out of it. So God Almighty direct your Minds (such of you especially, as love Honesty and Sincerity) that you may receive Mercy in the time of Need. Your Teacher is within you; look not forth: It will Teach you both lying in Bed, and going Abroad, to shun all Occasion of Sin and Evil.

G. F.

As the foregoing was directed To all the Inhabitants of Ulverston in general; so it was upon me to write also to those more particularly, that did most constantly follow W. Lampitt the Priest there. And unto these I writ thus:

THE Word of the Lord God to all the People, that follow Priest Lampitt, who is a blind Guide. Ye are such, as are turned from the Light of Christ within, which he hath enlightened you withal: Ye are such, as follow that which Christ cried Wo against, that goes not in Christ's Way, but in the Pharisees Way; as ye may read Matt. 23. which our Lord Jesus Christ cried Wo against. He is the same yesterday, to day and for ever: but high ye own not, while ye follow such, as he cried Wo against; though under a Colour ye make a Profession, and Lampitt, your Priest, makes a Trade of Christ's and the Saint's Words, as his Fathers the Pharisees did make a Profession of the Prophets Words, and of Moses his Words. Wo was unto them, who had not the Life: so Wo is unto you, who have not the Life, that gave forth the Scriptures; as your Fruits have made manifest. For when the Lord hath moved some to come amongst you, to preach the Truth freely, you have knock'd them down, beat, and punch'd and haled them out of your Assemblies. Such a People serves thee, O Lampitt, to make a prey upon; and these are thy Fruits: O let Shame, Shame strike thee and you all in the Faces, who make a Profession of Christ's Words, thou and they; and yet are Stoners, and Strikers, and Mockers, and Scoffers. Let all see, if this be not a Cage of Unclean Birds spoken of in the Scriptures, which they, who had the Life of the

'the *Scriptures* spake of. And such a Company of People thou 1652.  
 'deceivest, and feedest them with thy *Fancies*, and makest a *Trade* of the *Scriptures*, and takest them for thy *Cloak*. But thou <sup>swarth-</sup>  
 'art manifest to all the *Children of Light*: for that *Cloak* will not <sup>more.</sup>  
 'cover thee; but thy *Skirts* are seen, and thy *Nakedness* appears.  
 'And the *Lord* made one to go *Naked* among you, a Figure of thy  
 '*Nakedness*, and of your *Nakedness*, and as a Sign amongst you, be-  
 'fore your *destruction* cometh; that you might see, that you were  
 '*Naked*, and not covered with the *Truth*. To the *Light* in all your  
 'Consciences I do speak, which *Christ Jesus* doth enlighten you with-  
 'al: It will shew you the *Time* you have *spent*, and all your *Evil*  
 'Deeds you have done in that *Time*; who follow such a *Teacher*, that  
 'acts contrary to this *Light*, and leads you into the *Ditch*. And  
 'when you are in the *Ditch* together, both *Teacher* and *People*, re-  
 'member, ye were warned in your *Life time*. And if ever your  
 'Eye come to see *Repentance*, and you obey the *Light of Jesus Christ*  
 'in you, you will witness me to have been a *Friend* of your *Souls*,  
 'and that I have sought your *Eternal Good*, and written this in  
 'dear *Love* to you. And then will you own your *Condemnation*;  
 'which you must all own, before ye can come into that blessed *Life*,  
 'of which there is no End. But ye, who hate the *Light*, because  
 'your *Deeds* are *evil*, this *Light* is your *Condemnation*, and will be:  
 'And when your *Condemnation* is come upon you, remember, ye  
 'were warned. O that ye would love this *Light*, and hearken to  
 'it! It would teach you, both as you walk up and down about  
 'your *Occasions*, and as you lie upon your *Beds*, and would never let  
 'you speak a *vain Word*: In loving it, you love *Christ*; in hating  
 'it, you bring the *Condemnation* thereof upon your selves. And to  
 'you this is the *Word* of God, from under which you can never  
 'pass, nor ever escape the *Terror* of the *Lord* in the state you are in,  
 'who hate the *Light*.

## G. F.

Amongst those, who were the *Chief Hearers* and *Followers* of this *Priest Lampitt* of *Ulverston*, there was one *Adam Sands*, who was a very wicked, false *Man*, and would have destroyed *Truth* and its *Followers*, if he could: To him I was moved to write thus:

*Adam Sands,*

'To the *Light* in thy *Conscience* I appeal, thou *Child of the Devil*, thou *Enemy of Righteousness*; the *Lord* will strike thee down! though now for a while in thy *wickedness* thou may'st reign: And the *Plagues* of God are due to thee, who hardenest thy self in thy *wickedness* against the pure *Truth* of God. With the pure *Truth* of God, which thou hast resisted and persecuted, thou art to be threshed down, which is *Eternal*, and doth Comprehend thee: and with the *Light*, which thou despisest, thou art seen;

1652. 'and it is thy Condemnation. Thou as one bruitish, and thy *VVife*, as  
 ~~~~~ 'an Hypocrite, and you both, as Murderers of the *Just*, in that which  
 Swarth-  
 more. 'is Eternal, are seen and comprehended ; and your Hearts searched  
 'and tried, and condemned by the *Light*. The *Light* in thy Consci-  
 'ence will witness the *Truth*, of what I write to thee ; and will  
 'let thee see, that thou art not born of God, but art from the *Truth*,  
 'in the *Beastly Nature*: And if ever thy Eye see *Repentance*,  
 'thou wilt witness me a *Friend* of thy *Soul*, and a *seeker* of thy Eter-  
 'nal Good.

G. F.

This *Adam Sands* afterwards  
 died miserably.

I was moved also to write to *Priest Tatham*.

**T**HE Word of the Lord to thee, *Priest Tatham*, who art  
 'found out of the *Doctrine* of Christ ; having the chiefest Place  
 'in the Assembly, and being called of Men *Master*, and standing  
 'Praying in the *Synagogue* in the Steps of the *Pharisees*, which our  
 'Lord Jesus Christ cried *VVo* against. In his *VVa* thou art not ;  
 'but in the Way of the *Scribes* and *Pharisees* : as thou mayest read,  
 'Matth. 23. There Christ's *VWords* Judge thee, and the *Scriptures* of  
 'Truth Condemn thee. For thou art such an one, as *sues* Men at the  
 'Law for *Tithes*, and yet professest thy self to be a *Minister* of Christ ;  
 'which Christ never empowered his to do : Neither did any of his  
 'Apostles or Ministers ever do so. Here I charge thee in the presence  
 'of the *Living God* to be out of their *Doctrine* ; and that thou art  
 'one of those evil Beasts the *Scripture* speaks of, that mindest Earth-  
 'ly Things, which the *Life* of the *Scriptures* is against. Thou art  
 'for *Destruction* in the State wherein thou standest ; and it will be  
 'thy Portion eternally, if thou dost not *Repent*. To that of God in  
 'thy *Conscience* I speak, which will witness the *Truth*, of what I  
 'say. Thou art one, that goest in *Cain's Way*, in *Envy*, an *Enemy*  
 'to God, and from the *Command* of God : Thou art one that goest  
 'in *Balaam's Way*, from the *Spirit* of God, for *Gifts* and *Rewards*,  
 'the *Wages* of *Unrighteousness*. Thou *Son* of *Balaam*, thou art  
 'worse than thy *Father* : for though he loved the *VVages* of *Unrigh-*  
*teousness*, yet he durst not take it ; but thou not only takest it, but  
 'suest Men at the *Law*, if they will not give it thee : which never  
 'did *Minister* of *Jesus Christ*. Therefore stop thy *Mouth* for ever,  
 'and never make mention of them, or profest thy self one of them :  
 'With the *Light* thou art seen and comprehended ; who art *light* and  
 'vain, and speakest a *Divination* of thy own *Brain*, and deceivest  
 'the People. That in thy *Conscience* will witness what I say, and  
 'will *Condemn* thee ; who art one that bearest *Rule* by thy *Means*,  
 'which the *Lord* sent *Jeremiah* to cry against, *Jer. 5.* and so thou  
 'holdest up the horrible and filthy thing, that is committed in the *Land*.  
 'And they, that do not Tremble at the *VWord* of the *Lord*, they are the  
 'foolish

'foolish People, that hold thee up; they are *foolish Children*, and have 1651.  
 'no Understanding: They are Wise to do *Evil*, but not to do *Good*;  
 'who are deceived by thee. And such an one thou art, that seekest  
 'for thy *Gain* from thy *Quarter*; a *greedy dumb Dog*, that never  
 'hath enough, as thy *Practice* makes manifest; which the Lord sent  
 '*Isaiah* to cry against, Isa. 56. 11, 12. And thou art such an one,  
 'as the Lord sent *Ezekiel* to cry against, who feedest of the *Fat*, and  
 'Clothest with the *VVooll*, and makest a *Prey* upon the People. But  
 'the Lord is gathering his *Sheep* from thy *Mouth*, that to thee they  
 'shall be a *Prey* no longer. Thou *Enemy* of God, here this *Prophecy*  
 'is fulfilled upon thee, *Ezek.* 34. and thou art *one of them*; I charge  
 'it upon thee in the presence of the living God: A *Hireling* thou art;  
 'and they that put not into thy Mouth, thou preparest War against  
 'them. Thou hatest the *Good*, and lovest the *Evil*; which the  
 'Lord sent *Micah* to cry against, *Mic.* 3. Cover thy Lips, and stop thy  
 'Mouth for ever, thou *Child of Darkness*: for with the *Light* thou  
 'art comprehended, and seen to be among them, which the holy  
 'Men of God cryed *WO* against; and by the Spirit of the living  
 'God thou art judged. In the *Light*, which is thy *Condemnation*,  
 'thou art comprehended; thy *Race* is seen, and thy *Compass* known,  
 'who art out of the *Commands* of *Christ*, and out of the *Doctrine*  
 'and *Life* of the *Apostles*. Thou art proved and tryed, and to thee  
 'this is the *VVord* of the *Lord*, and to thee it shall be as an *Hammer*,  
 'a *Fire* and a *Sword*; and from under it thou shalt never come, un-  
 'less thou *Repent*; who art with the *Light* to be *Condemned*, in that  
 'State wherein thou standest. And if ever thy *Eye* see *Repentance*,  
 'this thy *Condemnation* thou must own.

G. F.

I writ also to —— *Burton*, *Priest* of *Sedbergh*, much what to the same purpose; he being in the same evil *Ground*, *Nature* and *Practice*, which the other *Priests* were in. Many other *Epistles* also and *Papers* I writ about that Time, as the Lord moved me thereunto, which I sent abroad among the *Priests*, *Professors* and *People* of all sorts, for the *laying* their *Evil ways* open before them, that they might see and forsake them; and opening the *Way of Truth* unto them, that they might come to walk *therein*: which are too many and large, to be inserted in this Place.

Now after I had cleared my Conscience at that Time, to the *Priests* and *People* in those Parts near *Swarthmore*, I went again into *Westmorland*. And a Company of Men with *Pikes* and *Staves* laid *Westmor-*  
*land*. wait for me at a *Bridge* in the *Way*; and they light on some *Friends*, but missed me. Afterwards they came to the *Meeting* with their *Pikes* and *Staves*: But *Justice Benson* being there, and many considerable *People* besides, they were prevented from doing that *Mischief* they intended. So they went away in a great *Rage*, but did not hurt any *Body*.

I went

1652. I went from the Meeting to Grayrigge, and had a Meeting there at Alexander Dixon's House; where the Priest (who was a Baptist, and a Chappel-Priest) came to the Meeting to oppose: but the Lord Confounded him by his Power. And some of the Priest's People tumbled down some Milk-Pales, which stood upon the Side of the House (the House being much crowded;) whereupon the Priest, after he and his Company were gone away, raised a Slander, That the Devil frightened him, and took away a Side of the House, while he was in the Meeting. And though this was an apparent and known Falshood, yet it served the Priests and Professors to feed on for a while: And so shameless they were, that they Printed it in a Book.

Another Time this Priest came to another Meeting, and fell to Jangling. First he said, *The Scriptures were the Word of God.* I told him: They were the Words of God, but not Christ, who is the Word; and bid him, prove by Scripture, what he said. Then he said, *It was not the Scripture, that was the Word:* and setting his Foot upon the Bible, he said; *It was but Copies bound up together.* Many unsavory Words came from him: But after he was gone, we had a blessed Meeting; and the Lord's Power and Presence was preciously manifested and felt among us. Soon after he sent me a Challenge to meet him at Kendal: I sent him Word, He need not go so far as Kendal, for I would meet him in his own Parish. So the Hour being set, we Met, and abundance of rude People were gathered there together (besides the baptized People, who were his own Members:) and they had intended to have done Mischief that Day; but God prevented them. Now when we were Met, I declared the Day of the Lord to them; and directed them to Christ Jesus. Then the Priest out with his Bible, and said; *It was the VWord of God.* I told him it was the VWords of God; but not God, the VWord. His Answer was, *He would prove the Scriptures to be the God, before all the People.* So I let him go on, having a Man there, that could take down in writing, both what he said, and what I said. And when he could not prove it (for I kept him to Scripture-Proof, Chapter and Verse for it) the People gnashed their Teeth for Anger; and said, *He would have me anon:* But in going about to prove that one Error, he run into many. And when at length he saw, he could not prove it; then he said, *He would prove it a God:* So he toiled himself afresh, till he sweat again; but could not Prove, what he had Affirmed. And he and his Company were full of wrath: For I kept his Assertions on the Head of him and them all; and told them, I owned, what the Scriptures said of themselves, namely, *That they were the Words of God; but Christ was the Word.* So the Lord's Power came over all; and they being confounded, went away, and the Lord disappointed their mischievous Intentions against me: and Friends were established in Christ, and many of the Priests Followers saw the Folly of their Teacher.

After this, as I came through the Country visiting Friends, Priest Bennet of Carmel sent a Challenge to dispute with me. Whereupon I came to his Steeple-house on the First-Day, and there found him Preaching. When he had done, I spake to him and his People; but the Priest would not stand the Trial, but went his Way. After he was gone

gone, I had a great deal of Discourse with the People : And when I 1652. was come forth into the Steeple-house-yard, and was discoursing further with the Professors, and declaring Truth unto them ; One of Grayrigg. them set his foot behind me, and Two of them ran against my Breast, and threw me down backwards against a Grave-stone, wickedly and maliciously, seeking to have spoiled me. But I got up again, and was moved of the Lord to speak to them. Then I went up to the Priest's House, and desired him to come forth, that I might discourse with him ; seeing he had Challenged me : But he would not at all come out, or be seen. So the Lord's Power came over them all, which was greatly manifested at that Time. There was amongst the Priest's Hearers one Richard Roper, one of the bitterest Professors the Priest had ; and he was very fierce and hot in his Contention : but afterwards he came to be Convinced of God's Eternal Truth, and became a Minister thereof ; and continued faithful to his Death.

It was now about the beginning of the Year 1653, when I re- 1653. turned to Swarthmore : And going to a Meeting at Gleefston, a Professor there challenged a Dispute with me. Whereupon I went to the House, where he was, and called him to come forth : but the Lord's Power was over him, so that he durst not meddle. Then I departed thence, and went and visited the Meetings of Friends in Lancashire, and so came back to Swarthmore again. And great Openings I had from the Lord, not only of Divine and Spiritual Matters, but also of Outward Things, relating to the Civil Government. For being one Day in Swarthmore-Hall, when Judge Fell and Justice Benson were talking of the News in the News-Book, and of the Parliament that then was sitting (which was called the Long-Parliament) I was moved to tell them ; That before that Day Two Weeks the Parliament should be broken up, and the Speaker pluck'd out of his Chair. And that Day Two Weeks Justice Benson coming thither again, told Judge Fell, That now he saw, George was a true Prophet ; for Oliver had broken up the Parliament by that Time.

About this Time I was in a Fast for about Ten Days, my Spirit being greatly exercised on Truth's behalf : for James Milner and Richard Myer went out into Imaginations, and a Company followed them. This James Milner, and some of his Company had true Openings at the first ; but getting up into Pride and Exaltation of Spirit, they run out from Truth. I was sent for to them, and was moved of the Lord to go, and shew them their Goings forth : And they came to see their Folly, and Condemned it ; and came into the Way of Truth again. After some Time I went to a Meeting at Arn-side, where Richard Arnside. Myer was. Now he had been long Lame of one of his Arms : And I was moved of the Lord to say unto him amongst all the People, 'Prophet Myer, stand up upon thy Legs' (for he was sitting down :) And he stood up, and stretched out his Arm, that had been Lame a long time, and said ; 'Be it known unto you, all People, that this Day I am healed. But his Parents could hardly believe it ; but after the Meeting was done, had him aside, and took off his Doublet : and then they saw, it was true. He came soon after to Swarthmore-Meeting, and there declared, how that the Lord had healed him. Yet after this the Lord commanded him to go to Tork with a Message Swarth- from

1653. from him; and he disobeyed the Lord: and the Lord struck him again, so that he died about three quarters of a Year after.

*Swarthm.* Now were great Threatnings given forth in Cumberland, That if ever I came there again, they would take away my Life. When I heard it, I was drawn to go into Cumberland again; and went to one Miles Wennington's, in the same Parish, from which those Threatnings came: but they had not Power to touch me then.

Much about this Time too it was, that Anthony Pearson was Convinced, who had been an Opposer of Friends. He came over to Swarthmore; and I being then at Colonel West's, they sent for me: and Colonel West said; Go, George, for it may be of great Service to the Man. So I went, and the Lord's Power reached him.

About this Time also the Lord opened several Mouths to declare the Truth to Priests and People; so that divers were cast into Prison. And I went again into Cumberland, and Anthony Pearson and his Wife, and several Friends went along with me to Bootle, where Anthony Pearson left me; and went on himself to Carlisle-Sessions: for he was a Justice of the Peace in Three Counties. Upon the First Day of the week I went into the Steeple-house at Bootle; and when the Priest had done, I began to speak. But the People were exceeding rude, and struck and beat me in the Steeple-house-yard: One gave me a very great blow over my Wrist, so that the People thought, he had broken my Hand to Pieces. The Constable was very willing to have kept the Peace, and would have set some of them by the Heels, that struck me, if I would have given way to it. After my Service at that time amongst them was over, I went to Joseph Nicholson's House; and the Constable went a little way with us, to keep off the rude Multitude from us. In the Afternoon I went up again; and then the Priest had got another Priest to help him, one that came from London, and was highly accounted of. Before I went into the Steeple-house, I sat a little upon the Cross, and Friends with me; but the Friends were moved to go into the Steeple-house, and I went in after them. The London-priest was preaching; who gathered up all the Scriptures he could think of, that spake of false Prophets, and Antichrists, and Deceivers, and threw them upon us: But when he had done, I Recollect all those Scriptures, and brought them back upon himself. Then the People fell upon me in a rude manner; but the Constable charged them to keep the Peace, and so made them quiet again. Then the Priest began to Rage, and said; I must not speak there: I told him, he had his Hour-Glass, by which he had preached; and he having done, the Time was free for me, as well as for him: for he was but a Stranger there himself. So I opened the Scriptures to them, and let them see, 'That those Scriptures, that spake of the false Prophets, and Antichrists and Deceivers, described them and their Generation, and belonged to them, who were found walking in their Steps, and bringing forth their Fruits; and not unto us, who were not guilty of such things. And I manifested to them, that they were out of the Steps of the true Prophets and Apostles; and shewed them clearly by the Fruits and Marks, that they were of those, whom those Scriptures spake of, and not we. And I declared the Truth, and the Word of Life to the People, and directed them to Christ their Teacher.'

' Teacher. And all was quiet, while I was speaking : But when I had done, and was come forth, the Priests were both of them in such a Fret and Rage, that they foamed at the Mouth for Anger against Bootel. me. The Priest of the Place made an Oration to the People in the Steeple-house-Yard, and said ; *This Man bath gotten all the honest Men and Women in Lancashire to him ; and now, said he, he comes here to do the same.* Then said I unto him, ' What wilt thou have left ? And ' what have the Priests left them, but such as themselves ? For if it be ' the Honest, that receive the Truth, and are turned to Christ ; then ' it must be the Dishonest, that follow thee, and such as thou art. Some also of the Priest's People did begin to plead for their Priest, and for Tithes. But I told them, It were better for them to plead for Christ, who had ended the Tithing-Priesthood and the Tithes, and had sent forth his Ministers to give freely, as they had received freely. So the Lord's Power came over them all, and put them to Silence ; and restrained the rude People, that they could not do the Mischief they intended. And when I came down again to Joseph Nicholson's House, I saw a great hole in my Coat, which was cut with a Knife ; but it was not cut through my Doublet, for the Lord had prevented their Mischief. And the next day there was a rude, wicked Man would have done Violence to a Friend ; but the Lord's Power stopt him.

Now was I moved to send James Lancaster, to Appoint a Meeting at one John Wilkinson's Steeple-house near Cockermouth ; who was a Preacher in great repute, and had three Parishes under him ; wherefore I staid at Milholm in Bootel, till he came back again. In the mean time some of those they called the Gentry of the Country, had made a Plot against me, and had given a little Boy a Rapier, for him to do me a Mischief with it. And they came with the Boy to Joseph Nicholson's House to seek me : but the Lord had so ordered it, that I was not in the House, but was gone forth into the Fields. They met with James Lancaster, but did not much abuse him ; and not finding me in the House, after a while they went away again. So I walked up and down in the Fields that Night, and did not go to Bed ; as very often I used to do. The next Morning we passed from thence, and came the next day to the Steeple-house, where James Lancaster had appointed the Meeting. There were at this Meeting Twelve Soldiers and their Wives, who were come thither from Carlisle ; and the Country-People came in, like as it had been to a Fair. I lay at an House somewhat short of the Place, so that many Friends were got thither before me. And when I came there, I found James Lancaster speaking under a Yew-Tree ; which was so full of People, that I feared, they would break it down. I looked about for a place to stand upon, to speak unto the People : for they lay all up and down, like People at a Leaguer. But after a while, that I was discovered, a Professor came to me and asked ; If I would not go into the Church ? I seeing, there was no place abroad convenient to speak to the People from, told him, Yes : Whereupon the People rushed in ; so that when I came in, the House and Pulpit was so full of People, that I had much ado to get in : and they that could not get in, stood

Meeting  
near Cock-  
ermouth.

1653. abroad about the *Valls*. When the People were settled, I stood up upon a Seat: ‘And the Lord opened my Mouth to declare his Everlasting Truth, and his Everlasting Day; and to lay open all their Teachers, and their Rudiments, Traditions and Inventions, that they had been in, in the Nights of Apostacy since the Apostles days: And I turned them to Christ the true Teacher, and to the true, Spiritual Worship; directing them, where to find the Spirit and Truth, that they might Worship God therein. I opened Christ’s Parables unto them, and directed them to the Spirit of God in themselves, that would open the Scriptures unto them. And I shewed them, how all might come to know their Saviour, and sit under his Teaching; and come to be Heirs of the Kingdom of God, and know both God’s and Christ’s Voice, by which they might discover all the false Shepherds and Teachers they had been under, and be gathered to the true Shepherd, Priest, Bishop and Prophet Christ Jesus, whom God commanded all to hear. So when I had largely declared the Word of Life unto them, for about the space of three Hours, I walked forth from amongst the People, and the People passed away very well satisfied. Among the rest a Professor followed me, praising and commanding me; and his Words were like a Thistle to me: At last I turned about, and bid him, Fear the Lord: Whereupon one, Priest Larkham of Cockermouth (for several Priests were got together on the Way, who came, after the Meeting was done) said to me, Sir, why do you judge so? you must not judge, said he. But I turned to him and said, Friend, dost not thou discern an Exhortation from a Judgment? for I admonished him to fear God; and dost thou say, I judge him? So this Priest and I falling into Discourse, I manifested him to be amongst the false Prophets and covetous Hirelings. And several People being moved to speak unto them, he and two other of the Priests soon got away. When they were gone, John Wilkinson (who was Preacher of that Parish, and of two other Parishes in Cumberland) began to dispute against his own Conscience for several hours, till the People generally turned against him: for he thought to have Tired me out; but the Lord’s Power tired him out, and the Lord’s Truth came over him and them all. And Many hundreds were Convinced that day, and received the Lord Jesus Christ, and his free Teaching with Gladness; of whom some have died in the Truth, and many stand there faithful Witnesses thereof. The Soldiers also were Convinced, and their Wives; and continued with me, till the First-day.

Cocker-  
mouth.

On the First-day I went to the Steeple-house at Cockermouth, where Priest Larkham lived: And when the Priest had done, I began to speak; and the People began to be Rude: but the Soldiers told them, We had broken no Law; and then they were quiet. Then I turned me to the Priest, and laid him open among the false Prophets and Hirelings: At which word the Priest went his way, and said, He calls me Hireling: which was true enough, and all the People knew it. Then some of the Great Men of the Town came to me, and said, Sir, We have no learned Men to dispute with you. I told them, I came not to dispute, but to declare the way of Salvation to them, and the way of Everlasting Life. And so I declared largely the way of Life and

and Truth to them, and directed them to Christ their Teacher, 1652.  
that had died for them, and bought them with his Blood.

When I had done, I passed away about Two Miles to another Brigham. great Steeple-house of said John Wilkinson's, called Brigham; where the People, having been at the other Meeting, were mightily affected; and would have put my Horse into the Steeple-house-Yard: but I said, No; the Priest claims that; have him to an Inn. When I came into the Steeple-house-Yard, I saw the People coming in great Companies, as to a Fair; and abundance were already gathered in the Lanes, and about the Steeple-house. I was very Thirsty; and walked about a quarter of a Mile to a Brook, where I got some Water, and refreshed my Self. And as I came up again, I met the said Wilkinson; who, as I passed by him, said, Sir, will you preach to day? If you will, said he, I will not Oppose you in Word or Thought. I replied, Oppose, if thou wilt; I have something to speak to the People. And, said I, thou carried'it thy self foolishly the other day, and spakest against thy Conscience and Reason; insomuch that thy Hearers cried out against thee. So I left him, and went on; for he saw, it was in vain to Oppose, the People were so affected with the Lord's Truth. When I came into the Steeple-house-Yard, a Professor came to me, and asked, If I would not go into the Church? (as he called it) And I seeing no convenient Place abroad, to stand to speak unto the People from, went in; and stood up in a Seat, after the People were settled. The Priest came in also; but did not go up to his Pulpit. 'So the Lord opened my Mouth, and I declared his Everlasting Truth, and 'Word of Life to the People; directing them to the Spirit of God in 'themselves, by which they might know God and Christ, and the 'Scriptures, and come to have heavenly Fellowship in the Spirit. And 'I declared to them, that Every one that cometh into the World, was 'enlightened by Christ the Life; by which Light they might see 'their Sins, and Christ, who was come to save them from their Sins, 'and died for them. And if they came to walk in this Light, they 'might therein see Christ to be the Author of their Faith, and the 'Finisher thereof; their Shepherd to feed them, their Priest to teach 'them, and their great Prophet to open divine Mysteries unto them, 'and to be always present with them: I opened also unto them, in 'the Openings of the Lord, the first Covenant, shewing them the 'Figures, and the Substance of those Figures; and so bringing them 'on to Christ, the New Covenant. I also manifested unto them, that 'there had been a Night of Apostacy since the Apostles days; but that 'now the Everlasting Gospel was preached again, which brought Life 'and Immortality to Light: And the day of the Lord was come, and 'Christ was come to teach his People himself by his Light, Grace, 'Power and Spirit. A fine opportunity the Lord gave me, to preach Truth among the People that day, for about three hours time; and all was quiet. And Many hundreds were Convinced that day: And some of them praised God and said; Now we know the first step to Peace. The said Preacher also said privately to some of his Hearers, that I had broken them, and overthrown them

1653. After this I went to a *Village*, and many *People* accompanied me. And as I was sitting in an *House* full of *People*, declaring the *Word* of *Life* unto them, I cast mine *Eye* upon a *Woman*; and I discerned an *Unclean Spirit* in her. And I was moved of the *Lord* to speak sharply to her; and told her, she was a *Witch*: Whereupon the *Woman* went out of the Room. Now I being a *Stranger* there, and knowing nothing of the *Woman* *Outwardly*, the *People* wondred at it; and told me afterwards, that *I had discovered a great thing: for all the Country looked upon her to be a Witch*. The *Lord* had given me a *Spirit of discerning*, by which I many times saw the *States* and *Conditions* of *People*, and could *Try* their *Spirits*. For not long before, as I was going to a *Meeting*, I saw some *Women* in a *Field*, and I discerned them to be *Witches*: and I was moved to go out of my way into the *Field* to them, and declare unto them their *Conditions*; telling them plainly, *They were in the Spirit of Witchcraft*. At another time there came such an one into *Swarthmore-Hall* in the *Meeting-time*; and I was moved to speak sharply to her, and told her, she was a *Witch*: And the *People* said afterwards, she was generally accounted so. There came also at another time another *Woman*, and stood at a *distance* from me; and I cast mine *Eye* upon her and said: *Thou hast been an Harlot*: for I perfectly saw the *Condition* and *Life* of the *Woman*. The *Woman* answered and said, *Many could tell her of her Outward Sins; but none could tell her of her Inward*. Then I told her, *Her Heart* was not right before the *Lord*; and that from the *Inward* came the *Outward*. This *Woman* came afterwards to be *Convinced* of God's *Truth*, and became a *Friend*.

Coldbeck. From the aforesaid *Village* we came up to *Thomas Bewley's*, near *Coldbeck*; and from thence, having had some *Service* for the *Lord* there, I passed to a *Market-Town*, where I had a *Meeting* at the *Cross*; and all was pretty quiet: and when I had declared the *Truth* unto them, and directed them to *Christ* their *Teacher*, some received the *Truth*. Then we passed further, and had another *Meeting* upon the *Borders*, in a *Steeple-house-Yard*, to which many *Professors* and *Contenders* came; but the *Lord's Power* was over all: and when the *Word of Life* had been declared amongst them, some received the *Truth* there also.

Carlisle. From thence passing on we came to *Carlisle*, and the *Pastor* of the *Baptists*, with most of his *Hearers* came to me there to the *Abbey*; where I had a *Meeting*, and declared the *Word of Life* amongst them: and many of the *Baptists*, and of the *Souldiers* were *Convinced*. After the *Meeting* was done, the *Pastor* of the *Baptists* (being an high *Notionist*, and a *flashy Man*) came to me, and asked me, *What must be damned?* I was moved immediately to tell him, *That which spake in him, was to be damned*. This stopt the *Pastor's Mouth*; and the *Witness* of *God* was raised up in him: and I opened to him the *States* of *Election* and *Reprobation*, so that he said; *He never heard the like in his Life*. He also came afterward to be *Convinced*.

Then went I up to the *Castle* among the *Souldiers*; who beat a *Drum*, and called the *Garrison* together: And I preached the *Truth* amongst them, 'Directing them to the *Lord Jesus Christ* to be their *Teacher*,

' Teacher, and to the measure of his Spirit in themselves; by which 1653.  
 ' they might be turned from the *Darkness* to the *Light*, and from the  
 ' Power of *Satan* unto *God*. And I warned them all, that they should Carlisle,  
 ' do no *Violence* to any Man; but should shew forth a *Christian-Life*:  
 ' telling them, that he, who was to be their Teacher, would be their  
 ' *Condemnation*, if they were disobedient to him. So I left them,  
 having no *Opposition* from any of them, except the *Serjeants*; who  
 afterwards came to be *Convinced*.

On the *Market-day* I went up into the *Market*, to the *Market-Cross*. Now the *Magistrates* had both threatened, and sent their *Serjeants*: And the *Magistrates Wives* had said, *That if I came there, they would pluck the Hair from off my Head*; and *that the Serjeants should take me up*. Nevertheless I obeyed the *Lord God*, and went upon the *Cross*; and there declared unto them, ' That the day of the *Lord* was coming upon all their *deceitful Ways* and *Doings*, and *deceitful Merchandise*; and that they should put away all *Cozening* and *Cheat-ing*, and keep to *Yes* and *Nay*, and speak the *Truth* one to another: So the *Truth*, and the *Power of God* was set over them. And after I had declared the *Word of Life* to the *People*, the *Throng* being so great, that the *Serjeants* could not get to me, nor the *Magistrates Wives* come at me; I passed away quietly. Many *People* and *Souldiers* came to me, and some *Baptists*, that were *bitter Contenders*; amongst whom one of their *Deacons*, being an *envious Man*, and finding the *Lord's Power* was over them, *Cried out for very Anger*. Whereupon I set my *Eyes* upon him, and spake sharply to him in the *Power of the Lord*: and he cried, *Do not pierce me so with thy Eyes*; *keep thy Eyes off me*.

On the first day following, I went into the *Steeple-house*: And after the *Priest* had done, I preached the *Truth* to the *People*, and declared the *Word of Life* amongst them. The *Priest* got away; and the *Magistrates* desired me to go out of the *Steeple-house*: But I still declared the *VWay* of the *Lord* unto them, and told them; *I came to speak the word of Life and Salvation from the Lord amongst them*. The *Power of the Lord* was dreadful amongst them in the *Steeple-house*, so that the *People* trembled and shook, and they thought, the *Steeple-house* shook; and some of them feared, it would have fallen down on their *Heads*. The *Magistrates Wives* were in a *Rage*, and strove mightily to have been at me: but the *Souldiers* and *friendly People* stood thick about me. At length the *rude People* of the *City* rose, and came with *Staves* and *Stones* into the *Steeple-house*, crying; *Down with these Round-headed Rogues*: and they threw *Stones*. Whereupon the *Governour* sent a *File* or two of *Musketeers* into the *Steeple-house*, to appease the *Tumult*; and commanded all the other *Souldiers* out. So those *Souldiers* took me by the Hand in a friendly manner, and said; They would have me along with them then. When we came forth into the *Street*, the *City* was in an *Up-roar*; and the *Governour* came down: and some of those *Souldiers* were put in *Prison* for standing by me, and for me against the *Towns People*. There was a *Lieutenant*, that had been *Convinced*; and he came, and had me to his *House*, where there was a *Baptists-Meeting*, and thither came *Friends* also: and we had a very quiet *Meeting*; and

1653. and they heard the *VVord of Life* gladly, and many received it. The next day, the *Justices* and *Magistrates* of the Town being gathered together in the *Town-hall*, they granted a *VVarant* against me ; and sent for me to come before them. I was then gone to a *Baptist's House* ; but hearing of it, I went up to the *Hall* to them, where many *rude People* were : some of whom had sworn strange false *Things* against me. I had a great deal of Discourse with the *Magistrates*, wherein I laid open the *Fruits of their Priest's Preaching* ; and shewed them, how *Void* they were of *Christianity* : and that, though they were such great *Professors* (for they were *Independents* and *Presbyterians*) they were without the *Possession* of that which they professed. So after a large *Examination* they Committed me to Prison as a *Blasphemer*, an *Harelick* and a *Seducer* ; though they could not justly charge any such thing against me. The *Jail* at Carlisle had Two *Jailers*, an *Upper* and an *Under*, which looked like Two great *Bear-wards*. Now when I was brought in, the *Upper-Jailer* had me up into a great *Chamber*, and told me, *I should have what I would in that Room*. But I told him, he should not expect any *Money* from me, for I would neither lie in any of his *Beds*, nor eat any of his *Virtuals*. Then he put me into another *Room* ; where after a while I got something to lie upon. There I lay, till the *Affizes* came : and then all the *Talk* and *Cry* was, that I was to be *Hanged*. And the *High-Sheriff*, whose Name was *Wilfrey Lawson*, stirred them much up to take away my *Life*, and said ; *He would guard me to my Execution himself*. They were in a black, dark *Rage*, and set three *Musketeers* for *Guard* upon me ; one at my *Chamber-door*, another at the *Stairs-foot*, and a third at the *Street-door* : and none they would let come at me, except one sometimes, to bring me some necessary things. At *Nights* they would bring up *Priests* to me, sometimes as late as the *Tenth Hour in the Night* ; and they would be exceeding *Rude* and *Divellish*. There were a Company of bitter, *Scotch Priests*, *Presbyterians*, made up of *Envy* and *Malice*, who were not fit to speak of the *things of God*, they were so foul-mouthed : But the *Lord* by his *Power* gave me dominion over them all, and I let them see both their *Fruiss*, and their *Spirits*. Great *Ladies* also (as they were called) came to see the *Man*, that they said was to die. Now, while both the *Judge*, *Justices* and *Sheriff* were contriving together, how they might put me to death; the *Lord* disappointed their *Desige* by an unexpected way. For the *Judge's Clark* (as I was Informed) started a *Question* among them ; which Confounded all their *Counsels*: So that after that they had not Power to call me before the *Judge*.

*Anthony Pearson* being then in *Carlisle*, and perceiving, that they did not intend to bring me (as was expected) upon my *Trial*, he writ a *Letter* to the *Judges*, directed as followeth :

1653.

Carlisle.  
Affr.

To the Judges of Assize and Jail-Delivery for the  
 Northern Parts, sitting at Carlisle.

YOU are raised up to do Righteousness and Justice, and sent forth to punish him that doth Evil, and to encourage him that doth well, and to set the oppressed free. I am therefore moved to lay before you the Condition of him, who is called George Fox, whom the Magistrates of this City have cast into Prison, for Words that he is accused to have spoken, which they call Blasphemy. He was sent to the Jail, till he should be delivered by due Course of Law; and it was expected, he should have been proceeded against in the Common Law-Course at this Assizes. The Informations against him were delivered into Court; and the Act allows and appoints that way of Trial. How hardly and unchristianly he hath been hitherto dealt with, I shall not now mention: but you may consider, that nothing he is accused of, is nice and difficult. And, to my Knowledge, he utterly abhors and detests every Particular, which by the Act against Blasphemous Opinions is appointed to be punished; and differs as much from those People, against whom the Law was made, as Light from Darkness. Though he be Committed, Judgment is not given against him; nor have his Accusers been face to face, to affirm before him, what they have Informed against him: Nor was he heard, as to the Particulars of their Accusations: nor doth it appear, that any Word they charge against him, is within the Act. But indeed, I could not yet so much as see the Information, no not in Court, though I desired it both of the Clerk of the Assizes and of the Magistrates Clerk; nor hath he had a Copy of them. This is very hard: And that he should be so close restrained, that his Friends may not speak with him, I know no Law nor Reason for. I do therefore claim for him a due and lawful Hearing, and that he may have a Copy of his Charge, and freedom to Answer for himself; and that rather before you, than to be left to the Rulers of this Town, who are not competent Judges of Blasphemy: as by their Mittimus appears, who have Committed him upon an Act of Parliament; and mention Words, as spoken by him at his Examination, which are not within the Act, and which he utterly denies. The Words mentioned in the Mittimus he denies to have spoken; and hath neither professed nor avowed them.

Anthony Pearson.

But notwithstanding this Letter, the Judges were resolved not to suffer me to be brought before them; but reviling and Scorning at me behind my back, left me to the Magistrates of the Town: giving them what Encouragement they could, to Exercise their Cruelty upon me. Whereupon (though I had been kept up so close in the Jailer's House, that Friends were not suffered to come at me; and Colonel Benson and Justice Pearson were denied to see me: yet) the next Day, after the Judges were gone out of Town, an Order was sent to the Jailer, to put me down into the Dungeon amongst the Moss-Troopers, Thieves

Carlisle-  
Dungeon.

1653. Thieves and Murderers ; which accordingly he did. A Filthy, Na-  
 ~~~~~  
 Carlike-  
 Dungeon. *by Place* it was, where Men and Women were put together in a very  
 uncivil manner ; and never a House or Office to it : And the Prisoners  
 so lousy, that one Woman was almost eaten to death with Lice. Yet as  
 bad as the Place was, the Prisoners were all made very loving and  
 subject to me ; and some of them were Convinced of the Truth, as  
 the Publicans and Harlots were of old ; so that they were able to  
 confound a Priest, that might come to the Grates to dispute. But the  
 Jailer was very Cruel, and the Under-Jailer very abusive both to me,  
 and to Friends, that came to see me : For he would beat Friends  
 with a great Cudgel, that did but come to the Window to look in upon  
 me. I could get up to the Grate, where sometimes I took in my  
 Meat ; at which the Jailer was often offended. One Time he came  
 in a great Rage, and fell a beating me with his great Cudgel, though I  
 was not at the Grate at that time : and as he beat me, he cried, *Come*  
*out of the Window*, though I was then far enough from it. Now,  
 while he struck me, I was made to sing in the Lord's Power ; and  
 that made him Rage the more. Then he went, and fetched a Fiddler,  
 and brought him in where I was, and set him to play ; thinking to  
 vex me thereby : But while he played, I was moved in the everlasting  
 Power of the Lord God to sing ; and my Voice drowned the Noise  
 of the Fiddle, and struck and confounded them : and made them give  
 over Fiddling, and go their ways.

Justice Benson's Wife was moved of the Lord to come to visit me, and to Eat no Meat, but what she Eat with me at the Bars of the Dungeon-Window. She was afterwards herself Imprisoned at York, when she was great with Child, for speaking to a Priest ; and was kept in Prison, and not suffered to go out, when the time of her Travail was come : so she was delivered of her Child in the Prison. She was an honest, tender Woman, and continued faithful to the Truth, until she died.

Whilst I was in the Dungeon at Carlisle, one James Parnell, a little Lad of about Sixteen Years of Age, came to see me ; and was Convinced : And the Lord quickly made him a powerful Minister of the Word of Life, and many were turned to Christ by him ; though he lived not long. For travelling into Essex in the Work of the Ministry, in the Year 1655, he was Committed to Colchester-Castle, where he endured very great Hardships and Sufferings ; being put by the Cruel Jailer into a Hole in the Castle-wall, called the Oven, so high from the Ground, that he went up to it by a Ladder : which being six Foot too short, he was fain to climb from the Ladder to the Hole by a Rope, that was fastned above. And when Friends would have given him a Cord and a Basket, to have drawn up his Victuals in, the Inhuman Jailer would not suffer them ; but forced him to go down and up by that short Ladder and Rope, to fetch his Victuals (which for a long time he did) or else he might have famished in the Hole. At length, his Limbs being much benumbed with lying in that Place, yet being constrained to go down to take up some Victuals ; as he came up the Ladder again with his Victuals in one hand, and catched at the Rope with the other, he missed the Rope ; and fell down from a very great height upon the Stones : by which Fall he was exceedingly wounded

wounded in his Head and Arms, and his Body much bruised; and he 1653.  
 died in a short Time after. And when he was dead, the wicked Pro-  
 fessors, to cover their own Cruelty, writ a Book of him, and said; ~~~~~  
*He fasted himself to Death: Which was an abominable Falsehood; and*  
 was manifested so to be by another Book, which was written in  
*Answer to that, and was called, The Lamb's Defence against Lies.*

Carlisle-  
Dungeon.

Now when I saw, that I was not like to be brought forth to a pub-  
 lick Hearing and Trial (although I had before Answered in Writing  
 the particular Matters charged against me, at the Time of my first Ex-  
 amination and Commitment) I was moved to send forth the following  
 Paper, as a publick Challenge to all those, that did belie the Truth  
 and me behind my Back, to come forth, and make good their Charge.

' **I**F any in Westmorland, or Cumberland, or elsewhere, that profess  
 ' Christianity, and pretend to love God and Christ, are not satisfi-  
 ' ed concerning the things of God, which I, who am called George Fox,  
 ' have spoken and declared, let them declare and publish their Disfa-  
 ' tisfaction in Writing; and not back-bite, nor lie, nor persecute in se-  
 ' cret: This I demand of you all in the presence of the living God,  
 ' as ye will answer it to him. For the Exaltation of the Truth, and  
 ' the Confounding of the Deceit is this given forth: To that of God  
 ' in your Consciences I speak; declare or write your Dissatisfactions to  
 ' any of them, whom you call Quakers, that Truth may be exalted,  
 ' and All may come to the Light, with which Christ hath enlightened  
 ' every one, that cometh into the World: that nothing may be hid  
 ' in Darkness, in Prisons, Holes or Corners; but that all things may  
 ' be brought to the Light of Christ, and by the Light of Christ may  
 ' be tried. This am I moved of the Lord to write, and send forth to  
 ' be set upon the Market-Crosses in Westmorland, and elsewhere. To  
 ' the Light of Christ in you I speak, that none of you may speak evil  
 ' of the things of God, which you know not; nor act contrary to  
 ' the Light, that gave forth the Scriptures: lest you be found Fighters  
 ' against God, and the Hand of the Lord be turned against you.

G. F.

While I thus lay in the Dungeon at Carlisle, the Report, that was raised at the time of the Assize, That I should be put to Death, was gone out far and near; insomuch that the Parliament then sitting (which, I think, was called the Little-Parliament) hearing, That a Young-man at Carlisle was to die for Religion, caused a Letter to be sent down to the Sheriff and Magistrates concerning me. And much about the same Time I writ also to the Justices at Carlisle, that had cast me into Prison, and that persecuted Friends at the Instigation of the Priests, for Tithes; expostulating the Matter with them thus:

1653.

Carfile-  
Dungon.

Friends, Thomas Crafton and Cuthbert Studholm,

**V**Our Noise is gone up to London before the sober People: What  
 ' Imprisoning, what Gagging, what Havock and Spoiling the  
 ' Goods of People have you made within these few Years, unlike Men;  
 ' as though you had never read the Scriptures, or had not minded  
 ' them! Is this the End of Carlisle's Religion? is this the End of your  
 ' Ministry? and is this the End of your Church, and of your Pro-  
 ' fession of Christianity? you have shamed it by your Folly and Mad-  
 ' ness, and blind Zeal. Was it not always the Work of the blind  
 ' Guides, Watchmen, Leaders and false Prophets, to prepare War  
 ' against them, that would not put into their Mcuths? And have not  
 ' you been the Priests Pack-horses and Executioners? When they spur  
 ' you up, to bear the Sword against the Just, do not you run on against  
 ' the Creatures, that cannot hold up such, as the Scriptures did always  
 ' testify against? Yet will you list up your unholy Hands, and call up-  
 ' on God with your polluted Lips, and pretend a Fast, who are full of  
 ' Strife and Debate. Did your Hearts never burn within you? Did  
 ' you never come to question your Conditions? Are you wholly given  
 ' up to do the Devil's Lusts, to Persecute? Where is your Loving  
 ' Enemies? Where is your Entertaining Strangers? Where is your  
 ' Overcoming Evil with Good? Where are your Teachers, that can stop  
 ' the Mouths of Gain-sayers, and can convince Gain-sayers, and such as  
 ' oppose themselves? Have you no Ministers of the Spirit, no Soldiers  
 ' with Spiritual Weapons, displaying Christ's Colours? But all the Dra-  
 ' gon's, the Murderer's, the Persecutor's; Arm of Flesh; Cain's Wea-  
 ' pons; Chief Priests taking Counsel; Judas and the Multitude with  
 ' Swords and Staves; Sodom's Company raging about Lot's House; like  
 ' the Priests and Princes against Jeremiah; like the Dragon, Beast and  
 ' great Whore, and the false Church, which John saw should cast into  
 ' Prison, and Kill, and Persecute? Whose Weapons are you bearing? doth  
 ' not the false Church, the Whore, make Merchandise of Castel, Corn,  
 ' Wine and Oil, even to the very Souls of Men? And hath not all  
 ' this been, since the true Church went into the Wilderness? Read Re-  
 'velations the 12th, with the 18th: Do you not read and see, what  
 ' a Spirit you are of, and what a bottomless Pit you are in? And have  
 ' not you dishonoured the Place of Justice and Authority? What!  
 ' turned your Sword backward, like Mad-Men, who are a Praise  
 ' to the Evil-Doer, and would be a Terror to the Good, with all Force  
 ' and Might to stop the way of Justice! Doth not the Lord, think  
 ' you, behold your Actions? How many have you wronged? how  
 ' many have you Imprisoned and Persecuted, and put out of your  
 ' Synagogues! Are you they, that must fulfil the Prophecy of  
 ' Christ, Match 23. John 16. Read the Scriptures, and see, how  
 ' unlike you are to the Prophets, Christ and his Apostles: and what a  
 ' Visage you have; like unto them, that persecuted the Prophets, Christ  
 ' and the Apostles! You are found in their Steps, wrestling with Flesh  
 ' and Blood; and not with Principalities, and Powers, and Spiritual  
 ' Wickedness: And your Teachers imprisoning and persecuting for  
 ' outward things, you being their Executioners; the like whereof  
 ' hath

'hath not been in all the *Nations* : The *Havock* that hath been made, 1653.  
 'the spoiling of the Goods of People, taking away their *Oxen* and *fatted Beeves*, their *Sheep*, *Corn*, *Wool* and *Household-Goods*, and giving them to the *Priests*, that have done no *Work* for them: More like *Moss-Troopers*, than *Ministers* of the *Gospel*, they take them from *Friends*; suing them in your *Courts*, and fining them, because they will not break the *Commands* of *Christ*, that is, because they will not *Swear*. And thus you *Act* against them, that do not lift up an *Hand* against you; and as much as you turn against them, you turn against *Christ*. But he is risen, that will plead their *Cause*; and you cannot be *hid*: for your *Works* are come to *Light*; and the *End* of your *Ministry* is seen, what it is for; for *Means*. And ye have *dishonoured* the *Truth*, the *Gospel*; and are they, that make it *Chargeable*: You have lost your *Glory*; you have *dishonoured* your selves. *Persecution* was ever *blind* and *mad*: Read the *Apostle*, what he faith of himself, when he was in your *Nature*. *Exaltation* and *Pride*, and your lifting up your selves, hath brought you to this; not being *humble*, and not doing *Justice*, and not loving *Mercy*. And when such, as have beaten been and bruised by your *Rude Company* (to whom you are a *Praise* and *Encouragement*) have come, and laid things before you, that you might have done *Justice*, preserved and kept *Peace*; you (as knowing they could not *swear*) have put an *Oath* to them: And this hath been your *Trick* and *Cover*, that ye might not do *Justice* to the *Just*; but by this means have gone on still further to *Encourage* the *Evil-Doer*. But the *Lord* sees your *Hearts*! If ye were not Men past *feeling*, ye would fear and tremble before him, the God of the whole *Earth*; who is risen, and will stain your *Glory*, and marr your *Pride*, and deface your *Beauty*, and lay it in the *dust*. Though for a Time you may swell in your *Pride*, and glory in your *Shame*, and make a *mock* of God's *Messengers*, who, for Reproving *Sin* in the *Gate*, are become your *Prey*; you will feel the heavy hand of God, and his *Judgments* at the last. This is from a *Lover* of the *Truth* and of *Righteousness*, and of your *Souls*; but a *Witness* against all such, as make a *Trade* of the *Prophets*, *Christ's* and the *Apostles* *Words*, and are found in the *Steps* of them, that persecuted the *Prophets*, *Christ's* and the *Apostles* *Life*: who will persecute them, that will not hold you up, and put into your *Mouths*, and give you *Means*. *Tithes* were before the *Law*, and *Tithes* were in the *Law*; but *Tithes* since the *Days* of the *Apostles* have been only, since the *false Church* got up. Now *Christ*, who is come to end the *Law*, and to end *War*, *Redeems* Men out of the *Tenths* and out of the *Nines* also. The *Redeemed* of the *Lord* shall reign upon the *Earth*; and know the *Election*, which was, before the *World* began. Since the *days* of the *Apostles* *Tithes* have been set up by the *Papists*, and by them that went forth from the *Apostles* into the *World*; so set up by the *false Church*, that made *Merchandise* of People, since the *true Church* went into the *Wilderness*. But now is the *Judgment* of the great *Whore* come, and the *Beast* and *false Prophet* (the *Old Dragon*) shall be taken, and cast into the *Fire*; and the *Lamb* and his *Saints* shall have the *Victory*. And now is *Christ* come, who will make *War* in *Righteousness*, and destroy with

Carlisle-  
Dungeon.

1653. 'the *Sword* of his *Mouth* all these *Inventers* and *Inventions*, that have  
 got up, and been set up since the *Days* of the *Apostles*, and since the  
 Carfile-  
 Dungon. 'true *Church* went into the *Wilderness*. And the *everlasting Gospel*,  
 'which is the *Power* of *God*, shall be preached again to all *Nations*,  
 'and *Kindreds*, and *Tongues* in this the *Lamb's Day*; before whom  
 'you shall appear to *Judgment*: and you have no way to *Escape*. For  
 'he hath appeared, who is the *First* and the *Last*, the *Beginning* and  
 'the *Ending*, the *Alpha* and the *Omega*: He that was *Dead*, is *alive*  
 'again, and *lives* for evermore!

I mentioned before, That *Gervase Benson* and *Anthony Pearson*, (though they had been *Justices of the Peace*) were not permitted to come to me in the *Prison*; whereupon they jointly wrote a *Letter* to the *Magistrates, Priests and People at Carlisle* concerning my *Imprisonment*. And thus it was:

HIM, who is called *George Fox*, who is persecuted by *Rulers*, and *Magistrates*, by *Justices*, by *Priests* and by *People*, and 'who suffers *Imprisonment* of his *Body* at this present, as a *Blasphemer*, 'and an *Heretick*, and a *Seducer*, him do we witness (who in measure are made Partakers of the same *Life*, which lives in him) to be 'a *Minister* of the *Eternal Word* of *God*, by whom the *everlasting Gospel* is preached; by the powerful Preaching whereof the *Eternal Father* of the *Saints* hath opened the *Blind Eyes*, hath unstopped the 'deaf Ears, hath let the *Oppressed* go free, and hath raised up the *Dead* 'out of the *Graves*. *Christ* is now preached in and among the *Saints*, 'the same, that ever he was; and because his heavenly *Image* is born 'up in this his faithful *Servant*, therefore doth fallen *Man* (*Rulers*, 'Priests and *People*) persecute him: because he lives up out of the 'Fall, and testifies against the *Works* of the *VWorld*, that the Deeds 'thereof are *Evil*, he suffers by you *Magistrates*; not as an *Evil-Doer*. For thus it was ever, where the *Seed* of *God* was kept in 'Prison under the cursed *Nature*, that *Nature* sought to imprison 'them, in whom it was raised. The *Lord* will make him to you as a 'burdensom *Stone*: for the *Sword* of the *Spirit* of the Almighty is put 'into the Hands of the *Saints*, which shall wound all the *Wicked*; 'and shall not be put up, till it hath cut down all corrupt *Judges*, 'Justices, *Magistrates*, *Priests* and *Professors*; till he hath brought 'his wonderful thing to pass in the *Earth*, which is, to make *New Heavens* and a *New Earth*, wherein shall dwell *Righteousness*; which 'now he is about to do. Therefore fear the *Lord God Almighty*, 'ye *Judges*, *Justices*, *Commanders*, *Priests* and *People*: ye that forget 'God, suddenly will the *Lord* come, and destroy you with an utter 'Destruction; and will sweep your Names out of the *Earth*, and will 'restore his People *Judges*, as at the *First*, and *Counsellors*, as at the 'Beginning. And all *Persecutors* shall partake of the *Plagues* of 'the *Vvhore*, who hath made the *Kings* of the *Earth*, and the 'great Men drunk with the *VVine* of her *Fornications*; and hath 'drunk the *Blood* of the *Saints*: and therefore shall you be *Partakers*

'takers of her *Plagues*. We are not suffered to go see our *Friend* 1653.  
 'in *Prison*, whom we witness to be a *Messenger* of the *Living God*. ~~~~~  
 'Now all *People*, mind, Whether this be according to *Law*, or from *Carlisle*.  
 'the wicked, perverse, envious *Will* of the envious *Rulers* and *Dungeon*.  
 'Magistrates, who are of the same *Generation*, that persecuted *Jesus Christ*: for, said he, as *they have done to me, so will they do to you*.  
 'And as he took the *love*, the *kindness* and *service*, that was shewed  
 'and performed to any of his *Afflicted Ones* in their *Sufferings* and  
*Distress*, as done unto himself; so the *Injuries* and *Wrongs*, that  
 'were done by any to any of his *Little Ones*, he resented, as done  
 'unto himself also. Therefore you, who are so far from visiting him  
 'your selves in his suffering *Servant*, that ye will not suffer his *Brethren* to visit him; ye must depart, ye *Workers* of *Iniquity*, into  
 'the *Lake*, that burns with *Fire*. The *Lord* is coming to thresh the  
*Mountains*, and will beat them to *Dust*: And all corrupt *Rulers*,  
 'corrupt *Officers* and corrupt *Laws* the *Lord* will take *Vengeance* on,  
 'by which the tender *Consciences* of his *People* are oppressed. And he  
 'will give his *People* his *Law*, and will judge his *People* himself,  
 'not according to the sight of the *Eye*, and hearing of the *Ear*;  
 'but with *Righteousness*, and with *Equity*. Now are your *Hearts*  
 'made manifest, to be full of *Envy* against the living *Truth* of *God*,  
 'which is made manifest in his *People*; who are contemned and de-  
 spised of the *World*, and scornfully called *Quakers*. You are worse  
 'than the *Heathens*, that put *Paul* in *Prison*; for none of his *Friends*  
 'or *Acquaintance* were hindred to come to him by them: therefore  
 'they shall be *Witnesses* against you. Ye are made manifest to the  
 'Saints, to be of the same *Generation*, that put *Christ* to death, and  
 'that put the *Apostles* in *Prison*, on the same pretence, as you act  
 'under; in calling *Truth Error*, and the *Ministers* of *God Blasphemers*, as *they did*. But the day is *dreadful* and *terrible*, that shall  
 'come upon you, ye *Evil Magistrates*, *Priests* and *People*, who pro-  
 'fess the *Truth* in *Words* outwardly, and yet persecute the *Power* of  
 'Truth, and them that stand in and for the *Truth*. While ye have  
 'Time, prize it; and remember, what is written Isa. 54. 17.

George Benson,  
 Anthony Pearson.

Not long after this, the *Lord's Power* came over the *Justices*, and they were made to set me at *Liberty*. But sometime before I was set at *Liberty*, the *Governour*, and the said *Anthony Pearson* came down into the *Dungeon* to see the *Place*, where I was kept; and understand, what *Usage* I had. And when they were come down to me, they found the *place* so *bad*, and the *savour* so *ill*, that they cried *shame* of the *Magistrates*, for suffering the *Jailer* to do such things: And they called for the *Jailers* into the *Dungeon*, and required them to find *Sureties* for their *good Behaviour*; and the *Under-Jailer*, who had been such a *Cruel Fellow*, they put into the *Dun-geon* with me, amongst the *Moss-Troopers*.

1653. Now after I was set at *Liberty*, I went to *Thomas Bewley's*, where there came a *Baptist-Teacher* to Oppose me ; and he was *Convinced*.  
 Cumberland At T. B's. And *Robert Widders* being with me, was moved to go to *Coldbeck-Steeple-house* ; and the *Baptist-Teacher* went along with him the same day. And the People fell upon them, and almost killed *Robert Widders* ; and took the *Baptist's Sword* from him, and beat him sorely. This *Baptist* had the *Inheritance* of an *Improvisation of Tithes* ; and he went home, and gave it up freely. *Robert Widders* was sent to *Carlisle-Jail* ; where having lain a while, he was set at *Liberty* again. *William Dewsberry* also went to another *Steeple-house* hard by ; and the People almost killed him, they beat him so : but the *Lord's Power* was over all, and healed them again. At that day many Friends went to the *Steeple-houses*, to declare the *Truth* to the *Priests* and *People* ; and great Sufferings they underwent : but the *Lord's Power* sustained them.

Now I went into the *Country*, and had mighty great *Meetings* ; and the Everlasting *Gospel* and *Word of Life* flourished, and *Thousands* were turned to the *Lord Jesus Christ*, and to his *Teaching*. And several that took *Tithes*, as *Impropriators*, denied the receiving of them any longer ; and delivered them up freely to the *Parishioners*. Then passing on into *Westmorland*, I had many great *Meetings* : and at *Strickland-Head* I had a large *Meeting*, where a *Justice of Peace* out of *Bishoprick*, whose Name was *Henry Draper*, came up ; and many *Contenders* were there. The *Priests* and *Magistrates* were in a great *Rage* against me in *Westmorland*, and had a *Warrant* to apprehend me ; which they renewed from time to time, for a long time : Yet the *Lord* did not suffer them to serve it upon me. So I traveled on amongst Friends, visiting the *Meetings*, till I came to *Swarthmore* ; where I heard, that the *Baptists* and *Professors* in *Scotland* had sent to me, to have a *Dispute* with me. Whereupon I sent them word, that I would meet them in *Cumberland* at *Thomas Bewley's House* : whither accordingly I went ; but none of them came. Some *dangers* at this time I underwent in my *Travels* to and fro : for at one time, as we were passing from a *Meeting*, and going through *Wighton* on a *Market-day*, the *People* of the *Town* had set a *Guard* with *Pitch-forks* : and although some of their own *Neighbours* were with us ; they kept us out of the *Town*, and would not let us pass through the *Town*, under a pretence of preventing the *Sickness* : though there was no Occasion for any such thing. However they fell upon us, and had like to have spoiled us and our *Horses* : But the *Lord* did restrain them, that they did not much hurt ; and we passed away. Another time, as I was passing between two *Friend's Houses*, some *Rude Fellows* lay in *Wait* in a *Lane*, and exceedingly stoned and abused us ; but at last, through the *Lord's Assistance*, we got through them, and had not much hurt. But this shewed the *Fruits* of the *Priest's Teaching*, which shamed their *Profession* of *Christianity*.

*Bishoprick  
of Durham*

Now, after I had visited Friends in that *County*, I went through the Countries into *Bishoprick* ; having large *Meetings* by the way : and a very large *Meeting* I had at *Anthony Pearson's*, where many were *Convinced*. From thence I passed through *Northumberland* to *Day-*

Darren-Water, where there were great Meetings : and the Priests threatened, that they would come ; but none came. The everlasting Word of Life was freely preached, and freely received ; and many Hundreds were turned to Christ, their Teacher.

1653.  
Northum-  
berland.

In Northumberland there came many to dispute ; of whom some pleaded against Perfection : unto whom I declared, ‘ That Adam and Eve were perfect, before they fell ; and All that God made, was perfect ; and that the Imperfection came by the Devil, and the Fall : But Christ, that came to destroy the Devil, said, Be ye perfect. Then one of the Professors said, That Job said, Shall mortal Man be more pure, than his Maker ? The Heavens are not clear in his sight. God charged his Angels with Folly. But I shewed him his Mistake, and let him see, ‘ That it was not Job, that said so ; but one of those, that contended against Job : for Job stood for Perfection, and held his Integrity ; and they were called miserable Comforters. Then these Professors said, The Outward Body was the Body of Death and Sin. I shewed them their Mistake in that also ; shewing them, ‘ That Adam and Eve had each of them an Outward Body, before the Body of Death and Sin got into them ; and that Man and Woman will have Bodies, when the Body of Sin and Death is put off again ; when they are Renewed up into the Image of God again by Christ Jesus, which they were in, before they fell. So they ceased at that time from Opposing further ; and glorious Meetings we had in the Lord’s Power.

Darren-  
Water.

Then passed we on to Hexam, where we had a great Meeting a Hexam. Top of an Hill : The Priest threatened, that he would come and Oppose us, but he came not ; so that all was quiet : ‘ And the Everlasting Day, and Renowned Truth of the Everliving God was sounded over those dark Countries, and his Son exalted over all. And it was proclaimed amongst the People, that the Day was now come, wherein all that had made a Profession of the Son of God, might receive him ; and that to as many as would receive him, he would give Power to become the Sons of God, as he had done to me. And it was further declared, ‘ That he, that had the Son of God, he had Life Eternal : but he that had not the Son of God (though he profest all the Scriptures, from the first of Genesis to the last of the Revelations) he had not Life. So after that all were directed to the Light of Christ, by which they might see him, and receive him, and know, where their true Teacher was, and the Everlasting Truth had been largely declared amongst them ; we passed away through Hexam peaceably, and came into Gilslane, a Gilslane. Country noted for Thieving.

Here a Friend spying the Priest, went to speak to him : whereupon the Priest came down to our Inn, and the Town’s People gathered about us. The Priest said, He would prove us Deceivers out of the Bible ; but could find no Scripture for his purpose. Then he went into the Inn ; and after a while came out again, and brought some broken Sentences of Scripture, that mention the Doctrines and Commandments of Men, &c. and Touch not, Taste not, &c. for they perish with the using ; All which (poor Man) was his own Conditions whereas we were persecuted, because we would not Taste, nor Touch,

nor

1653. nor Handle their *Doctrines and Traditions*, which we knew, perished with the using. I asked him, What he called the *Steeple-house*? Oh, said he, the dreadful *House of God*, the *Temple of God*. Then I shewed him, and the poor, dark People, 'That their Bodies should be the *Temples of God*: and that *Christ* never commanded these 'Temples, but ended that *Temple at Jerusalem*, which God had commanded. While I was speaking, the *Priest* got away: and afterwards the People made, as if they feared, we would take their *Purses*, or steal their *Horses*; judging us like themselves, who are naturally given to *Thieving*.

*Cumberland Lang-lands.* The next day we came through the Country into *Cumberland* again, where we had a general *Meeting* of many *Thousands* of People a *Top* of an *Hill* near *Langlands*. A glorious and heavenly *Meeting* it was; for the *Glory* of the *Lord* did shine over all: and there were as many, as one could well speak over; the *Multitude* was so great. Their *Eyes* were fixed on *Christ* their *Teacher*; and they came to sit under their own *Vine*: insomuch that *Francis Howgill*, coming afterwards to Visit them, found, they had no need of *Words*; for they were sitting under their *Teacher Christ Jesus*: In the sense whereof, he sat down amongst them, without speaking any thing. A great *Convinement* there was in *Cumberland*, *Bishoprick*, *Northumberland*, *Westmorland*, *Lancashire* and *Torkshire*: And the *Plants* of God grew, and flourished so, the heavenly *Rain* descending, and God's *Glory* shining upon them, that many *Mouths* were opened by the *Lord* to his *Praise*; yea, to *Babes* and *Sucklings* he ordained *Strength*.

*Brigham.* After my *Release* from *Carlisle-Prison*, I was moved to go to *Priest Wilkinson's Steeple-house* again: and I being got into the *Steeple-house* before him, when he came in, I was declaring the *Truth* to the *People*, though they were but few; for the most and the best of his *Hearers* were turned to *Christ's free Teaching*: and we had a *Meeting* of *Friends* hard by, where one *Thomas Stubbs* was declaring the *Word of Life* amongst them. As soon as the *Priest* came in, he *Opposed* me: and there did we stay most part of the Day; for when I began, he *Opposed* me: so if any *Law* was broken, he broke it. And when his *People* would be haling me out, I manifested his *Fruits* to be such, as *Christ* spake of, when he said; *They shall hate you out of their Synagogues*: And then he would be ashamed, and they would let me alone. There did he stand, till it was almost *Night*, jangling and opposing me; and would not go to his *Dinner*: for he thought to have wearied me out. But at last, the *Lord's Power* and *Truth* came so over him, that he packt away with his *People*. Then when he was gone, I went to the *Meeting* of *Friends*, who were turned to the *Lord*, and established by his *Power* upon *Christ*, the *Rock* and *Foundation* of the true *Prophets* and *Apostles*, but not of the *False*.

About this time the *Priests* and *Professors* fell to prophesying against us afresh. They had said long before, *That we should be destroyed within a Month*; and after that, they prolonged that time to *Half a Year*: But that time being long expired, and we mightily increased in number; they now gave forth, *That we would eat out one another*.

For

For many times after Meetings, many tender People, having a great way to go, tarried at Friend's Houses by the way, and sometimes more, than there were Beds to lodge in ; so that some have lain on the ~~NORTH~~<sup>1653.</sup> Hay-mows : Hereupon Cain's Fear possessed the Professors and World's Country. People. For they were afraid, that when we had eaten one another out, we would all come to be maintained by the Parishes, and so we should be Chargeable to them. But after a while, when they saw, that the Lord blessed and increased Friends, as he did Abraham, both in the Field and in the Basket, at their Goings forth and Comings in, at their Risings up and Lings down, and that all things prospered with them ; then they saw the falseness of all their Prophecies against us ; and that it was In vain to Curse, where God had blessed. At the first Convincement, when Friends could not put off their Hats to People, nor say You to a single Person, but Thou and Thee, nor could not Bow, nor use flattering Words in Salutations, nor go into the Fashions and Customs of the World ; many Friends, that were Tradesmen of several sorts, lost their Customers at the first : for the People were shy of them, and would not Trade with them ; so that for a time some Friends, that were Tradesmen, could hardly get Money enough to buy Bread. But afterwards, when People came to have Experience of Friends Honesty and Faithfulness, and found, that their Yes was Yes, and their Nay was Nay ; that they kept to a Word in their Dealings, and that they would not Cozen and Cheat them ; but that if they sent any Child to their Shops for any thing, they were as well used, as if they had come themselves : the Lives and Conversations of Friends did preach, and reached to the Witness of God in People. And then things altered so, that all the Inquiry was ; Where was a Draper, or Shop-keeper, or Taylor, or Shoemaker, or any other Tradesman, that was a Quaker ? Then that was all the Cry : Insomuch that Friends had more Trade, than many of their Neighbours ; and if there was any Trading, they had a great part of it. And then the Envious Professors altered their Note, and began to Cry out ; If we let these Quakers alone, they will take the Trade of the Nation out of our Hands. This hath been the Lord's doings to and for his People ! which my desire is, that All, who profess his Holy Truth, may be kept truly sensible of ; and that all may be preserved in and by his Power and Spirit, faithful to God and Man : First to God, in Obeying him in all things ; and then in Doing unto All Men, that which is just and righteous, true and holy, and honest to all Men and Women in all things, that they have to do or deal with them in : that the Lord God may be glorified in their practising Truth, Holiness, Godliness and Righteousness amongst People in all their Lives and Conversations.

Now Friends being grown very Numerous in the Northern parts of this Nation, and divers Young-Convinced ones coming daily in among us ; I was moved of the Lord to write the following Epistle, and send it forth amongst them, for the stirring up the pure Mind, and raising an Holy Care and Watchfulness in them over themselves, and one another, for the honour of Truth.

1653.

NORTH-Country.

To you all, Friends every where, scattered abroad.

In the measure of the Life of God wait for Wisdom from God, even from him, from whence it comes. And all ye, who be Babes of God, Wait for the Living Food from the Living God, to be nourished up to Eternal Life, from the one Fountain, from whence Life comes ; that orderly and in Order ye may all be guided and walk : Servants in your Places, Young-Men and Young-Women in your Places, and Rulers of Families ; that every one, in your respective Places may adorn the Truth, every one in the Measure of it. With it let your Minds be kept up to the Lord Jesus, from whence it doth come ; that a sweet Savour ye may be to God, and in Wisdom ye may all be ordered and ruled : that a Crown and a Glory ye may be one to another in the Lord. And that no Strife, nor Bitterness, nor Self-Will may appear amongst you ; but with the Light, in which the Unity is, all that may be Condemned. And that every one in particular may see to, and take care of the ordering and ruling of their own Family ; that in Righteousness and Wisdom it may be governed, the fear and dread of the Lord in every ones Heart set, that the Secrets of the Lord every one may come to receive, that Stewards of his Grace you may come to be, to dispense it to every one as they have need ; and so in favouring and right-discriminating you may all be kept : That nothing, that is contrary to the pure Life of God, may be brought forth in you, or among you ; but all that is contrary to it, may by it be judged : So that in Light, in Life and Love ye may all live ; and all that is contrary to the Light, and Life and Love, may be brought to Judgment, and by that Light condemned. And that no fruitless Trees be among you ; but all cut down and condemned by the Light, and cast into the Fire : so that every one may bear and bring forth Fruite to God, and grow fruitful in his Knowledge, and in his Wisdom. And so, that none may appear in Words, beyond what they be in the Life, that gave forth the Words : Here none shall be as the untimely Figs ; and none shall be of those Trees, whose Arnit withers : Such go in Cain's way, from the Light ; and by it are condemned. And that none amongst you boast your selves above your Measure ; for if you do, out of God's Kingdom you are excluded : for in that boasting part gets up the Pride, and the Strife, which is contrary to the Light ; which Light leads to the Kingdom of God, and gives every one of you an Entrance thereto, and an Understanding, to know the things, that belong to the Kingdom of God. And there the Light and Life of Man every one receives, him who was, before the World was, by whom it was made ; who is the Righteousness of God, and his Wisdom : to whom all Glory, Honour, Thanks and Praise belongs, who is God blessed for ever. Let no Image, nor Likeness be made ; but in the Light-Work, which will bring Condemnation on that part, that would make the Images : for that prissons the Just. So to the Lust yield not the Eye, nor the Flesh ; for the Pride of Life stands in that, which keeps out of the Love

of

'of the Father ; and upon which his Judgments and Wrath remains, 1653.  
 'where the Love of the World is sought after, and a Crown that is mortal : in which Ground the Evil enters, which is cursed ; which NORTH Country.  
 'brings forth Bryars and Thorns, where the Death reigns, and Tri-  
 'bulation and Anguish is upon every Soul, and the Egyptian Tongue is  
 'heard : All which is by the Light Condemned. And there the Earth  
 'is, which must be removed : by the Light it is seen, and by the  
 'Power it is removed, and out of its place it is shaken ; to which the  
 'Thunders utter their Voices, before the Mysteries of God be opened,  
 'and Jesus revealed. Therefore all ye, whose Minds are turned to  
 'this Light (which brings Condemnation upon all those things be-  
 'fore-mentioned, that are contrary to the Light) Wait upon the  
 'Lord Jesus for the Crown, that is Immortal, and that fadeth not  
 'away.

This is to be sent amongst all Friends in the Truth,  
 the Flock of God, to be read at their Meetings in  
 every Place, where they are met together.

G. F.

While yet Friends abode in the Northern Parts, a certain Priest of Rexam in Wales, whose Name was Morgan Floyd, having heard Reports concerning us, sent Two of his Congregation into the North to Inquire concerning us, and to Try us ; and bring him an Account concerning us. But when these Triers came down amongst us, the Power of the Lord seized on them, and they were both Convinced of the Truth. So they stayed some Time with us, and then returned back to Wales ; where afterwards one of them departed from his Convincement : but the other, whose Name was John-ap-John, abode in the Truth, and received a part of the Ministry, in which he continued faithful.

Now were the Priests in a great Rage at New Castle, and at Kendal, and up and down in most of the Northern Counties. And there being one Gilpin, that had sometimes come amongst us at Kendal, and soon run out from the Truth into vain Imaginations ; the Priests made what Evil Use they could of him, against us : but the Lord's Power confounded them all. And the Lord God cut off Two of those persecuting Justices at Carlisle ; and the other, after a Time, was turned out of his Place, and went out of the Town.

About this Time also the Oath or Engagement to O. Cromwel was tendered to the Souldiers ; and many of the Souldiers were disbanded, because in Obedience to Christ they could not swear. As John Stubbs for one, who was Convinced, when I was in Carlisle-Prison, and became a good Soldier in the Lamb's War, and a faithful Minister of Christ Jesus ; travelling much in the Service of the Lord in Holland, Ireland, Scotland, Italy, Egypt and America : and the Lord's Power preserved him out of the Hands of the Papists ; though many times he was in great Danger of the Inquisition. But some of the Souldiers, who had been Convinced in their Judgments, but had not come into Obedience to the Truth, took O Cromwel's Oath ; and going afterwards into Scotland, and coming before a Garrison there, the Garrison

1654. ~~for~~ thinking, they had been Enemies, fired at them, and killed divers of them : which was a sad Judgment.

~~NORTH-COUNTRY.~~ Now when the Churches were settled in the North, and Friends were set down under Christ's Teaching, and the Glory of the Lord shined over them, I passed from Swarthmore to Lancaster (about the beginning of the Year 1654) and so through the Countries, visiting Friends, till I came to Synder-hill-green, where there was a Meeting appointed three Weeks before ; leaving the North fresh and green, under Christ their Teacher. But before I came to Synder-hill-green, we passed through Hallifax. Hallifax, a rude Town of Professors, and came to one Thomas Taylor's, who had been a Captain ; where we met with some Fangers : but the Lord's Power was over all ; for I travelled in the Motion of God's Power. And when I came to Synder-hill-green, there was a mighty Meeting, some Thousands of People, (as it was judged) and many Persons of Note were there, as Captains and other Officers ; and there was a general Convincement : for the Lord's Power and Truth was set over all, and there was no Opposition.

About this Time did the Lord move upon the Spirits of many, whom he had raised up, and sent forth to Labour in his Vineyard, to travel Southwards, and spread themselves in the Service of the Gospel to the Eastern, Southern and Western parts of the Nation : As Francis Hotgill and Edward Burrough to London ; John Camm and John Audland to Bristol, through the Countries ; Richard Hubberthorn and George Whitehead towards Norwich ; Thomas Holmes into Wales, and others otherways : for above sixty Ministers had the Lord raised up, and did now send abroad out of the North-Country. And the sense of their Service being very Weighty upon me, I was moved to give forth the following Paper, directed thus :

‘ To Friends in the Ministry.

‘ **A**LL Friends every where, Know the Seed of God, which bruisheth the Seed of the Serpent, and is a top of the Seed of the Serpent, which Seed sins not ; but bruisheth the Serpent's Head, that doth sin, and tempts to Sin : Which Seed God's Promise and God's Blessing is to ; which Seed is One in the Male and in the Female. Where it is Head, and hath bruised the Head of the other, to the beginning you are come ; and the Younger is known, and he that is Servant to the Younger. And the Promise of God, which is to the Seed, is fulfilled and fulfilling ; and the Scriptures come to be opened and owned : And the Flesh of Christ known, who took upon him the Seed of Abraham according to the Flesh ; the Everlasting Priesthood known, the Everlasting Covenant. Christ takes upon him the Seed of Abraham, and is a Priest after the Order of Melchizedeck ; him that is without Father, without Mother, without Beginning of Days (mark) or End of Life : This is the Priest, that ever lives ; he that is the Covenant of Life, of Light and Peace. And the Everlasting Offering here is known once for all ; which Offering overthrows that Nature, which offered : out of which the Priesthood arose, that could not continue by reason of Death. And here is the other

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' other Offering known, the Everlasting Offering ; which perfects for ever, them that are sanctified : which Offering blotted out the Hand-writing of Ordinances, triumphs over them, and ascends above all Principalities and Powers. Now, he that hath the Spirit of Jesus, sees this ; and here is the Love of God received, that doth not Rejoyce in Iniquity, but leads to Repent of it. So this is the WORD OF THE LORD GOD to you all, Friends every where abroad scattered, Know the Power of God in one another, and in that Rejoyce ; for then you Rejoyce in the Cross of Christ, who is not of the World : which Cross is the Power of God to all them, that are saved. So you, that know the Power, and feel the Power, you feel the Cross of Christ, you feel the Gospel, which is the Power of God unto Salvation to every one, that believeth. Now, he that believes in the Light, believes in the Everlasting Covenant, in the one Offering, comes to the Life of the Prophets and Moses, comes to see Christ the Hope, the Mystery, which Hope perisheth not ; but lets you see the Hope that perisheth, which is not that Mystery : and the Expectation in that perishing Hope fades. And where this never-failing Hope is witnessed, the Lord comes to be sanctified in the Heart, and you come to the Beginning, to Christ the Hope, which perisheth not ; but the other Hope, and the other Expectation that perisheth. So all of you know the perishing of the Other, and the failing of the Expectation therein ; and know that, which perisheth not : that you may be ready to give a Reason of this Hope with Meekness and Fear, to every Man that asketh you. Christ the Hope, the Mystery, that perisheth not ; the End of all perishing things, the End of all changeable things, the End of the decaying Covenant, the End of that which waxeth old and doth decay ; the End of the first Covenant, of Moses and of the Prophets ; the Righteousness of God, Christ Jesus the Son : his Throne ye will know, Heirs with him ye will be ; who makes his Children Kings and Priests to him, and brings them to know his Throne and his Power. There is no Justification out of the Light, out of Christ : Justification is in the Light in Christ : Here is the Doer of the Will of God, here's the Entering into the Kingdom. He that believes in the Light, becomes a Child of Light ; and here the Wisdom is received, that is justified of her Children. Here believing in the Light, you shall not abide in Darkness ; but shall have the Light of Life : and come every one to witness the Light, that shines in your Hearts ; which Light will give you the Light of the Knowledge of the Glory of God, in the Face of Jesus Christ. With which Light you will see him reign, who is the Prince of Life and of Peace : which Light turns from him, that is out of the Truth, and abode not in it ; where the true Peace is not.

' Friends, Be not hasty : For he that believes in the Light, makes not Haste. Here the Grace is received, by which you come to be saved ; the Election is known, which obtains the Promise : The Will is seen, that wills, the Mind is known that runs, which obtains not ; but stops and dulls. Now, that with the Light being seen, and judged, and stopt, the Patience is here known, which obtains the Crown ; and

1654. 'and the Immortality is come to Light. So all they now, that act contrary to the Light, and do not believe in it, they do not come to Justification. And all Friends, if you go from the Light, from wanting to have Country. 'the Promise of God fulfilled to the Seed, whereby you may know Christ Reign, you thereby bring on your selves Changable Garments, and come to wear the Changable Garments, and the strange Flesh, which leads to Adultery, which the Law goes upon which shuts out of the Kingdom: 'And out of this Will doth proceed the Work or Building, that is for the Fire; whereby you may come to suffer Loss. Therefore the Light love, which doth that Condemn; and receive the Power from the Lord, with which you stand over that, and do it Condemn: feeling and seeing that, which gives you the Victory over the World, and to see out of Time, to before Time. And again, Friends, Know Abram, that must obey the Voice of Sarah, that bears Seed; which casts forth the Bond-woman and her Son: Do not go forth, there will the Wildness lodge. Know that, which bears the Wild Son, and its Mother, who is not Sarah: for the Promise is to the Seed, not of many, but one; which Seed is Christ: And this Seed now you come to witness stand on the Top of all, yea, on the Head of the Serpent. And so all (as I said before) who this come to feel and witness, come to the Beginning: and this to all the Seed of God, the Church, that it you all may come to know, where there is no blemish, nor spot, nor Wrinkle, nor any such thing; which is that, which is purchased by the Blood of Jesus, and to the Father presented out of all that does defile: which is the Pillar and Ground of Truth. And none comes to this, but such, who come to the Light, which doth come from Christ, who purchased this Church. They who go from the Light, are shut out and condemned; though they profess all the Scriptures declared forth from it. Therefore walk in the Light, that you may have Fellowship with the Son, and with the Father; and come all to witness his Image, and his Power, and his Law, which is his Light, which hath converted your Souls, and brought them to submit to the higher Power, above that which is out of the Truth: that you may know here the Mercy and Truth, and the Faith that works by Love, which Christ is the Author of; who lighteth every one of you: which Faith gives the Victory. Now that which gives the Victory, is perfect; and that, which the Ministers of God received from God, is that which is perfect; and that which they are to Minister, is for the perfecting of the Saints; till they all come in the Unity of the Faith unto a Perfect Man. So this is the Word of the Lord God to you all, every one in the Measure of Life Wait, that with it all your Minds may be guided up to the Father of Life, the Father of Spirits; all to receive Power from him, and Wisdom, that with it you may be ordered to his Glory: to whom be all Glory for ever! All keep in the Light and Life, that judgeth down that which is contrary to the Light and Life. So the Lord God Almighty be with you all. And keep your Meetings every where, being guided by that of God; by that you may see the Lord God among you, even him, who lighteth every Man, that cometh into the World: by whom the World was made; that Men, that be come into the World, might believe. He that believeth not, the Light condemns him:

him : He that believeth, cometh out of Condemnation. So this 1654.  
 Light, which lighteth every Man, that cometh into the World,  
 which they that hate it, stumble at ; this is the Light of Men. NOR TH<sup>A</sup>  
Country.

All Friends, that speak abroad, see, that it be in the Life of God ;  
 for that begets to God : the Fruits of that shall never Wither. And  
 this sows to the Spirit, which is in Prison ; and of the Spirit reaps  
 Life (to you this is the *VWorld* of the Lord God) and the other sows  
 to the Flesh, and of the Flesh reaps Corruption. And this you may  
 see all the World over, amongst these Seeds-Men ; what may be  
 reaped in the Field, that is, the *VWorld*. Therefore in the Spirit of  
 the Lord God *VWait*, which cuts down and casts out all this, the  
 Root and Branches of it. So in that *wait* to receive Power, and the  
 Lord God Almighty preserve you in it ; whereby you may come to  
 feel the Light, that comprehends Time, and the *VWorld*, and fathoms  
 it : which believed in, gives you the Victory over the *VWorld*. And  
 here the Power of the Lord is received, which subdues all the con-  
 trary ; and puts off the Garments, that will stain and pollute. With  
 which Light you come to reach the Light in every Man, which  
 Christ enlightens every Man, that cometh into the world, with-all :  
 And here the things of Christ come to be known, and the Voice of  
 Christ heard. Therefore keep in the Light, the Covenant of Peace ;  
 and walk in the Covenant of Life. There is that, which maketh  
 Merry over the Witness of God : and there is that, which maketh  
 Merry in the Lord ; which rejoiceth over that, which hath made  
 merry over it : of that take notice, you who be in the Light. Such  
 the Lord doth beautify, whose Trust is in his Strength : and the  
 Lord doth see such, and them that be in his Light. But such as  
 be from the Light, whose Eyes be after their Abominations and Idols,  
 their Eyes are to be blinded ; and their beautiful Idols, and their  
 Abominations to be destroyed, and by the Light condemned, which  
 they have made from the Life, in their own Strength : which with  
 the Light is seen, and overthrown by the Power of God. If you can  
 change my Covenant, saith the Lord, which keeps the Day in its Sea-  
 son, and the Night in its Season (mark, my Covenant, the Light)  
 If you can change this ; then may you change the Covenant of God with  
 his Seed. So all Friends, that be turned to the Light, which cometh  
 from him, by whom the *VWorld* was made, who was, before it  
 was made, Christ Jesus, the Saviour of your Souls ; abide in the  
 Light, and you will see your Salvation to be *VWalls* and *Bulwarks*  
 against that, which the Light discovers to be contrary to it. Wait-  
 ing in the Light, you will receive the Power of God, which is the  
 Gospel of Peace ; that you may be freed with it. And know that  
 in one another, which raiseth up the Seed of God, and sets it over  
 the *VWorld* and the Earth, and Crucifies the Affections and Lusts  
 and then the Truth comes to reign, which is the Girdle.

G. F.

About this time Rice Jones of Nottingham (who had been a Baptist,  
 and was turned Ranter ; the same, that came to me in Darby-Jail) he

1654. he and his Company began to prophesy against me, giving out, That  
 ↗ I was then at the highest; and that after that time I should fall down as  
 NORTH. fast. And he sent a bundle of Railing Papers from Nottingham to  
 Country. Mansfield, Clifton, and the Towns thereabouts, Judging Friends for  
 declaring the Truth in the Markets and in the Steeple-houses; which  
 Papers I Answered. But his and his Company's Prophecies came upon  
 themselves: for soon after they fell to Pieces; and many of his Fol-  
 lowers came to be Friends, and continued so. And through the  
 Lord's blessed Power, Truth and Friends have increased, and do in-  
 crease in the increase of God: And I by the same Power have been and  
 am preserved, and kept in the Everlasting Seed, that never fell, nor  
 changes. But Rice Jones took the Oaths, that were put to him; and  
 so disobeyed the Command of Christ. Many such false Prophets  
 have risen up against me, but the Lord hath blasted them; and will  
 blast them all, who rise against the blessed Seed, and me in that. My  
 Confidence is in the Lord: for whosoever did, I saw their End; and  
 how the Lord would Confound them, before the Lord sent me  
 forth.

Synder.  
hill-Green

Now was I at Synder-hill-Green, where I had had a large Meeting  
 in the day-time; and at Night we had a great Meeting again in Thomas Stacy's House: for People came from far, and could not soon depart. The High-Sheriff of the County told Captain Bradford, that he intended to have come up, with half a dozen of his Troopers, to the Meeting; but the Lord prevented him, and stopt him. When I had stayed some Meetings thereabouts, I traveled up and down in Yorkshire, as far as Holderness, and to the Lands-End that way, visiting Friends and the Churches of Christ; which were finely settled under Christ's Teaching. At length I came to Captain Bradford's house, whither many Ranters came from York to wrangle; but they were confounded, and stopped. Thither came she also, who was called the Lady Mountague, who was then Convinced; and lived and died in the Truth.

Yorkshire.  
Holder-  
ness.  
Land'send

Hallifax.

Then I came again to Thomas Taylor's, within three Miles of Halifax, where there was a large Meeting of about Two hundred People: amongst which were many rude People, and divers Butchers; several of whom had Bound themselves with an Oath, before they came out, that they would kill me (as I was told.) One of those Butchers had been Accused for killing a Man and a Woman. They came in a very rude manner, and made a great Disturbance in the Meeting. The Meeting being in a Close, Thomas Taylor stood up and laid unto them; If you will be Civil, you may stay; but if not, I charge you to be gone from off my Ground. But they were the worse; and said, They would make it like a Common: and they yelled, and made such a Noise, as if they had been come to a Bear-baiting. And they thrust Friends up and down; and Friends being peaceable, the Lord's Power came over them. Several times they thrust me off from the place I stood on, by the Crowding of the People together against me: but still I was moved of the Lord to stand up again, as I was thrust down. At last I was moved of the Lord to say unto them, 'If they would discourse of the things of God, let them come up to me one by one; and if they had any thing to say, or to Object, I would Answer

' Answer them all, one after another : Then they were all silent, and had nothing to say. And then the Lord's Power came so over them all, and Answered the Witness of God in them, that they were bound by the Power of God : and a glorious, powerful Meeting we had, and his Power went over all ; and the Minds of People were turned by the Spirit of God in them to God, and to Christ their Teacher. And the powerful Word of Life was largely declared that day ; and in the Life and Power of God we brake up our Meeting : and that Rude Company went their way to Halifax. The People asked them, *Why they did not kill me, according to the Oath they had sworn?* And they maliciously Answered, *That I had so bewitched them, that they could not do it :* Thus was the Devil chained at that time. Friends told me, that they used to come at other times, and be very rude and unruly ; and sometimes break their Stools and Seats, and make fearful work amongst them : But the Lord's Power had now bound them. Shortly after this, that Butcher, that had been accused of killing a Man and a Woman before, and who was one of them, that had then Bound himself by an Oath to kill me, killed another Man ; and was thereupon sent to York-Jail. Another of those Example. rude Butchers, who had also sworn to kill me, having accustomed himself to Thrust his Tongue out of his Mouth, in derision of Friends, when they passed by him ; had his Tongue so swollen out of his Mouth, that he could never draw it in again, but died so. Several strange and sudden Judgments came upon many of these Conspirators against me ; which would be too large here to declare. God's Vengeance from Heaven, came upon the Blood-thirsty, who sought after Blood : for all such Spirits I laid before the Lord, and left them to him to deal with them, who is stronger than them all ; in whose Power I was preserved, and carried on to do his Work. The Lord hath raised a fine People in those Parts, whom he hath drawn to Christ, and gathered in his Name ; who feel Christ amongst them, and sit under his Teaching.

After this I passed through the Countries, till I came to Balby ; from whence several Friends went with me into Lincolnshire, where I had formerly been : of whom some went to the Steeple-houses, and some to private Meetings. There came to the Meeting, where I was, the Sheriff of Lincoln, and several with him ; who made a great Contentions and Jangling for a time. But at length the Lord's Power struck him, that he was Convinced of the Truth, and received the Word of Life : as did several others also, that did Oppose ; and continued among Friends, till they died. Great Meetings there were, and a large Convincement in those Parts : Many were turned to the Lord Jesus, and came to sit under his Teaching ; leaving their Priests, and their superstitious Ways : and the Day of the Lord flourished over all. Amongst them, that came to our Meetings in that Country, there was one called Sir Richard Wrey ; and he was Convinced : as was also his Brother, and his Brother's Wife, who abode in the Truth, and died therein ; though he afterwards Run out.

Having visited those Countries, I came into Darbyshire : and the Sheriff of Lincoln, who was lately Convinced, came with me. Darbyshire.

1654.  
Near  
Halifax  
at T. B.

1654. In one Meeting we had some Opposition; but the Lord's glorious Power gave dominion over all. At Night there came a Company of *Bayliffs* and *Serving-men*, and called me out: so I went out to them, having some Friends with me. When I was come out, they were exceeding Rude and Violent: for they had, it seems, Complotted together, and intended, To have Carried me away with them in the dark of the Evening by force; and then to have done me a Mischief: But the Lord's Power went over them, and chained them, so that they could not effect their Design; and at last they went away. The next day, Thomas Aldam understanding, that the Serving-men belonged to one called a *Knight* (who lived not far off) went to his House, and laid before him the bad Carriage of his Servants: And the Knight seemed to Rebuke them; and did not allow of their Evil Carriage towards us.

*Notting-ham-shire.*  
Skegby.

After this we came into *Nottinghamshire* to *Skegby*, where we had a great Meeting of all sorts of People: and the Lord's Power went over them, and all was quiet; and the People were turned to the Spirit of God, by which many came to receive his Power, and to sit under the Teaching of Christ, their Saviour. A great People the Lord hath that aways.

*Kidder-park.*

*Peak-Country.*

Then I passed towards *Kidder-park*, where there came many *Ranters*: but the Lord's Power checkt them. From thence I went up into the Peak-Country, towards *Thomas Hammerfly's*, where there came the *Ranters* of that Country, and many high Professors. The *Ranters* opposed me, and fell a Swearing: And when I reproved them for Swearing, they would bring Scripture for it, and said; Abraham, and Jacob, and Joseph swore; and the Priests and Moses, and the Prophets swore, and the Angels swore. Then I told them, 'I did confess, all these did so, as the Scripture records; but, said I, Christ (who said, Before Abraham was, I am) saith, Swear not at all. And Christ ends the Prophets, and the Old Priesthood, and the Dispensation of Moses, and reigns over the House of Jacob and of Joseph; and he says, Swear not at all. And God, when he bringeth in the First-begotten into the World, saith, Let all the Angels of God worship him, to wit, Christ Jesus, who saith; Swear not at all. And as for the Plea, that Men make for Swearing to end their Strife; Christ, who says, Swear not at all, destroys the Devil and his Works, who is the Author of Strife; for that is one of his Works. And God said, This is my beloved Son, in whom I am well pleased; hear ye him. So the Son is to be heard, who forbids Swearing. And the Apostle James, who did hear the Son of God, and followed him, and preached him, forbids all Oaths, Jam. 5. 12. So the Lord's Power went over them, and his Son; and his Doctrine was set over them: and the Word of Life was fully and richly preached, and many were Convinced that day. This *Thomas Hammerfly* being summoned to serve upon a Jury, was admitted to serve without an Oath: and he being Fore-man of the Jury, when he brought in the Verdict, the Judge did declare: That he had been a Judge so many Years; but never heard a more upright Verdict, than that Quaker had then brought in. Much might be written of things of this nature; which time would fail to declare. But the Lord's blessed Power and Truth was

was exalted over all; who is worthy of all Praise and Glory for ever! 1654.

Thus travelling through *Darbyshire*, I visited Friends, till I came to *Swanington* in *Leicestershire*, where there was a General Meeting; to which many *Ranters* came, and *Baptists* and other *Professors*: for great *Contests* there had been with them, and with the *Priests* in that Town. To this Meeting several Friends came from several Parts; as *John Audland*, and *Francis Howgil*, and *Edward Pyot* from *Bristol*, and *Edward Burrough* from *London*; and several were Convinced in those Parts. The *Ranters*, that came to the Meeting, made a disturbance, and were very rude; but at last the Lord's Power came over them, and they were Confounded. The next Day *Jacob Bottomley*, a great *Ranter*, came from *Leicester*; but the Lord's Power stopt him, and came over them all. There came a Priest too; but he also was Confounded by the mighty Power of the Lord: For about this Time the *Priests*, and the *Baptists*, and the *Ranters*, and other *Professors* were very rude, and stirred up the rude People against us. Now we sent to the *Ranters* to come forth, and Try their God: and there came abundance of them, who were very rude; and Sung, and whistled, and danced: but the Lord's Power so Confounded them, that many of them came to be Convinced.

After this I came to *Twy-cross*, whither came some *Ranters* again; and they Sang, and danced before me. But I was moved in the Dread of the Lord to speak to them, and Reprove them; and the Lord's Power came over them, so that some of them were reached, and Convinced; and received the Spirit of God: and are come to be a pretty People, living and walking soberly, in the Truth of Christ. So I went to *Anthony Brickley's* in *Warwickshire*, where there was a great Meeting; and several *Baptists* and other People came, and jangled: but the Lord's Power came over them.

Then went I to *Drayton* in *Leicestershire*, to visit my Relations: and as soon as I was come in, *Nathaniel Stephens* the Priest, having gotten another Priest, and given notice to the Country, sent down to me, to come up to them: for they could not do any thing, till I came. Now I, having been Three Years away from my Relations, knew nothing of their Design and Intentions. But at last I went up into the Steeple-house-yard, where the Two Priests were; and they had gathered abundance of People. When I came there, they would have had me gone into the Steeple-house. I asked them, 'What I should do there? And they said: Mr. Stephens could not bear the Cold. I told them, 'He might bear it as well as I. At last we went into a great Hall, and there was *Richard Farnsworth* with me: And a great Dispute we had with these Priests, concerning the Practice of the Priests, how contrary they were to Christ and his Apostles. The Priests would know, Where Tithes were forbidden, or ended? Whereupon I shewed them out of the Seventh Chapter to the Hebrews, 'That not only 'Tithes, but the Priesthood, that took Tithes, was ended; and the 'Law was ended and disannulled, by which the Priesthood was made, 'and Tithes were commanded to be paid. Then the Priests stirred up the People to some Lightness, and Rudeness. Now I had known this Priest Stephens from a Child; therefore 'I laid open his Condition,

1654. 'and the manner of his Preaching : and how that he, like the rest of the Priests, did apply the Promises to the first Birth, which must die. But I shewed, that the Promises were to the Seed, not to many Seeds, but to the One Seed, Christ ; who was one in Male and Female : for all were to be born again, before they could enter into the Kingdom of God. Then he said, *I must not judge so* : but I told him, 'He that was spiritual, judged all things.' Then he confessed. *That that was a full Scripture* : but Neighbours, said he, *This is the Business* ; George Fox is come to the Light of the Sun, and now he thinks to put out my Star-light. Then I told him, 'I would not quench the least Measure of God in any ; much less put out his Star-light, if it were true Star-light, Light from the Morning-star. But I told him, 'If he had any thing from Christ or God, he ought to speak it freely, and not take Tithes from the People for Preaching ; seeing Christ commanded his Ministers to give freely, as they had received freely. So I charged him to preach no more for Tithes, or any Hire. But he said, *He would not yield unto that*. Then after a while the People began to be vain and rude ; whereupon we broke up : Yet some were made loving to the Truth that Day. Now before we parted, I told them, 'That (if the Lord would) I intended to be at the Town that Day Seven-night again ; and in the Interim I went into the Country, and had Meetings : and came thither again that Day Seven-night. Against that time this Priest had got Seven Priests to help him : for Priest Stephens had given notice at a Lecture on a Market-day at Adderston, That such a Day there would be a Meeting and a Dispute with me : But I knew nothing of it ; but only had said, *I should be in Town that day Seven-night again*. Now these Eight Priests had gathered several Hundreds of People, even most of the Country thereabouts, and they would have had me into the Steeple-house ; but I would not go in, but got on an Hill, and there spoke to them and the People. There was with me Thomas Taylor, who had been a Priest ; and James Parnol, and several other Friends. The Priests thought, that Day to have Trampled down Truth ; but the Truth came over them. And then they grew Lights, and the People Rude ; and the Priests would not stand to Trial with me : but would be contending here and there a little, with one Friend or other. At last one of the Priests brought his Son to dispute with me ; but his Mouth was soon stopt : And when he could not tell, how to Answer ; he would go ask his Father : And his Father was confounded also, when he came to Answer for his Son. So after they had toiled themselves, they went away in a Rage to Priest Stephens his House to drink : And as they went away, I said ; 'I never came in a Place, where so many Priests together would not stand the Trial with me. Whereupon they and some of their Wives came about me, and laid hold on me, and fawningly said ; *What might I have been, if it had not been for the Quakers?* And then they fell a pushing of Friends to and fro, to thrust them from me, and to pluck me to themselves. After a while several lusty Fellows came, and took me up in their Arms, and carried me into the Steeple-house-porch ; intending to have carried me into the Steeple-house by Force : But the Door being locked, they fell down on an Heap, having me under them. As soon as I could

I got up from under them, and got to my *Hill* again : Then they 1654. got me from that Place again, and got me to the *Steeple-houſe-wall*, *U**U**U* and set me on a *Baſs*, like a *Stool* : And all the *Priests*, being come *Drayton* back, stood under with the People. And the *Priests* cried, *Come to Argument, to Argument* : I said, ‘ I denied all their *Voices*, for they were the *Voices* of the *Hirelings* and the *Strangers*. And they cried, *Prove it, prove it* : Then I directed them to the *tenth* of *John*, where they might see, what *Christ* laid of such : for he said, ‘ He was the true Shepherd, that laid down his Life for his Sheep, and his Sheep heard his *Voice*, and followed him : But the *Hireling* would fly, when the Wolf came, because he was an *Hireling*. And I offered to prove, that they were such *Hirelings*. Then the *Priests* plucked me off from the *Baſs* again ; and they themselves got all upon *Basses* under the *Steeple-houſe-wall*. Then I felt the mighty Power of God arise over all (though the People began to be a little rude) and I told them, ‘ If they would but give Audience, and hear me quietly, I would shew them by the *Scriptures*, why I denied those Eight *Priests* or *Teachers*, that stood there before me ; and all the *Hireling-Teachers* of the World whatsoever : and I would give them *Scriptures*, for what I said. Whereupon both *Priests* and *People* Consented. Then I shewed them out of the *Prophets*, *Isaiah*, *Jeremiah*, *Ezekiel*, *Micha*, *Malachy* and other *Prophets*, that they were in the *Steps* of such, as God sent his true *Prophets* to Cry against : For, said I, ‘ You are such, as the Prophet *Jeremiah* cried against, Chap. 5. when he said ; *The Prophets prophesie falsely, and the Priests bear rule by their means* : which he called an horrible, filthy thing. ‘ And you are such as they, *That used their Tongues and said, Thus saith the Lord, when the Lord never spake to them* : And such as followed their own Spirits, and saw nothing ; but spake forth a *Divination* of their own *Brain* : and by their *Lies* and their *Lightness* had caused the People to err, *Jer. 14*. And you are such as They were, that sought for their *Gain from their Quarter* ; that were as greedy, dumb Dogs, that could never have enough, whom the Lord sent his Prophet *Isaiah* to cry against, *Isa. 56*. And you are such, as they were, who taught for *handfuls of Barley, and pieces of Bread* ; who sowed *Pillows under Peoples Arm-holes*, that they might lie soft in their *Sins*, *Ezek. 13*. And you are such as They, that *Taught for the Fleece, and the Wool, and made a Prey of the People*, *Ezek. 34*. But the Lord is gathering his Sheep from your Mouths, and from off your barren Mountains ; and is bringing them to Christ, the one Shepherd, which he hath set over his *Flocks* : as by his Prophet *Ezekiel* he then declared he would do. And you are such as They, that *Divined for Money, and preached for Hire* ; and if a Man did not put into their Mouths, they prepared War against him, as the Prophet *Micha* complained, *Chap. 3*. Thus went I on through the *Prophets*, too largely to be here repeated. Then, coming to the *New Testament*, I shewed from thence, that They were like the *Chief Priests, and Scribes, and Pharisees* of old, such as Christ cried *Wo against*, *Math. 23*. And that they were such *false Apostles*, as the *true Apostles* Cried against, such as taught for *filthy Lucre* ; and such *Anstichrifts and Deceivers*, as they Cried against, ‘ that

1654. 'that minded Earthly things, and served not the Lord Jesus Christ,  
 but their own Bellies : for they that served Christ, gave freely  
 Drayton. ' and preached freely, as he commanded them. But they that will  
 ' not preach without *Hire, Tithes or outward Means*, serve their own  
 ' Bellies, and not Christ ; and through the good words of the Scri-  
 ' ptures, and feigned Words of their own, they made Merchandise of  
 ' the People then, as (said I) ye do now. So when I had largely quoted  
 ' the Scriptures, and shewed them, wherein they were like the Pha-  
 ' risees, loving to be called of Men Masters, and to go in *Long Robes*,  
 ' and to stand *Praying in the Synagogues*, and to have the *uppermost*  
 ' Rooms at Feasts, and the like ; and when I had thrown them out  
 ' in the sight of the People amongst the *false Prophets, Deceivers,*  
 ' *Scribes and Pharisees*, and shewed at large, how such as *They*, were  
 ' judged and condemned by the true *Prophets*, by *Christ*, and by the  
 ' *Apostles*, I directed them to the *Light of Christ Jesus*, who enlightens  
 ' *every Man, that cometh into the World* : that by it they might see,  
 ' whether these things were not true, as had been spoken. Now when  
 I appealed to *That of God* in their Consciences, the *Light of Christ*  
*Jesus* in them, they could not abide to hear of it ; they were all  
 quiet till then : but then a Professor said ; *George, What ! wilt thou*  
*never have done ?* I told him, *I should have done shortly.* So I went  
 on a little longer, and cleared my self of them in the Lord's Power.  
 When I had done, all the *Priests* and *People* stood silent for a time :  
 At last one of the *Priests* said ; *They would read the Scriptures, that I*  
*had quoted.* I told them, *With all my Heart.* They began to read  
 the 23d of *Jeremiah*, and there they saw the *Marks of the false Pro-*  
*phets*, that he cried against. When they had read a *Verse* or two, I  
 said, *Take notice, People :* but the *Priests* said, *Hold thy Tongue,*  
*George.* I bid them, *Read the whole Chapter throughout ; for it was*  
*all against them :* Then they stopt, and would read no further ; but  
 asked me a *Question.* I told them, I would Answer their *Question*,  
 the Matter being first granted, that I had charged them with, *viz.*  
 That they were *false Prophets, false Teachers, Antichrists and De-*  
*ceivers*, such as the *true Prophets, Christ and the Apostles* cried against.  
 A Professor said *Nay* to that ; but I said, '*Yea : For you leaving the*  
*Matter, and going to another thing, seem to consent to the proof*  
*of the former Charge.* Then I Answered their *Question*, which  
 was this ; *Seeing those false Prophets were adulterated, Whether I did*  
*judge Priest Stephens to be an Adulterer ?* To which I Answered, '*He*  
*was adulterated from God in his Practice, like those false Prophets*  
*and the Jews.* They would not stand to vindicate him, but broke  
 up the *Meeting.* Then the *Priests* whispered together ; and Priest  
*Stephens* came to me, and desired, that my *Father and Brother* and  
 I might go aside with him, that he might speak to me in private ;  
 and the rest of the *Priests* should keep the *People* from coming to  
 us. I was very loth to go aside with him : but the *People* cried,  
*Go George, do George, go aside with him :* and I was afraid, if I  
 did not go, they would say, *I was disobedient to my Parents.* So I  
 went ; and the rest of the *Priests* were to keep the *People* off : but  
 they could not ; for the *People* being willing to hear, drew closer to us.  
 I asked the *Priest*, what he had to say ? And he said, *If he was out of*  
*the*

the way, I should pray for him ; and if I was out of the way, he would pray for me : and he would give me a Form of Words to pray for him by. I replied ; ‘ It seems, Thou dost not know, whether thou beest in the ~~Right Way~~<sup>1654.</sup> or no ; neither dost thou know, whether I am in the Right Way or no : But I know, that I am in the Everlasting Way, Christ Jesus, which thou art out of. And thou wouldst give me a Form of Words to pray by, and yet thou deniest the Common-prayer-Book to pray by, as well as I ; and I deny thy Form of Words, as well as it. If thou wouldst have me pray for thee by a Form of Words, is not this to deny the Apostle’s Doctrine and Practice of Praying by the Spirit, as it gave words and utterance ? Here the People tell a Laughing : but I was moved to speak more to him. And when I had cleared my self to him and them, we parted ; after I had told them, ‘ That I should (God willing) be in the Town that day Seven-night again. So the Priests packt away, and many People were Convinced that day : for the Lord’s Power came over all. And whereas they thought to have Confounded Truth that day, many were Convinced of it ; and many that were Convinced before, were by that day’s work Confirmed in the Truth, and abode in it : and a great Shake it gave to the Priests. Yea, my Father, though he was an Hearer and Follower of the Priest, was so well satisfied, that he struck his Cane upon the Ground, and said ; Truly I see, he that will but stand to the Truth, it will carry him out. So I passed about in the Country, till that day Seven-night ; and then I came again : for we had appointed a Meeting at my Relation’s House. Now Priest Stephens having had notice before hand thereof, had got another Priest to him : and they had got a Company of Troopers with them ; and sent for me to come to them. But I sent them word, Our Meeting was appointed ; and they might come to it, if they would. The Priests came not ; but the Troopers came, and many rude People. Now they had laid their Plot, That the Troopers should take every one’s Name, and then command them to go home ; and such as would not go, they should take, and carry them away with them. Accordingly they began, and took several Names, charging them to go home ; but when they came to take my Name, my Relations told them, I was at home already : So they could not take me away that time. Nevertheless they took my Name : but the Lord’s Power was over them, and they went away, both Professors and Troopers, Crost and Vext, because they had not their Ends. But several were Convinced that day, and admired the Love and Power of God. This was that Priest Stephens, that had once said of me ; Never such a Plant was bred in England : Yet afterwards he reported, That I was carried up into the Clouds, and found again full of Gold and Silver ; and many Lies, and false Reports he raised on me : but the Lord swept them all away. Now the Reason, why I would not go into their Steeple-house was, because I was to bear my Testimony against it, and to bring all off from such Places, to the Spirit of God ; that they might know, their Bodies to be the Temples of the Holy Ghost : And to bring them off from all the Hireling-Teachers, to Christ their free Teacher, that had died for them, and purchased them with his Blood.

1654. After this I went into the Country, and had several Meetings, and came to *Swannington*, where the *Souldiers* came again; but the Drayton. Meeting was quiet, and the Lord's Power was over all, and the Souldiers did not meddle. Then I went to *Leicester*; and from Leicester to *Whetston*. But before the Meeting began, there came about *Seventeen Troopers* of *Coll. Hacker's Regiment*, with his Marshal; and they took me up before the Meeting; though Friends were beginning to gather together: for there were several Friends come out of several Parts. I told the Marshal, 'He might let all the Friends go, I would answer for them all: whereupon he took me, and let all the Friends go; only *Alexander Parker* went along with me. At Night they had me before *Coll. Hacker*, and his Major, and Captains, a great Company of them; and a great deal of Discourse we had about the Priests, and about Meetings (for at this time there was a noise of a Plot against *O. Cromwel*.) And much Reasoning I had with them about the Light of Christ, which enlighteneth every Man, that cometh into the World. *Coll. Hacker* asked, Whether it was not this Light of Christ, that made Judas betray his Master, and after led him to hang himself. I told him, No: 'That was the Spirit of Darkness, which hated Christ, and his Light. Then *Coll. Hacker* said, I might go home, and keep at home; and not go abroad to Meetings. I told him; 'I was an Innocent Man, free from Plots, and denied all such Work. Then his Son *Needham* said, Father, This Man hath reigned too long; it is time to have him cut off. I asked him, 'For what? what had I done? or whom had I wronged from a Child? for I was bred and born in that Country, and who could accuse me of any Evil from a Child? Then *Coll. Hacker* asked me again; If I would go home, and stay at home? I told him, 'If I should promise him so, that would manifest, that I was guilty of something to go home, and make my home a Prison: And if I went to Meetings, they would say, I broke their Order. Therefore I told them; I should go to Meetings, as the Lord should order me; and therefore could not submit to their Requirements: but I said, we were a peaceable People. Well then, said *Coll. Hacker*, I will send you to Morrow Morning by six a Clock to my Lord Protector, by Captain Drury, one of his Life-guard. That Night I was kept a Prisoner at the Marshalsey; and the next Morning by the sixth hour I was ready, and delivered to Captain Drury. I desired, he would let me speak with *Coll. Hacker*, before I went; and he had me to his Bed-side. *Coll. Hacker* at me presently again, To go home, and keep no more Meetings. I told him, 'I could not submit to that; but must have my Liberty to serve God, and to go to Meetings. Then, said he, you must go before the Protector: Whereupon I kneeled on his Bedside, and besought the Lord to forgive him; for he was as Pilate, tho' he would wash his Hands: and when the day of his Misery and Trial should come upon him, I bid him, Then Remember, what I had said to him. But he was stirred up, and set on by *Priest Stephens*, and the other Priests and Professors, wherein their Envy and Baseness was manifest; who, when they could not overcome me by Disputes and Arguments, nor resist the Spirit of the Lord, that was in me, then they got Souldiers to take me up.

Afterwards, when this Coll. Hacker was in Prison in London, a 1654. day or two before he was Executed, he was put in mind, of what he had done against the Innocent: And he remembred it, and confess Whetton. to it to Margaret Fell, and said; *He knew well, whom she meant; and he had a Trouble upon him for it.* So his Son, who told his Father, *I had reigned too long, and that it was time to have me cut off,* might observe, how his Father was Cut off afterwards, being hanged at Tyburn.

Now was I carried up a Prisoner by Captain Drury aforesaid from Leicester. Leicester; and when we came to Harborough, he asked me, *If I Harbo- would go home, and stay a Fort-night? I should have my Liberty,* he rough. North- said, *if I would not go to, nor keep Meetings.* I told him, I could not ampton. promise any such thing. Several times upon the Road did he ask, and try me after the same manner; and still I gave him the same Answers. So he brought me to London, and lodged me at the Mer- maid over against the Mews at Charing-Cross. And on the way, as London. we traveled, I was moved of the Lord to Warn People at the Inns Charing- Cross. and Places, where I came, of the day of the Lord, that was coming upon them. And William Densberry and Marmaduke Stor being in Prison at Northampton, he let me go, and visit them.

After Captain Drury had lodged me at the Mermaid, he left me there, and went to give the Protector an Account of me. And when he came to me again, he told me, *The Protector did require, that I should promise, not to take up a carnal Sword or Weapon against him or the Government, as it then was; and that I should write it, in what words I saw good, and set my Hand to it:* I said little in Reply to Captain Drury. But the next Morning I was moved of the Lord to write a Paper 'To the Protector, by the name of Oliver Cromwel, 'wherein I did in the presence of the Lord God declare, that I did 'deny the wearing or drawing of a carnal Sword, or any other outward 'Weapon against him or any Man. And that I was sent of God to 'stand a Witness against all Violence, and against the Works of Dark- ness; and to turn People from the Darkness to the Light, and to 'bring them from the Occasion of War and Fighting, to the peaceable 'Gospel; and from being Evil-Doers, which the Magistrates Sword 'should be a Terror to. When I had written, what the Lord had given me to write, I set my Name to it, and gave it to Captain Drury to give to O. Cromwel; which he did. Then after some time Captain Drury brought me before the Protector himself at Whitehall: It white- was in a Morning, before he was dressed; and one Harvey, that had hall. come a little among Friends, but was disobedient, waited upon him. When I came in, I was moved to say, 'Peace be in this House: 'and I bid him, Keep in the Fear of God, that he might receive 'Wisdom from him; that by it he might be ordered, and with it 'might order all things under his Hand to God's Glory. I spake much to him of Truth; and a great deal of Discourse I had with him about Religion: wherein he carried himself very moderately. But he said, *We quarrelled with the Priests, whom he called Ministers:* I told him, 'I did not quarrel with them, but they quarrelled with 'me and my Friends. But, said I, If we own the Prophets, Christ 'and the Apostles, we cannot hold up such Teachers, Prophets and

1654. *'Shepherds, as the Prophets, Christ and the Apostles declared against ; but we must declare against them by the same Power and Spirit.'*

*White-hall.* Then I shewed him, 'That the Prophets, Christ and the Apostles declared freely, and declared against them, that did not declare freely ; such as preached for *filthy Lucre*, and divined for *Money*, and preached for *Hire*, and were covetous and greedy, like the *dumb Dogs*, that could never have enough : And that they, that have the same Spirit, that Christ and the Prophets and the Apostles had, could not but declare against all such now, as they did then. As I spake, he would several times say, *It was very good, and it was Truth.* I told him, That all *Christendom* (so called) had the *Scriptures*, but they wanted the *Power and Spirit*, that they had, who gave forth the *Scriptures* ; and that was the reason, they were not in *Fellowship with the Son*, nor with the *Father*, nor with the *Scriptures*, nor one with another. Many more words I had with him ; but People coming in, I drew a little back : And as I was turning, he catched me by the *Hand*, and with *Tears* in his *Eyes*, said, *Come again to my House* ; for if thou and I were but an hour of a day together, we should be nearer one to the other : adding, *That he wist me no more ill, than he did to his own Soul.* I told him, 'If he did, he wronged his own Soul : And I bid him hearken to God's *Voice*, that he might stand in his *Counsel*, and obey it ; and if he did so, that would keep him from *hardness of Heart* : but if he did not hear God's *Voice*, his Heart would be hardened. And he said, *It was true.*

*G. F. set at Liberty.* Then went I out : And when *Capt. Drury* came out after me, he told me ; *His Lord Protector said, I was at Liberty, and might go whither I would.* Then I was brought into a great *Hall*, where the *Protector's Gentlemen* were to *dine* ; and I asked them, 'What they did bring me thither for ? They said, *It was by the Protector's Order, that I might dine with them.* I bid them, 'Let the *Protector* know, I would not eat a bit of his *Bread*, nor drink a sup of his *Drink*. When he heard this, he said, *Now I see, there is a People risen and come up, that I cannot win either with Gifts, Honours, Offices or Places ; but all other Sects and People I can.* But it was told him again, 'That we had forsook our own ; and were not like to look for such things from him.

Now I being set at *Liberty*, went up to the *Inn* again, where *Capt. Drury* had at first lodged me. This *Capt. Drury*, though he sometimes carried fairly, was an *Enemy* to me, and to *Truth*, and opposed it : and when *Professors* came to me (while I was under his *Custody*) and he was by, he would scoff at *Trembling*, and call us *Quakers* ; as the *Independents* and *Presbyterians* had Nick-named us before. But afterwards he came on a time to me, and told me, *That, as he was lying on his Bed to rest himself in the day-time, a sudden Trembling seized on him, that his Joints knocked together ; and his Body shook so, that he could not rise from his Bed : he was so shaken, that he had noe strength enough left to rise.* But he felt the *Power of the Lord was upon him* ; and he tumbled off his *Bed*, and cried to the *Lord*, and said ; *He would never speak against the Quakers more, such as Trembled at the Word of God.*

During the Time, that I was Prisoner at Charing-Cross, there came abundance to see me, People almost of all Sorts, Priests, Professors, Officers of the Army, &c. And one Time a Company of Officers being with me, desired me to pray with them : I sat still, with my Mind retired to the Lord. At last I felt the Power and Spirit of God move in me : and the Lord's Power did so shake and shatter them, that they wondred ; though they did not live in it.

1654.  
Charing.  
Cross.

Among those, that came thither to see me, there was one Colonel Packer, with several of his Officers ; and while they were with me, came in one Cob, and a great Company of Ranters with him. The Ranters began to call for Drink and Tobacco : but I desired them to forbear it in my Room, telling them, ‘If they had such a Mind to it, they might go into another Room. One of them cried, All is ours : and another of them said ; All is well. I replied, ‘How is all well, while thou art so peevish, and envious, and crabbed ? for I saw, he was of a peevish Nature : and so I spake to their Conditions ; and they were sensible of it, and looked upon one another, wondring.

Then Colonel Packer began to talk with a light, chaffy Mind, concerning God, and Christ, and the Scriptures : That was a great Grief to my Soul and Spirit, when I heard him talk so lightly ; so that I told him, ‘He was too light to talk of the things of God : for he did not know the solidity of a Man. Thereupon the Officers raged, and said ; Would I say so of their Colonel ! This Packer was a Baptist, and he and the Ranters bowed and scraped to one another very much : for it was the manner of the Ranters to be exceeding Complemental (as they call it) so that Packer bid them, Give over their Complements : But I told them, ‘They were fit to go together, for they were both of one Spirit.

This Colonel Packer lived at Theobald's near Waltham, and was made a Justice of Peace. He set up a great Meeting of the Baptists at Theobald's-Park ; for he, and some other Officers had purchased it. They were exceeding High, and railed against Friends and Truth ; and threatened to apprehend me with their Warrants, if ever I came there. Yet after I was set at Liberty, I was moved of the Lord God to go down to Theobalds, and appoint a Meeting hard by them ; to which many of his People came : and divers of his Hearers were Convinced of the Way of Truth, and received Christ, the free Teacher, and came off from him ; and that made him Rage the more. But the Lord's Power came over him so, that he had not Power to meddle with me. Then I went to Waltham hard by him, and had a Meeting there ; but the People were very rude, and gathered about the House, and brake the Windows. Whereupon I went out to them, with the Bible in my Hand, and desired them to come in ; and told them, ‘I would shew them Scripture both for our Principles and Practices. And when I had done so, I shewed them also, ‘That their Teachers were in the Steps of such, as the Prophets, and Christ, and the Apostles cryed against. Then I directed them to the Light of Christ, and Spirit of God in their own Hearts, that by it they might come to know their free Teacher, the Lord Jesus Christ. The Meeting being ended, they went away quieted and satisfied ; and a Meeting

Theo.  
balds.

Waltham.

1654. hath since been settled in that Town. But this was sometime after I  
 was set at Liberty by O. Cromwel.

London. For when I came from White-hall to the Mermaid at Charing-Cross (which had been my Prison) I staid not long there: but went into the City of London, where we had great and powerful Meetings; and so great were the Throngs of People, that I could hardly get to and from the Meetings for the Crouds of People: And the Truth spread exceedingly. Thomas Aldam and Robert Craven (who had been Sheriff of Lincoln) and divers Friends, came up to London after me: but Alexander Parker abode with me.

White-Hall. Then after a while I went to White-hall again, and was moved to declare the 'Day of the Lord amongst them; and that the Lord was 'come to teach his People himself: So I preached Truth both to the Officers, and to them that were called Oliver's Gentlemen, who were of his Guard. But there was a Priest, that Opposed, while I was declaring the Word of the Lord amongst them: For Oliver had several Priests about him, of which this was his News-monger; an envious Priest, and a light, scornful, chaffy man. I bid him Repent; and he put it in his News-book the next Week, That I had been at White-hall, and had bid a Godly Minister there Repent. When I went thither again, I met with him; and abundance of People gathered about me. Then I manifested the Priest to be a Liar in several things, that he had affirmed; and so he was put to Silence. He put in the News-book, That I wore Silver-Buttons; which was false: for they were but Alchimy. Alterward he put in the News-book, That I hung Ribbands on People's Arms, which made them to follow me: This was another of his Lies; for I never wore, nor used Ribbands in my Life. Three Friends went to examine this Priest, that gave forth this false Intelligence; and to know of him, where he had that Information? He told them, It was a Woman, that told him so; and that if they would come again, he would tell them the Woman's Name. When they came again, he said; It was a Man, but would not tell them his Name then; but if they would come again, he said, he would tell them his Name, and where he lived. They went the Third Time; and then he would not tell, who told him: but offered, If I would give it under my Hand, that there was no such thing, he would put that into the News-book. Thereupon the Friends carried it to him under my Hand; but when they came, he brake his Promise, and would not put it in: but was in a Rage, and threatened them with the Constable. This was the deceitful doing of this Forger of Lies: And these Lies he spread over all the Nation in the News-books, to render Truth Odious, and to put Evil into People's Minds against Friends and Truth; of which a more large Account may be seen in a Book printed soon after this time, for the clearing of Friends and Truth from the Slanders, Lies and false Reports raised and cast upon them. These Priests, the News-Mongers, were of the Independent Sect, like them in Leicester: But the Lord's Power came over all their Lies, and swept them away; and many came to see the Naughtiness of these Priests. The God of Heaven carried me over all in his Power, and his blessed Power went over the Nation: Insomuch, that many Friends about this time were moved to go up and down, to sound forth the Everlasting Gospel, in most parts of

of this Nation, and also into Scotland ; and the Glory of the Lord was <sup>1654.</sup> felt over all to his Everlasting Praise. And a great Convincement ~~was~~<sup>was</sup> there was in London, and some in the Protector's House and Family : white. I went to have seen him again, but could not get to him ; the Officers were grown so Rude.

The Presbyterians, Independents and Baptists were in a great Rage : for many of their People came to be turned to the Lord Jesus Christ, and fainted under his Teachings, and received his Power, and felt it in their Hearts ; and then they were moved of the Lord to declare against the rest of them.

I appointed a Meeting in the Fields near Acton, in which the Word of Life, and the Saving Truth was declared freely ; and the Lord's Power was eminently manifested, and his blessed Day exalted over all.

About this time I was moved to write a Paper, and send it forth among the Professors ; a Copy of which here followeth.

### To all Professors of Christianity.

' ALL they, that professed Jesus Christ in Words, and yet heard him not, when he was come, they said ; he was a Deceiver and a Devil : The Chief Priests were they, that called him so. So the Jews said ; He hath a Devil, and is mad ; why do ye hear him ? But others said ; These are not the Words of him, that hath a Devil : Can a Devil open the Eyes of the Blind ? The Jews then doubted, whether he were the Christ, or no ; and so all, like the Jews, in the Knowledge, in the Notion, that profess a Christ without only, where Christ is risen within, they do not own him, but do doubt of him ; though Christ be the same now and for ever. Jesus Christ said, I and my Father are one ; then the Jews took up Stones to stone him : And where Jesus Christ is now spiritually come and made manifest, the Jews, such as are Christians in outward Profession only, have the same hard Hearts inwardly now, as they had then ; and do Cast Stones at him, where he is Risen. Jesus said, For which of these good works do ye stone me ? The Jews answered, for thy good works we stone thee not ; but for Blasphemy, in that thou being a Man, makest thyself God. Jesus answered them ; Is it not written in your Law, I said, you are Gods ? and the Scripture cannot be broken. Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest, because I said, I am the Son of God ? The Jews said to him, say we not well, that thou hast a Devil ? Jesus answered, I honour my Father, and ye dis honour me. And they that were in the Synagogue, rose up, and thrust him out of the City ; and took him up to the edge of the Hill, whereon their City was built, to cast him down head-long. The Pharisees said of him, He casteth out Devils by the Prince of Devils. Jesus Christ was called a Glutton and a Wine-bibber, a Friend of Publicans and Sinners : But Wisdom is justified of her Children. The Officers, when the High-priests and Pharisees asked them, Why have ye not broughte him, laid ; Never Man spake, like this Man. The Pharisees said, Are ye also deceived ? Do any <sup>of</sup>

1654. of the Rulers or of the Pharisees believe on him? but this People, which know not the Law, are accursed. Nicodemus said unto them (he London. that came unto Jesus by Night) doth our Law judge any Man, before it hear him? When Stephen confessed Jesus, the Substance of all Figures and Types, and was brought before the Chief-Priests to his Trial, he told them; The Most-High dwelleth not in Temples made with Hands: and brought the Prophets Words to witness, and told them; They were stiff-necked, and uncircumcised in Heart and Ears, and always resisted the Holy Ghost, as their Fathers had done. Stephen was full of the Holy Ghost, and said; he saw Jesus: and they ran upon him, and stoned him to Death, as he was calling upon the Lord. When Paul Confessed Jesus Christ, and his Resurrection, Festus said, he was Mad. When Paul preached the Resurrection, some mocked: The Jews persuaded the People, and they stoned him; and drew him out of the City, thinking, he had been dead. The Jews stirred up the Gentiles, to make their Minds Evil-affected towards the Brethren. The Jews stirred up the Devout and Honourable Women, and the Chief of the City; and raised up Persecution against Paul and Barnabas, and expelled them out of their Coasts: And there was an Assault made both of the Gentiles and of the Jews, with their Rulers, to use them despitefully, and to stone them. In like manner all in the nature of those Jews now, whose Religion stands in Notions, do stir up the Rulers, and do stir up the ignorant People, and incense them against Jesus Christ, where he is risen, to stone them all with one Consent, in whom he is risen. This is, that the Scripture might be fulfilled, and the blindness of the People might be discovered. And the same Power now is made manifest, and doth overturn the World, as did overturn the World, to the exalting of the Lord, and to the pulling down of the Kingdom of Satan, and of this World; and setting up his own Kingdom, to his everlasting Praise. The Lord is now exalting Himself, and throwing down Man's self: The Proud one's Head is aloft, fearing he should lose his Pride, and his Crown; the Priests, they incense the ignorant People, for fear their Trade should go down; and the Professors, they shew forth, what is in them, being full of Rage: which shews, that Jesus Christ, the Substance is not there; but a stony Heart, to stone the Precious, where it is risen. The Carnal Mind feeds upon the outward Letter, and Earth feeds upon Earth; and that Vine-yard is not dressed, but is full of Briars, and Nettles: and Ravenous Beasts, Swine and Dogs, Wolves and Lions, and all venomous Creatures lodge in that Habitation. That House is foul, and is not swept: And there are the Persecutors of the Just, and Enemies of the Truth, and the Enemies of Christ. There are Blasphemers of God and his Truth: There are they, that call upon God with their Lips, but their Hearts are far from him. There are they, that feed on Lies, Priests and People: These are they, that Incense all the People, and stir up Envy; for it begers its own, one like it self. There are they, that are the Waves of the Sea, foaming out their own Shame. These are they, that have double Eyes; whose Bodies are full of Darkness. These are they, that paint themselves with the Prophets, with Christ's, and with the Apostles Words

'Words most fair : *whited Walls* you are ; *painted Sepulchres* you are; 1654.  
 'Murderers of the *Just* you are. Your *Eyes* are double, your *Minds* *are double*, your *Hearts* are double : Ye *Flatterers*, Repent from *London*,  
 'your carnal Ends, who are full of Mischief ; pretending God and  
 'Godliness, taking him for your Cloke : But he will uncover you,  
 'and he hath uncovered you to his Children. He will make you  
 'bare, and discover your Secrets, and take off your *Crown* ; and take  
 'away your *Mantle*, and your *Vail*, and strip you of your *Cloathing* ;  
 'that your Nakedness may appear, and how you sit *deceiving the Nations*. Your *Abomination*, and your *Falseness* is now made manifest to them, who are of God ; who in his Power Triumph over  
 'you, Rejoice over you, the *Beast*, the *Dragon*, the *false Prophet*,  
 'the *Seducer*, the *Hypocrite* ; the *Mother* of all *Harlots* : now thou  
 'must have thy *Cap* double ; Give it to her double. Sing over her,  
 'ye Righteous Ones, sing over them all, ye Saints ; *Triumph in Glory*, *Triumph* over the *Deceit* : Sing the *Song of the Lamb* ; *Triumph*  
 'over the *World* : spread the *Truth* abroad. Come ye *Captive* ones  
 'out of *Prison*, and Rejoice with one accord ; for the *Joyful Days*  
 'are coming : Let us be glad, and Rejoice for ever ! *Singleness* of  
 'Heart is come ; *Pureness* of Heart is come : *Joy* and *Gladness* is  
 'come. The glorious God is exalting himself : and *Truth* hath been  
 'talked of ; but now it is possessed. *Christ* hath been talked of ; but  
 'now he is come, and possessed. The *Glory* hath been talked of ; but now  
 'it is possessed, and the *Glory of Man* is defacing. The *Son of God* hath  
 'been talked of ; but now he is come, and hath given us an Un-  
 'derstanding. *Unity* hath been talked of ; but now it is come. *Vir-*  
 'gins have been talkt of ; but now they are come with *Oil* in their  
 'Lamps. He will be glorified alone : Where *Pride* is thrown down,  
 'Earth and the *fleshy Will* is thrown down, and the *Pure* is raised  
 'up ; there alone is the *Lord Exalted*. Let the *Heavens Bow* down  
 'to him, and the *Earth Reel* to and fro, and *Stagger* up and down :  
 'The *Lord* is setting up his *Throne* and his *Crown*, and throwing down  
 'the *Crown of Man* ; and he alone will be glorified : To whom be  
 'all Honour and Glory, all Praises and all Thanks. Who gives his  
 'Children *Wisdom* and *Strength*, *Knowledge* and *Vertue*, *Power* and  
 'Riches, *Blessings* and *durable Substance* ; and an *Eye* to discern, and  
 'an *Ear* to hear things singly : and brings down the *Pride* of Man's  
 'Heart, and turns the Wicked out of the Kingdom. The *Righteous*  
 'Ones inherit *Righteousness* ; the *Pure* Ones *Pureness*, the *Holy* Ones  
 'Holiness : Prailes, Praises be to the *Lord*, whose *Glory* now shines,  
 'whose *Day* is broken forth ; which is hid from the *World*, hid  
 'from all *worldly wise* Ones, and from all the *Prudent* of this *World* :  
 'hid from the *Fowls of the Air* : hid from all *Vultures Eyes*, and all  
 'venemous *Beasts* ; and all *Liar*s, and all *Dogs*, and all *Swine*. But  
 'to them that fear his Name, the *Secrets* of the *Lord* are made manifest, the *Treasures* of *Wisdom* are opened, and the *Fulness* of *Know-*  
 'ledge : For thou, O *Lord* ! dost make thy self manifest to thy  
 'Children.

G. F.

My

1654. *My Spirit was greatly burdened to see the Pride, that was got up in the Nation, even amongst the Professors; and in the sense thereof I was moved to give forth the following Paper, directed—*

*'To such, as follow the World's Fashions.*

'**W**HAT a *World* is this! How doth the *Devil* garnish himself! and how obedient are People to do his Will and Mind, that they are altogether carried away with *Fooleries* and *Vanities*, both Men and Women, that they have lost the *hidden Man* of the Heart, and the *meek and quiet Spirit*; which with the Lord is of great price. They have lost the *Adorning* of *Sarah*; they are putting on *Gold* and *gay Apparel*: Women *plaiting* the *Hair*, Men and Women *powdering* it; making their *Backs* look, like *Bags of Meal*. They look so strange, that they can scarce look at one another; they are so lifted up in *Pride*. *Pride* is flown up into their *Head*, and hath so lifted them up, that they *Snuff up*, like *Wild Asses*, and like *Ephraim*: they feed upon *Wind*; and are gotten to be like *Wild Horses*, who feed upon the Mountains. *Pride* hath puffed up every one of them: They are out of the *Fear* of God, Men and Women, Young and Old; one puffs up another. They must be in the *Fashion* of the *World*, else they are not in esteem; else they shall not be respected, if they have not *Gold* or *Silver* upon their *Backs*, or if his *Hair* be not powdered. But if he have store of *Ribbands* hanging about his *Waste*, and at his *Knees*, and in his *Hat*, of divers Colours, *Red* or *White*, or *Black* or *Yellow*, and his *Hair* be powdered; then he is a *brave Man*, then he is accepted, then he is no *Quaker*, because he hath *Ribbands* on his *Back* and *Belly* and *Knees*, and his *Hair* powdered: This is the *Array* of the *World*. But is not this from the *Lust* of the *Eye*, the *Lust* of the *Flesh*, or the *Pride* of *Life*? Likewise the *Women* having their *Gold*, their *Spots* on their *Faces*, *Noses*, *Cheeks*, *Fore-heads*, having their *Rings* on their *Fingers*, wearing *Gold*, having their *Cuffs* double, under and above, like unto a *Butcher* with his white *Sleeves*; having their *Ribbands* tied about their *Hands*, and three or four *Gold-Laces* about their *Cloths*; This is no *Quaker*, say they. This is that, that pleaseth the *World*; this *Array*, this *Attire* pleaseth the *World*: and if they cannot get these things, they are discontented. But this is not the *Attire* of *Sarah*, whose *Adorning* was in the *hidden Man* of the Heart, of a *quiet* and *meek Spirit*: This is the *Adorning* of the *Heathen*; not of the *Apostle*, nor of the *Saints*, whose *Adorning* was, not wearing of *Gold*, nor *plaiting* of *Hair*, but a *meek and quiet Spirit*; which was and is of great price with the Lord. And here was the *Sobriety* and good *Ornament*, which was of the Lord accepted. This was *Paul's Exhortation* and *Preaching*: But we see, the *Talkers* of *Paul's Words* live out of *Paul's Command*, and out of the *Example* of *Sarah*; and are found in the steps of the *great Heathen*, who comes to examin the *Apostles* in his *gorgeous Apparel*. Now, are not all these, that have got their *Ribbands* hanging

' hanging about their *Arms, Hands, Back, Waists, Knees, Hats,* 1654.  
 ' like unto *Fiddlers-Boys?* Which shews, that you are gotten into  
 ' the basest and most contemptible Life, who be in the *Fashion* of the London.  
 ' *Fiddlers-Boys and Stage-Players*, quite out of the Paths and Steps of  
 ' *solid Men*; and in the very Steps and Paths of the *wild Heads*, who  
 ' give themselves up to every Invention and Vanity of the *World*,  
 ' that appears; and is inventing, how to get it upon their *Backs*,  
 ' *Heads, Feet and Legs*, and say, *If it be out of the Fashion, it is no-*  
 ' *thing worth*. Are not these the *Spoilers* of the *Creation*, who have  
 ' the fat and the best of it, and waste and destroy it? Do not these  
 ' *Cumber God's Earth*? Let that of God in all Consciences Answer,  
 ' and who are in the Wisdom, judge. And further: If one get a  
 ' pair of *Britches* like a *Coat*, and hang them about with *Points*,  
 ' and up almost to the *Middle*, a pair of *double Cuffs* upon his *Hands*,  
 ' and a *Feather* in his *Cap*, here's a *Gentleman*; bow before him, put  
 ' off your *Hats, bow*, get a Company of *Fiddlers*, a set of *Musick*,  
 ' and *Women* to *dance*. This is a *brave Fellow*: up in the *Chamber*;  
 ' up in the *Chamber without*, and up in the *Chamber within*. Are  
 ' these your *fine Christians*? Yea, say they, *They are Christians*: Yea,  
 ' but, say the *serious People*, *They are out of Christ's Life*, and out  
 ' of the *Apistles Command*, and out of the *Saints Ornament*. And to  
 ' see such, as are before described, as are in the *Fashions* of the  
 ' *World* before-mentioned, a Company of them playing at *Bouls*,  
 ' or at *Tables*, or at *Shovel-Board*; or Each taking his *Horse*, that  
 ' hath *Bunches of Ribbands* on his *Head*, as the *Rider* hath on his  
 ' own, (who, perhaps, hath a *Ring* in his *Ear* too) and so go to  
 ' *Horse-racing*, to spoil the Creatures; Oh, these are *Gentlemen* in-  
 ' deed, these are bred up *Gentlemen*, these are *brave Fellows*, and  
 ' they must take their *Recreation*; for *Pleasures* are *lawful*. And  
 ' these in their *Sports* set up their *Shouts*, like unto the *wild Asses*;  
 ' they are like unto the *Kine or Beasts*, when they are put to *Grass*,  
 ' *Lowing*, when they are full. And here is the *Glorying* of them be-  
 fore-mentioned; but it is in the *Flesh*, not in the *Lord*: These are  
 ' *bad Christians*, and shew, that they are *glutted* with the Creatures,  
 ' and then the *Flesh* rejoiceth. And here is *bad breeding* of *Youth* and  
 ' *young Women*, who are carried away with the *Vanities* of the *Mind*  
 ' in their own *Inventions*, *Pride, Arrogancy, Lust, Gluttony, Un-*  
*cleanliness*: so *Eat and Drink, and rise up to Play*. This is the *Ge-*  
*neration*, which God is not well pleased withall; but their *Eyes* are  
 ' full of *Adultery*, who cannot cease from *Evil*. These be they,  
 ' that live in *Pleasures* upon *Earth*: These be they, who are *dead*,  
 ' while they *live*; who glory not in the *Lord*, but in the *Flesh*. These  
 ' be they, that be from the *Life*, that the *Scriptures* were given forth  
 ' from; who live in the *Fashions* and *Vanities* of the *World*, out  
 ' of *Truth's Adorning* in the *Devil's Adorning* (who is out of the  
 ' *Truth*) and not in the *Adorning* of the *Lord*, which is a *meek and*  
 ' *quiet Spirit*, which is with the *Lord* of great price. But this *Orna-*  
 ' *ment* and this *Adorning* is not put on by them, that be *adorned*, and  
 ' have the *Ornament* of him that is *out of the Truth*; and that is not  
 ' accepted with the *Lord*, which is accepted in their *Eye*. G. F.

1654.

London. Moreover it came upon me about this time from the Lord, to write a short Paper and send forth, as *An Exhortation and Warning to the Pope, and all Kings and Rulers in Europe*; a Copy of which here follows:

*Friends,*

VE Heads, and Rulers, and Kings, and Nobles of all sorts, Be not bitter, nor hasty in persecuting the Lambs of Christ, neither turn your selves against the Visitation of God, and his tender Love and Mercies from on high, who sent to visit you; lest the Lord's Hand, Arm and Power take hold swiftly upon you, which is now stretched over the World; that is turned against Kings, and shall turn Wise Men backward, and will bring off their Crowns to the Dust, and lay them low and level with the Earth. God and Christ will be King, who gives Crowns, to whomsoever obey his Will: and this is the Age, wherein the Lord God of Heaven and Earth is staining the Pride of Man, and defacing his Glory. So you, that profess Christ, and do not love your Enemies, but on the contrary, do shut up and Imprison them, who are his Friends; these be Marks, that you be out of his Life, and do not love Christ, who do not the things he commands. The day of the Lord's Wrath is kindling, and his Fire is going forth to burn up the wicked; which will leave neither Root nor Branch. They that have lost their Habitation with God, be out of the Spirit, that gave forth the Scriptures, and from the Light, that Jesus Christ hath enlightened them withal; and so from the true Foundation. Therefore be swift to hear, and slow to speak, and slower to persecute: For the Lord is bringing his People to himself, from off all the World's Ways, to Christ the Way; and from off all the World's Churches, to the Church which is in God, the Father of our Lord Jesus Christ; and from off all the World's Teachers, to teach his People himself by his Spirit; and from off all the World's Images, into the Image of himself; and from their Likenesses, into his own Likeness; and from off all the World's Crosses of Stone or Wood, into his Power, which is the Cross of Christ. For all these Images, and Crosses, and Likenesses are among them, that are Apostatized from the Image of God, the Power of God, which is the Cross of Christ, which now fathoms the World, and is throwing down that, which is contrary to it; which Power of God never changes.

Let this go to the Kings of France, and of Spain, and to the Pope, for them to prove all things, and to hold that which is good. And first to prove, that they have not quenched the Spirit: for the mighty Day of the Lord is come, and coming upon all Wickedness, and Ungodliness, and Unrighteousness of Men, who will plead with all Flesh by Fire and by Sword. And the Truth, and the Crown of Glory, and the Scepter of Righteousness over all shall be exalted; which shall Answer that of God in every one upon the Earth, tho' they be from it. Christ is come a Light into the World, and doth enlighten every one, that cometh into the World; that all through him

' him might believe. He that seeleth the *Light*, that Christ hath 1654.  
 enlightened him withal, he feeleth *Christ* in his *Mind*, and the ~~the~~  
*Cross* of *Christ*, which is the Power of God; and he shall not need London.  
 to have a *Cross* of *Wood* or *Stone*, to put him in mind of *Christ*,  
 or of his *Cross*, which is the *Power* of God manifest in the inward  
 Parts.

G. F.

Besides this I was moved to write a *Letter* to the *Protector* (so called) *To warn him of the mighty Work, the Lord hath to do in the Nations, and shaking of them; and to beware of his own Wit, Craft, Subtilty and Policy, or seeking any By-Ends to himself.*

There was about this time an *Order* for the *Tryng of Ministers* (so called) and for *Approving*, or *Ejecting* them out of their *Places* or *Benefices*; whereupon I writ a *Paper To the Justices, and other Commissioners, who were appointed to that Work.* Of which *Paper* the *Copy* here follows :

Friends,

YOU that be *Justices*, and in Commission to *Try Ministers*, who have so long been in the *Vine-yard* of God, now see, whether they be such, as are mentioned in the *Scriptures*, whom the *Prophets, Christ and the Apostles did Dis-approve of?* And if they be such, as they *Dis-approved* then; see, how ye can stand *Approved* in the sight of God, to let such go into his *Vine-yard*, and *Approve* of them: who will admire your *Persons*, because of *Advantage*; and if you do not give them *advantage*, they will not admire your *Persons*: Such *Jude* speaks of. See, if they be not such, as teach *for filthy Lucre*, for the love of *Money, Covetous*, such as *love themselves*, who have a *Form* of *Godliness*, but deny the *Power*; from such the *Apostle* bids *Turn away*. The *Apostle* said, Their *Mouths* should be *stopped*, who served not the Lord *Jesus*, but their own *Bellies*; being *Evil Beasts, slow Bellies*, who mind *Earthly Things*. *Paul* gave *Timothy* an *Order* to *Try Ministers* by: He said, They must not be *Covetous*, nor given to *Wine*, nor *filthy Lucre*, nor a *Novice*; lest being lifted up into *Pride*, they fall into the *Condemnation* of the *Devil*: These he was to *Try* and *Prove* without *Partiality*. Now take heed of your *Approving* such, as he *disapproved*; for since the *Apostles* days, such as he *disapproved*, have had their *Liberty*: and they have told us, The *Tongues* were their *Original*; and that they were *Orthodox Men*: and that the *Steeple-house*, with a *Cross* on the top of it, was the *Church* (the *Papists Mass-house* ; you may look on the *Top* of it, and see the *Sign*.) But the *Scriptures* tell us; *All the Earth was of one Language before the Building of Babylon*: And when *Pilate* crucified *Christ*, he set the *Tongues*, *Hebrew, Greek and Latin* on the top of him. And *John* tells us, That the *Beast* had power over the *Tongues, Kindreds and Nations*; and that the *Whore* sits upon the *Tongues*, of whose *Cup all Nations have drunk*, and the *Kings of the Earth have committed Fornication with her*: and *John* said, The *Tongues* are *Waters*. *Christ* gives marks to his *Disciples*, and to the *Multitude*, how to *Try*, such as these, that you are to *Try*. They are called of *Men Master*; they love

1654. 'the Chiefest Seats in the Assemblies ; they be Sayers, but not Doers :  
 ~~~~~ 'And, said he, *They shall put you out of the Synagogues* ; and seven  
 London. 'Woes he denounced against them, and so disapproved them. Christ  
 'said, *False Prophets should come* ; and John saw, *They were come* :  
 'for they went forth from them ; and since the *World hath gone*  
 'after them. But *Babylon must be confounded*, the *Mother of Har-*  
*lots* ; and the *Devil must be taken*, and with him the *Beast*, and the  
 'false *Prophet must be cast into the Lake of Fire* : for the *Lamb and*  
 'his *Saints over all must reign*, and have the *Victory*. The Lord  
 'God sent his *Prophets of Old*, to cry against the *Shepherds, that sought*  
 'for the *Fleece*, Ezek. 34. and to cry against such *Shepherds, as seek for*  
 'their *Gain from their Quarter*, and never have enough ; Isa. 5. 6.  
 'and to cry against the *Prophets, that prophesied falsely* ; and the  
 'Priests, that bore rule by their *Means* : which was the *filthy and*  
 'horrible thing, Jer. 5. And if you would forbear to give them  
 'Means, you would see, how long they would bear Rule. There  
 'was in the *Old Time* a *Store-house for the Fatherless, Strangers and*  
 'Widows, to come to and be filled ; and they did not prosper *then*,  
 'who did not bring their *Tithes to the Store-house*. But did not  
 'Christ put an end to that *Priesthood, Tithes, Temple and Priests* ?  
 'And doth not the *Apostle say*, that the *Priesthood is changed*, the  
 'Law is changed, and the *Commandment disannulled* ? Might not  
 'they have pleaded the *Law of God, that gave them Tithes* ? Have  
 'ever any of the *Priests prospered*, that take *Tithes since*, by the *Law*  
 'of *Man* ? Was not the *first Author* of them since Christ's time the  
 'Pope, or some of his Church ? Did the *Apostles cast Men into Prison*  
 'for *Tithes*, as your *Ministers do now* ? As Instance : *Ralph Hol-*  
*lingworth, Priest of Phillingham, for petty Tithes not exceeding six*  
*Shillings*, *hath cast into Lincoln-Prison a poor Thatcher, named*  
*Thomas Bromby* ; where he hath been about *Eight and Thirty Weeks*,  
 'and still remains a *Prisoner* : And the *Priest petitioned the Judge*,  
 'That the poor *Man might not labour in the City*, to get a little *Money*  
 'towards his maintenance in *Prison*. Is this a *good Savour amongst*  
 'you, that are in *Commission to chuse Ministers* ? Is this *glad Tidings* ?  
 'to cast in *Prison* a *Man, that is not his Hearer*, because he could not  
 'put into his Mouth ? Can such, as be in the fear of God, and in his  
 'Wisdom, own such things ? The *Ministers of Christ are to plant a*  
*Vine-yard, and then Eat of the Fruit* ; to *Plow, Sow and Thresh*, and  
 'get the *Corn* ; and then let them *Reap* : but not cast them into *Pri-*  
*son*, for whom they do no *Work*. Christ, when he sent forth his  
 'Ministers, bid them *Give freely*, as they had *Received freely* : and  
 'into what *City or Town* soever they came, Inquire, who were *Wor-*  
*thy, and there abide* ; and *what they set before you* (said He) that  
*Eat*. And when these came back again to Christ, and he asked  
 'them, If they wanted any *thing*, They said, No : They did not go  
 'to a *Town*, and call the *People together*, to know, *How much they*  
 'might have by the *Year* ? as these that are in the *Apostacy do now*.  
 'The *Apostle said*, *Have I not power to Eat and to Drink* ? But he did  
 'not say, *To take Tithes, Easter-Reckonings, Midsummer-Dues, Aug-*  
*maturations and great Sums of Money* ; But, *have I not power to Eat*  
 'and

' and to Drink? And yet he did not use that Power among the C- 1655.  
 ' rinthians. But they that are Apostatized from him, will take Tithes,  
 ' great Sums of Money, Easter-Reckonings and Midsummer-Dues; and  
 ' cast them into Prison, that will not give it them, whom they do no  
 ' work for. The Ox's Mouth must not be muzz'led, that treads out  
 ' the Corn; But see, if the Corn be trodden out in you, and the VVheat  
 ' be in the Garner? This is from a Lover of your Souls, and one that  
 ' desires your Eternal Good.

London.

G. F.

Now after I had made some stay in the City of London, and had given forth the several foregoing Papers, and cleared my self, of what Service lay upon me at that time there; I was mov'd of the Lord to go down into Bedford-shire to John Crook's House, where there was a great Meeting, and People generally Convinced of the Lord's Truth. When I was come thither, John Crook told me, that the next day several of those, that were called the Gentlemen of the Country, would come to dine with him, and to discourse with me: They came; and I declared to them God's Eternal Truth. Several Friends went to the Steeple-houses that day. And there was a Meeting in the Country, which Alexander Parker went to: and towards the middle of the day it came upon me, to go to it, though it was several Miles from me. John Crook went with me; and when we came there, there was one —— Gritton, that had been a Baptist; but he was gotten higher than they, and called himself a Trier of Spirits. He used to tell People their Fortunes, and pretended to discover to People, when their Goods were stollen, or Houses broken up, who the Persons were, that did it: by which he had gotten into the Affections of many People thereabout. This Man was got into that Meeting, and was speaking, and making an hideous Noise over the Young-convinced Friends, when I came in; and he bid Alexander Parker, give a reason of his Hope. Alex. Parker told him, Christ was his Hope: but because he did not Answer him so soon, as he expected, he boastingly cried; His Mouth is stopp'd. Then this Gritton directed his Speech to me: for I stood still, and heard him; and he spake many things, which were not agreeable to Scripture. I asked him, ' Whether he could make those things out by Scripture, which he had spoken? and he said, Yes, yes. Then I bid the People, Take out their Bibles, to search the Places he should quote for proof of his Assertions: But he could not make good by Scripture, that which he had said. So he was shamed, and fled out of the House; and his People were generally Convinced: for his Spirit was discovered, and he came no more amongst them. And when his People were Convinced, and settled in God's Truth, they gave forth a Book against him; and denied his Spirit, and his false Discoveries. Many were turned to Christ Jesus that day, and came to sit under his Teaching; insomuch that the Judges were in a great Rage, and many of the Magistrates in Bedford-shire: because there were so many turned from the Hireling-Priests to the Lord Jesus Christ's free Teaching. But John Crook was

Bedford-  
shire.  
Luton.

1655. was kept by the Power of the Lord: Yet he was turned out from being a Justice.

London. After some time I turned up through the Country to London again; where Friends were finely established in the Truth, and great Comings in there were. And about this time several Friends went beyond the Seas, to declare the everlasting Truth of God. Now when I had stay'd a while in the City, I went into Kent. And when I came to Rochester, there was a Guard kept to examin Passengers: but we passed by, and were not stopped. So I went to Cranbrook, where there was a great Meeting, and several Souldiers were at it; and many were turned to the Lord that day. After the Meeting, some of the Souldiers were somewhat Rude; but the Lord's Power came over them. One Thomas Horfigoe, an Independent Preacher, who lived not far from Cranbrook, was Convinced, and became a faithful Minister for the Lord Jesus. Some Friends had traveled into Kent before, as John Stubbs and William Caton; and the Priests and Professors had stirred up the Magistrates at Maidstone to Whip them, for declaring God's Truth unto them: as may be seen at large in the Journal of William Caton's Life. There was also one Captain Dunk Convinced in Kent, and he went with me to Ry; where we had a Meeting, to which the Mayor and Officers, and several Captains came: and they took, what I said, in Writing, which I was well pleased with: All was quiet, and the People affected with the Truth.

Rumney. From Ry I went to Rumney, where, the People having had notice of my Coming some time before, there was a very large Meeting. Thither came Samuel Fisher, who was an Eminent Preacher among the Baptists, and had had a Parsonage reputed worth about Two hundred Pounds a Year; which for Conscience-sake he had given up: And there was also the Pastor of the Baptists, and abundance of their People. And the Power of the Lord was so mightily over the Meeting, that many were reached by the Power of God, and one greatly shaken; and the Life sprang up in divers. One of the Pastors of the Baptists, being amazed at the Work of the Lord's Power, bid one of our Friends, that was so wrought upon, Have a good Conscience: Whereupon I was moved of the Lord to bid him, Take heed of Hypocrisy and Deceit: and he was silent. A great Convincement there was that day, and many were turned from the Darkness to the divine Light of Christ, and came to see their Teachers Errors, and to sit under the Lord Jesus Christ's Teaching, and to know him their Way, and the Covenant of Light, which God had given to be their Salvation: And they were brought to the One Baptism, and to the One Baptizer, Christ Jesus. When the Meeting was done, Samuel Fisher's Wife said; Now we may discern this day betwixt Flesh and Spirit, and distinguish Spiritual Teaching from Fleshly. The People were generally well satisfied, with what had been declared; but the Two Baptist Teachers, and their Company, when they were gone from the Meeting, fell to Reasoning amongst the People. Samuel Fisher, with divers others, reasoned for the Word of Life, which had been declared that day; and the other Pastor, and his Party, reasoned against it: So it divided them asunder, and cut them in the midst. A Friend came

came and told me, that the Baptists were disputing one with another ; 1655. and desired me to go up to them : but I said, 'Let them alone, the Lord will divide them ; and they that Reason for Truth, will be too hard Runney. for the other : And so it was. This Samuel Fisher received the Truth in the Love of it, and became a faithful Minister of it ; and preached Christ freely, and laboured much in the Work and Service of the Lord ; being moved of the Lord to go, and declare the word of Life at Dunkirk, and in Holland, and in divers parts of Italy, as Leghorn, and Rome it self : And yet the Lord preserved him and his Companion John Stubbs, out of their Inquisitions.

From Runney I passed to Dover, and had a Meeting there ; Dover. where several were Convinced. And near unto Dover there was a Gouvernor and his Wife Convinced, who had been Baptists ; and the Baptists therabouts were much offended, and grew very envious : but the Lord's Power came over all. Lake Howard of Dover was Convinced sometime before, and became a faithful Minister of Christ.

Returning from Dover, I went to Canterbury, where there were a few honest-hearted People turned to the Lord ; who sate down under Christ's Teaching. Thence I passed to Cranbrook again, where I had a great Meeting : A Friend that was with me, went to the Steeple-house ; and was cast into Prison : But the Lord's Power was manifested, and his Truth spread.

From thence I passed into Sussex, and lodged near Horsham, sussex. where there was a great Meeting ; and many were Convinced. Also Horsham, at Stenning we had a great Meeting in the Market-House ; and several Stenning, were Convinced there, and thereaways ; for the Lord's Power was with us. Several Meetings I had thereabouts : and among the rest, there was a Meeting appointed at a Great Man's House ; and he and his Son went to fetch several Priests, that had threatened to come and dispute. But when the time came, none of them came ; for the Lord's Power was mighty in us. A glorious Meeting we had ; and the Man of the House and his Son were vexed, because none of the Priests would come. So the Hearts of People were opened by the Spirit of God, and they were turned from the Hirelings to Christ Jesus, their Shepherd, who had purchased them without Money, and would feed them without Money or Price. Many that came, expecting to hear a Dispute, were Convinced that day ; amongst which Nicholas Beard was one.

Thus the Lord's Power came over all, and his Day many came to see. There were abundance of Rakers in those parts, and Professors, that had been so Loose in their Lives, that they began to be Weary of it ; and had thoughts to have gone into Scotland, to have lived privately. But the Lord's Net catched them, and their Understandings were opened by his Lights, Spirits and Power, through which they came to receive the Truth, and to be settled upon the Lord ; and so became very sober Men, and good Friends in the Truth. And great Blessing and Praising the Lord there was amongst them ; and great Admiration in the Country.

Out of Sussex I traveled through the Country, till I came to Reading ; Reading, where I found a few, that were Convinced of the Way of the Lord.

1655. There I stay'd, till the First-day, and then had a Meeting in George Lamboll's Orchard ; and a great part of the Town came to it. A glorious Meeting it was, and a great Convincement there was that day ; and the People were mightily satisfied. Thither came Two of Judge Fell's Daughters to me ; and George Bishop of Bristol came with his Sword by his side (for he was a Captain.) After the Meeting many Baptists and Ranters came privately, reasoning and discoursing : but the Lord's Power came over them. The Ranters pleaded, That God made the Devil : But I denied it, and told them ; 'I was come into the Power of God, the Seed Christ, which was, before the Devil was, and bruised the Head of him : And he became a Devil by going out of Truth ; and so became a Murderer, and a Destroyer. So I shewed them, That God did not make the Devil ; for God is a God of Truth, and he made all things good, and blessed them : But God did not bless the Devil. And the Devil is bad, and was a Liar and a Murderer from the beginning ; and spoke of himself, and not from God. And so the Truth stopt them, and bound them, and came over all the highest Notions in the Nation, and Confounded them. For by the Power of the Lord God I was manifest, and sought to be made manifest to the Spirit of God in all ; that by it, (which they vexed, and quenched, and grieved) they might be turned to God ; as many were turned to the Lord Jesus Christ, by the Spirit of God, and were come to sit under his Teaching.

London. After this Meeting at Reading, I passed up to London ; where I stay'd a while, and had large Meetings : and then went into Essex, and came to Cogshall. And there was a Meeting of about Two Thousand People, as it was judged ; which lasted several hours : and a glorious Meeting it was ; for the Word of Life was freely declared, and People were turned to the Lord Jesus Christ, their Teacher and their Saviour, the Way, the Truth and the Life.

Near Colchester. On the sixth day of that Week I had a Meeting near Colchester, to which many Professors, and the Independent-Teachers came. After I had done speaking, and was stopt down from the place, on which I stood, One of the Independent-Teachers began to make a Fangling ; which Amor Stoddart (who was with me) perceiving, he laid to me, Stand up again, George : for I was going away, and did not at the first hear them. But when I heard the Fangling Independent, I stood up again : and after a while the Lord's Power came over him and his Company, and they were confounded ; and the Lord's Truth went over all. And a great Flock of Sheep hath the Lord Jesus Christ in that Country, that feed in his Pastures of Life. On the First-day following we had a very large Meeting at another place, not far from Colchester, wherein the Lord's Power was eminently manifested ; and the People were very well satisfied : for they were turned to the Lord Jesus Christ's free Teaching ; and they received it gladly. Many of these People had been of the Stock of the Martyrs.

As I passed through Colchester, I went to visit James Parnel in Prison ; but the Cruel Gaoler would hardly let us come in, or stay with him. Very Cruel they were unto him : The Gaoler's Wife threatned

threatened to have his Blood ; and in that Jail they did destroy him : 1655  
as the Reader may see at large in a Book printed soon after his Death, Colchester.  
giving an Account of his Life and Death : and also in an Epistle print-  
ed with his Collected Books and Writings.

From Colchester I went to Ipswich ; where we had a little Meeting, Ipswich.  
and very rude : but the Lord's Power came over them. After the  
Meeting I said ; ' If any had a desire to hear further, they might  
' come to the Inn : And there came-in a Company of Rude Butchers,  
that had abused Friends ; but the Lord's Power so chained them, that  
they could not do Mischief. Then I writ a Paper, and gave it forth  
to the Town, ' warning them of the Day of the Lord, that they  
' might Repent of the Evils they lived in : and directing them to  
' Christ, their Teacher and Way ; exhorting them to forsake their  
' hireling-Teachers.'

We passed from Ipswich to Mendlesham, where Robert Duncan lived, Suffolk.  
in Suffolk, where we had a large Meeting, that was quiet : and the Mendles.  
Lord's Power was preciously felt amongst us. Then we passed to a  
Meeting at one Captain Lawrence's in Norfolk ; where, it was judged,  
were above a Thousand People ; and all was quiet. Many Persons of  
Note were there, and a great Convincement there was : for they were  
turned to Christ, their Way and their Teacher ; and many of them  
received him, and sate down under him, their Vine. Here we parted  
with Amor Stoddart, and some more Friends ; who intended to meet  
us again in Huntingtonshire.

About the Second Hour in the Morning we took Horse for Norwich, Norwich.  
where Christopher Atkins, that dirty Man, had run out, and brought  
dishonour upon the blessed Truth and Name of the Lord. But he had  
been judged and denied by Friends : and afterwards he gave forth a  
Paper of Condemnation of his Sin and Evil. So we came to Yarmouth, yarmouth  
and there stayed a while ; where there was a Friend, one Thomas Bond  
in Prison, for the Truth of Christ. There we had some Service for the  
Lord ; and some were turned to the Lord in that Town. From thence  
we rode to another Town, about Twenty Miles off, where were many  
tender People ; and I was moved of the Lord to speak to the People,  
as I sate upon my Horse, in several Places as I passed along. We  
went on to another Town, about Five Miles from thence, and set up  
our Horses at an Inn ; having travelled Five and forty Miles that Day,  
Richard Hubberthorn and I. There were some friendly People in the  
Town ; and we had a tender, broken Meeting amongst them, in the  
Lord's Power, to his Praise.

We bid the Hostler have our Horses ready by the Third Hour in the  
Morning ; for we intended to ride to Lyn, about shree and Thirty  
Miles, next morning. But when we were in Bed at our Inn, about  
the Eleventh Hour at Night came the Constable and Officers, with a  
great Rabble of People into the Inn, and said ; They were come with an  
Hue and Cry from a Justice of Peace (that lived near that Town as  
about five Miles off, where I had spoken to the People in the Streets, as  
I rode along) to search for two Horsemen, that rid upon gray Horses,  
and in gray Cloaths ; an House having been broken up upon the Seventh  
Day before at Night, as they said. We told them, ' We were ho-  
' nest and innocent Men, and abhorred such things : Yet they Ap-

1655. prehended us, and set a Guard with *Hilberts* and *Pikes* upon us that Night; making some of those Friendly People, with others, to watch us. Next Morning we were up betimes, and the Constable with his Guard carried us before a Justice of Peace about five Miles off; and we took Two or three of the sufficient men of the Town with us, who had been with us at the great Meeting at Captain Lawrence's, and could testify, that we lay both the seventh Day Night, and the first Day Night at Captain Lawrence's; and it was the seventh Day Night, that they said, the House was broken up. Now the Reader is to be Informed, that during the time, that I was a Prisoner at the Mermaid at Charing-Cross (of which an Account is given before) this Captain Lawrence brought several Independent-Justices to see me there, with whom I had a great deal of Discourse; which they took Offence at. For they pleaded for Imperfection, and to Sin, as long as they lived; but did not like to hear of Christ's Teaching his People himself, and making People as Clear, whilst here upon the Earth, as Adam and Eve were, before they fell. Now these Justices had plotted together this mischief against me in the Country, pretending, an House was broken up; that so they might send their Hue and Cry after me: so great was their Malice against the Righteous and the Just. They were vexed also, and troubled, to hear of the great Meeting at John Lawrence's aforesaid; for there was a Colonel Convinced there that Day, that lived and died in the Truth. But Providence so ordered it, that the Constable carried us to a Justice about five miles onward in our way towards Lyn, who was not an Independent-Judge, as the rest were. When we were brought before him, he began to be angry, because we did not put off our Hats to him. I told him, I had been before the Protector, and he was not offended at my Hat; and why should he be offended at it, who was but one of his Servants? Then he read the Hue and Cry: And I told him, 'That that Night, 'wherein the House was said to be broken up, we were at Captain Lawrence's House; and that we had several Men here present 'could Testify the Truth thereof. Thereupon the Justice, having Examined us and them, said; He believed, we were not the men, that had broken the House; but he was sorry, he said, that he had no more against us. We told him, 'He ought not to be sorry for not having 'Evil against us; but rather to be glad: for to Rejoice, when he 'got Evil against People, as for house-breaking, or the like, was not 'a good mind in him. It was a good while yet, before he would Resolve, Whether to let us go, or send us to Prison: and the wicked Constable stirred him up against us, telling him, We had good Horses; and that if it pleased him, he would carry us to Norwich-Jail. But we took hold of the Justice's Confession, That he believed, we were not the men, that had broken the House, and after we had admonished him to Fear the Lord in his Day; the Lord's Power came over him, so that he let us go: and so their Snare was broken. A great People were afterward gathered to the Lord in that Town, where I was moved to speak to them in the Street; and from whence the Hue and Cry came.

Lyn.

Being set at Liberty, we travelled to Lyn; whither we came about the third Hour in the Afternoon. And having set up our Horses, we met with Joseph Fuce, who was an Ensign: and we wisht him to speak

speak to as many of the *People* of the *Town*, as he could, that feared God ; and to the *Captains* and *Officers* to come together : which he did. And we had a very glorious *Meeting* amongst them, and turned them to the *Spirit* of God, by which they might know God and Christ, and understand the *Scriptures* ; and so learn of God and of Christ, as the *Prophets* and *Apostles* did. Many were *Convinced* there that Day : and a fine *Meeting* there is, of them that are come off from the *Hirelings* *Teaching* ; and sit under the *Teaching* of the *Lord Jesus Christ*.

Lyn being then a *Garrison*, we desired *Joseph Fuce* to get us the Gate opened by the *third hour* next Morning (for we had *forty Miles* to ride next day.) And by that means getting out *early*, we came next Day by the *Eleventh* or *Twelfth hour* to a *Town*, near the *Isle of Ely*, called *Sutton*; where *Amor Stoddart*, and the *Friends* that were with him, met us again. A *multitude* of *People* was gathered thither; and there were no less than *four Priests*. The *Priest* of the *Town* made a great *Jangle*; but the *Lord's Power* so confounded him, that he went away: The other *three Priests* stayed; and one of them was *Convinced*. One of the other *Two*, whilst I was speaking, came to lean upon me: but I bid him, *Sit down*, seeing he was so *lothful*. A great *Convincement* there was that Day: and many *hundreds* were turned from the *Darkness* to the *Light*, and from the *Power* of *Satan* unto *God*, and from the *Spirit* of *Error* to the *Spirit* of *Truth*, to be led thereby into all *Truth*. People came to this *Meeting* from *Huntington*, and beyond; and the *Mayor's Wife* of *Cambridge* was there also. A glorious *Meeting* it was, and many were settled under *Christ's Teaching*, and knew him, their *Shepherd* to feed them: for the *Word of Life* was freely declared, and gladly received by them. The *Meeting* ended in the *Power* of the *Lord*, and in *Peace*; and after it was done, I walked out, and went into a *Garden*: where I had not been long, before a *Friend* came to me, and told me, *Several Justices were come to break up the Meeting*. But many of the *People* were gone away; so they missed of their *Design*: and after they had stayed a while, they went away also, in a *Fret*.

That Evening I passed to *Cambridge*: And when I came into the Town, the *Scholars* hearing of me, were up, and were exceeding *Rude*. I kept on my *Horse's Back*, and rid through them in the *Lord's Power*: but they *Unhorst Amor Stoddart*, before he could get to the *Inn*. When we were in the *Inn*, they were so *rude* there in the *Courts*, and in the *Streets*, that the *Miners*, the *Colliers* and *Carters* could never be *Ruder*. The *People* of the *House* asked us, *What we would have for Supper?* as is the usual way of *Inn-keepers*: *Supper!* said I, were it not, that the *Lord's Power* is over them, these *Rude Scholars* look, as if they would *pluck us in pieces*, and make a *Supper* of us. They knew, I was so against their *Trade*, the *Trade of Preaching*, which they were there as *Apprentices* to *learn*; that they raged as bad, as ever *Diana's Crafts-men* did against *Paul*. At this Place *John Crook* met us. When it was within Night, the *Mayor* of the *Town*, being *friendly*, came and fetched me to his *House*: and as we walked through the *Streets*, there was a *Bustle* in the *Town*; but they did not know me, it being *darkish*. But they were in a *Rage*

1655. not only against me, but against the *Mayor* also ; so that he was almost afraid to walk the *Streets* with me, for the *Tumult*. We sent Cambridge for the *Friendly People*, and had a fine *Meeting* there in the Power of God ; and I stay'd there all Nighr. Next Morning, having ordered our *Horses* to be ready by the *sixth Hour*, we passed peaceably out of Town ; and the *Destroyers* were disappointed : for they thought, I would have stay'd longer in the Town, and intended to have done us *Mischief* ; but our passing away early in the Morning, frustrated their *Evil Purposes* against us.

Bishop-  
Starford.  
Hertford.

Then rode we through the Countries to *Bisbop-Starford* ; where were some *Convinced* : And so to *Hertford*, where also there were some *Convinced* ; and where now there is a large Meeting.

London.

From thence we returned to *London*, where *Friends* received us gladly ; the *Lord's Power* having carried us through many *Snares* and *Dangers*. And great *Service* we had for the *Lord* : for many hundreds were brought to sit under the *Teaching* of the *Lord Jesus Christ*, their *Saviour*, and to praise the *Lord* through him. *James Nailer* also was come up to *London* ; and *Richard Hubberthorn* and I stay'd sometime in the City, visiting *Friends*, and Answering *Gain-sayers* : for we had great *Disputes* with *Professors* of all sorts. Many *Reproaches* they cast upon *Truth*, and lying, slanderous Books they gave forth against us: But we *Answered* them all, and cleared *God's Truth*, and set it over them all ; and the *Lord's Power* was over all.

Amongst other *Services* for the *Lord*, which then lay upon me in the City, I was moved to give forth a *Paper* to those, That made a *scorn at Trembling and Quaking* ; of which a *Copy* here followeth :

'THE Word of the *Lord* to all you, that scorn *Trembling* and '*Quaking*, who scoff at them, and scorn them, and throw '*Stones* at them, and belch forth *Oaths* against them, who are *Trembling* and *Quaking*, threatening them, and beating them ; Strangers 'ye are to all the *Apostles* and *Prophets*, and are in the Generation, 'that stoned them, and mocked them then in those *Agés*. Now, ye 'are the *Scoffers* which they spake of, that are come in the *last times*: 'Be ye *Witnesses* against your selves. To the *Light* in all your Con- 'sciences I speak, that with it you may see your selves to be from the 'Life of the *holy Men of God*.

'Moses, who was a *Judge* over all *Israel*, he trembled, feared and 'Quaked : when the *Lord* said unto him, *I am the God of Abraham, the God of Isaac, and the God of Jacob* ; then he trembled, and durst not behold. This, which makes to *Tremble* now, ye *Teach- ers* and *People* scoff at, and scorn them in your *Streets*, who witness the *Power* of the *Lord*. Moses forsook the *Pleasures* of the 'World, which he might have enjoyed for a Season : He might have 'been called the *Son of Pharaoh's-Daughter* ; he refused it, and for- 'sook *Pharaoh's House* ; yet was no *Vagabond*. And *David*, a *King*, 'he trembled ; he was mocked, they made *Songs* on him, they wag- 'ged their Heads at him. Will you profess *David's Words*, and  
'Moses

' Moses his Words, who are in the Generation of your Fathers, 1655.  
 ' Mockers, Scoffers, Wonderers and Despisers, which are to perish ? ~~~~~  
 ' O blush, and be ashamed of all your Profession, and be Confounded ! London.  
 ' Job trembled, his Flesh trembled, and they mocked him : So do you  
 ' now mock them, in whom the same Power of God is made mani-  
 ' fest ; and yet you profess Job's Words. O deceitful Hypocrites !  
 ' will ye not own Scripture ? O for shame, never profess Scripture-  
 ' words, and deny the Power, which, according to the Scripture,  
 ' makes the Keepers of the House to tremble, and the strong Man to  
 ' bow himself. These things both Priests, Magistrates and People  
 ' scoff at ; but with the Power ye are judged, and by the Power and  
 ' Life condemned.

' The Prophet Jeremiah trembled, he shook, his Bones quaked, he  
 ' reeled to and fro, like a drunken Man, when he saw the Deceits of the  
 ' Priests and Prophets, who were turned from the way of God; and they  
 ' were not ashamed, neither could they blush : Such were gone from  
 ' the Light ; and such were they, that ruled over the People. But  
 ' he was brought to Cry, O foolish People ! that had Eyes, and could  
 ' not see, that had Ears, and could not hear, that did not fear the  
 ' Lord, and tremble at his Presence, who placed the Sands for Bounds  
 ' to the Sea by a perpetual Decree, that the Waves thereof cannot  
 ' pass ! And he said, A horrible thing is committed in the Land ; The  
 ' Prophets prophesy falsely, and the Priests bear rule by their means.  
 ' Shall not I arise for these things, saith the Lord ? Shall not my Soul  
 ' be avenged upon such a Nation as this ? They were such, as did not  
 ' Tremble at the Word of the Lord ; therefore he called them a foolish  
 ' People. Hear all ye the Word of the Lord, ye foolish People, who scorn  
 ' Trembling, and Quaking, and Shaking : Give over professing the  
 ' Prophet Jeremiah's Words, and making a Trade of them ; for  
 ' with his Words you are judged to be among the Scoffers, and Scorn-  
 ' ers, and Stockers. For he was stoned by your Generation ; and you  
 ' now stonk them, that tremble at the word of the Lord, at the Power  
 ' of the Mighty God, which raises up the Seed of God, and throws  
 ' down the Earth, which hath kept it down. So you, that are in  
 ' the Fall, where Death reigneth, Enemies of the Truth, despising  
 ' the Power of God, as those of your Generation ever did, Wo and  
 ' Misery is your Portion, except you speedily Repent. Isaiah said ;  
 ' Hear the Word of the Lord, all ye, that Tremble at his Word : And  
 ' he said, This was the Man, that God did regard, that was of a broken  
 ' and contrite Heart, and trembled at his Word. When their Brethren  
 ' hated them, and persecuted them, saying, Let the Lord be glorified ;  
 ' he shall appear to your Joy, but they shall be ashamed, Isa. 66. 5.  
 ' Now all ye Scoffers and Scorners, that despise Trembling, you re-  
 ' gard not the Word of the Lord : They are not regarded by you,  
 ' that Tremble at the Word ; which are regarded by the Lord : there-  
 ' fore you are contrary to Isaiah's Words. Therefore profess him and  
 ' his Words no more for shame, nor make a Trade of his Words. Ye  
 ' that seek for your Gain from your Quarter, ye greedy, dumb Dogs,  
 ' that never have enough, ye are they, that despise Trembling ; ye  
 ' are such, as Isaiah cried against, who himself witnessed Trembling.  
 ' Here therefore be ye Witnesses against your selves, that with the  
' Light

1655. 'Light in your Consciences ye may see, ye are out of the Prophet  
 ~~ 'Isaiah's Spirit, and are Haters of them that Tremble, whom the  
 London. 'Lord regards ; but such you regard not, but hate and persecute, mock  
 'and rail against them. But it is manifest, that you walk in the  
 'steps of your Fore-fathers, that persecuted the Prophets. Habakkuk,  
 'the Prophet of the Lord trembled ; and Joel, the Prophet of the  
 'Lord, said, Blow the Trumpet in Sion, and let all the Inhabitants of  
 'the Earth Tremble : The People shall Tremble, and all Faces shall  
 'gather Blackness ; and the People shall be much pained. And now,  
 'this Trembling is witnessed by the Power of the Lord : This Power  
 'of the Lord is come ; the Trumpet is sounding, the Earth is shak-  
 'ing ; the Inhabitants of the Earth are trembling ; the Dead is arising ;  
 'and the Living is praising God : And the World is Raging ; and  
 'the Scoffers are Scorning ; and they that witness Trembling and  
 'Quaking wrought in them by the Power of the Lord, can scarce  
 'pass up and down the Streets, but with Stones, and Blows, and Fists,  
 'and Sticks, or Dogs set at them, or pursued with Mocks and Re-  
 'proaches. Thus you vent forth your Malice against them, that  
 'witness the Power of the Lord, as the Prophets did ; who are come  
 'to the broken Heart and contrite Spirit, and who Tremble at the  
 'Word of the Lord, whom the Lord regards : These you stone, these  
 'you stock, these you set your Dogs at, these you scoff and scorn,  
 'thele you revile and reproach : but those Reproaches are our Riches ;  
 'praised be the Lord, who hath given us power over them. And if  
 'you see one, as Habakkuk, whose Lips quivered, whose Belly shook ;  
 'who said, Rottenness was entred into his Bones, and who trembled in  
 'himself ; if you see such an one in this Condition now, ye say, He  
 'is Bewitched. Here again you shew your selves Strangers to that  
 'Power, to that Life, that was in the Prophet : Therefore for shame,  
 'never make a Profession of his Words, nor a Trade of his Words ;  
 'nor of Joel's, who witnessed Trembling, which ye scorn and scoff  
 'at. Ye proud Scoffers and Scorners, Misery, Misery is your End,  
 'except you speedily Repent. Daniel, a Servant of the most-high God,  
 'he Trembled, his Strength and his Breath was gone : He was Prisoned, He  
 'was hated, he was persecuted ; they laid Baits and Snares for him, in  
 'whom the holy Spirit of God was. Now for shame, all you, that  
 'make a Profession of Daniel's Words, give over your Profession, Priests  
 'and People, who scoff and scorn at Trembling : with the Light you  
 'are seen to be out of Daniel's Life, and by the same Power you are  
 'judged, at which you scoff and scoff. And so here again be ye  
 'Witnesses against your selves, that you are Scorners and Scoffers a-  
 'gainst the Truth : And with the Scripture you are judged to be con-  
 'trary to the Life of the holy Men of God. Paul, a Minister of God,  
 'made by the Will of God, a Messenger of the Lord Jesus, a Vessel  
 'of the Lords, to carry his Name abroad into several Nations, when  
 'the dark, blind World have got some of his Words and Epistles,  
 'you filthy Teachers make a Trade of them, and get great Sums of  
 'Money for it, and so destroy Souls for dishonest Gain ; making a  
 'Trade of his Words, and of the rest of the Apostles, and Prophets,  
 'and of Christ's Words, but denying the Spirit and Life, that they  
 'were guided by, and that Power, which shook the Flesh and the  
 'Earth :

'Earth, which the Apostle witnessed, who said, When he came among the Corinthians, he was then with them in weakness and fear, and in much Trembling, that their Faith might not stand in the Wisdom of Words, but in the Power of God ; in that Power, which made him to Tremble. This Power it is, that the World, and all the scoffing Teachers, scoff at and scorn in your Towns, in your Villages, in your Assemblies, in your Ale-houses (for shame lay away all your Profession of the Apostle's Words and Conditions !) And some of them, that scoff at this Power, call it the Power of the Devil ; and some persecute them, and Stone and Stock, Imprison and Whip them, in whom that Power is made manifest, and lade them with Reproaches, as not worthy to walk on the Earth ; hated and persecuted, as the Off-scouring of all things. Here you may see, you are in the steps of your Fore-Fathers, who persecuted the Apostles, and acted so against them ; stoned them, mocked them, imprisoned them, stoned them, whipped them, haled them out of the Synagogues, reproached them, and shamefully entreated them. Do not you here fulfil the Scripture, and Christ's saying, who said ; If they kill you, they will think, they do God Service ? Yet you make a Profession of Christ's Words, of the Prophets and Apostles Words, and call your selves Churches, and Ministers of the Gospel : I charge you in the presence of the Living God, to be silent, who act such things ! And mind the Light in your Consciences (ye Scoffers and Scorners) which Christ hath enlightened you withall ; that with it ye may see your selves, what ye Act, and what ye have Acted : for who Act such things, shall not inherit the Kingdom of God ; for all such things are by the Light condemned.

'And who come to witness Trembling and Quaking, the Powers of the Earth to be shaken, the Lustful Nature come to be destroyed, the scorning and scoffing Nature judged by the Light ; In it Wait to receive Power from him, who shakes the Earth. That Power we own, and our Faith stands in it, which all the World scoffs at ; the Lofty Ones, the Proud Ones, the Presumptuous Ones, which live in Presumption, and yet make a Profession of the Scriptures, as your Fathers, the Pharisees did, who were painted Sepulchres and Serpents ; and as the Scribes did, who had the Chieftest Places in the Assemblies, stood praying in the Synagogues, and were called of Men Masters, which Christ cried WO against ; who are not come so far as the Trembling of Devils, who believed and trembled : Let that Judge you. The Light and Life of the Scripture is seen and made manifest, and with it all you Scoffers, and all you Scorners, and all you Persecutors and Railers are seen.

'Take Warning, all ye Powers of the Earth, how ye persecute them, whom the World Nick-name and call Quakers, who dwell in the Eternal Power of God ; lest the Hand of the Lord be turned against you, and ye be all Cut off. To you this is the Word of God, Fear and Tremble, and take Warning ! For this is the Man, whom the Lord doth regard, who trembles at his Word ; which you, who are of the World, scoff and scorn, Stock, persecute and imprison. Here ye may see, ye are contrary to God, contrary to the Prophets ; and are such as hate, what the Lord regards ; which we, whom

'the,

1659.  
London.

1655. 'the World scorns, and calls Quakers, own. And we exalt that Power, and honour that Power, that makes the Devils tremble, and London. 'shakes the Earth, and throws down the Lostness of Man, and the Haughtiness of Man, and which makes the Beasts of the Field to Tremble, and makes the Earth Reel to and fro, and cleaves the Earth asunder, and over-turneth the World. This Power we own; and honour, and preach up, whom the World scornfully calls Quakers: But all Scoffers and Persecutors, Raillers and Scorners, Stockers and Whippers we deny by that Power, which throweth down all that Nature; as seeing, that all, who act such things without Repentance, shall not inherit the Kingdom of God, but are for Destruction.

' So Rejoice, all ye Righteous ones, who are persecuted for Righteousness sake; for great is your Reward in Heaven. Rejoice, ye that suffer for Well-doing; for ye shall not lose your Reward. And wait you in the Light, that you may grow up in the Life, that gave forth the Scriptures; that with it ye may see the Saints Conditions, and with it ye may see all that, which they testified against: and there with it ye will see the state of those, that did reproach and scoff them; and did mock them, and persecute them; and did whip and stock them, and hated them out of the Synagogues before Magistrates. So to you, who are in the same Light and Life, the same things do they now; that they may fill up the measure of their Fathers. With the Light now they are seen, where the Light and Life, and Power of God is made manifest: for as they did unto them, so will they do unto you. Here is our Joy; and the Scripture is fulfilled, and fulfilling: and with the Light, which was before the World was, which is now made manifest in the Children of Light; with it they see the World, and comprehend it, and the Actions of it: for he that loves the World, and turns from the Light, is an Enemy to God; he turneth into VVickedness: for the whole VWorld lieth in VVickedness. He who turns from the Light, turns into the VWorks of Evil, which the Light of Christ testifies against: And by this Light, where it is made manifest, all the VWorks of the VWorld are seen and made manifest.

*This is to go abroad among the scattered  
ones, and among the World.*

G. F.

Great was the Rage and Enmity of the People, Professors as well as Prophane, against the Truth and People of God at this time; and great the Contempt and Disdain they shewed of Friends plainness. Wherefore I was moved to write the following Paper, and send it forth, directed as—An Epistle to gathered Churches into outward forms, upon the Earth.

1655.

ALL ye gathered Churches into outward Forms upon the Earth, London.  
 the Son of God is come to Reign, and he will tread and trample, and will shake, and make you Quake and Quiver, you that be found without his Life, out of his Light, and without his Power.  
 His Day hath appeared ; Morter and Clay will you be found. Breaking and Shaking, and Quaking is coming among you ! Your high Building is to be laid desolate ; your professed Liberty shall be your Bondage : the Mouth of the Lord of Hosts hath spoken it. Tremble, ye Hypocrites, ye Notionists ! The fenced Cities shall be laid desolate, the fruitful Fields shall become a Wildernes ; your false Joy shall become your Heaviness : the time of Weeping and Desolation draweth nigh ! Come ye witty Ones, see, how ye can stand before the Almighty, who is now come to plead with you : you'll fall like Leaves, and wither like Weeds ! Come you, that have boasted of my Name (saith the Lord) and have gloried in the Flesh, ye shall fade like a Flower : who have slain my Witness, yet boast of my Words, which have been as a Song unto you. Come ye Novelty-  
 Ones, who love Novelties, changeable Suits of Apparel, who be in the Fashions, outward and inward, putting on one thing this day ; and another the other day ; I'll strip thee, saith the Lord, I'll make thee bare, I'll make thee naked and thou shalt know, that I am the Lord. What ! hast thou profest the Prophets words ? hast thou profest the Apostles words, and my Son's words ? hast thou Covered thy self with their Expressions ? thinkest thou not, that I see thee out of my Life ? thinkest thou, thou witty One, to bide thy self, where none can see thee ? thinkest thou, if thou fliest to the uttermost parts of the Earth, that I am not there ? Is not the Earth mine, and the fulness of it, saith the Lord ? Come all ye, that have trusted in your own conceited Notions, and Knowledge, and Wisdom, who were never yet out of the Earth, and the Lusts of it, and never yet got the Load of thick Clay off you, and never were out of the drunken Spirit, whose Imperfection appears, who must be come upon, as a Potter's Vessel, broken Cisterns ; and ye that have been made Wise in your own Conceit, and wise in your own Eyes, in which Pride hath lifted you up, and not the Humility ; you must be Abased. You have run on with every one after his own Invention, and every Man hath done that thing, that was right in his own Eyes, and that which did please himself : This hath been the Course of People upon Earth. Ye have run on without a King, without Christ, the Light of the World, which hath enlightened every one, that is come into the World : but now is Truth risen, now are your Fruits withering. And you that are fortified, and have fortified your strong Houses, called your Churches, make you your Cords strong, the Lord will break you asunder, ye that are gathering in, and ye that are gathered. For the Lord is risen to scatter you, his Witness is risen in the Hearts of his People, they will not be sed with dead Words, nor with that which dies of it self ; nor will they be satisfied with the Husk, which the Swine feeds upon. And all ye Priests in the Nation, and

1655. 'Teachers, that now stand against the *Light*, your *Envie* shews, that  
 ~~~~~ 'ye be in Cain's Way ; your *Greediness* shews, that ye be in Balaam's  
 London. 'Way : your standing against the *Light*, which hath enlightned every  
 'man, that cometh into the world, doth manifest, that you are in Core's  
 'Way, that spoke the great high *Words* of *Vanity* ; ye, whose *Con-*  
*sciences* are seared as with an hot *Iron*, whose *Judgement* doth not lin-  
 'ger, whose *Damnation* doth not slumber, who serve not the Lord *Jesus*  
 'Christ, but your own *Bellies* ; who are the *Evil Beasts* spoken of,  
 'which have destroyed many *Families*, taken away their *Cartel*, their  
 'Horses, their Goods, even their *Household-Goods* ; destroyed many  
 'poor men, even whole *Families*, taking their whole *Estates* from them,  
 'whom you do no *Work* for. O ! the grievous *Actions*, that are seen  
 'done by you, the *Ministers* of *Unrighteousness* ; whose fruits declare  
 'to the whole Nation, that you are the Devil's *Messengers* ! your  
 'Actions declare it ; your taking *Tithes*, *Augmentations*, *treble Dam-*  
*mages*, *Midsummer-Dues* (as ye call them) of them ye do no *Work*  
 'for, nor *Minister* to.

'And all ye *Powers* of the *Earth*, beware of holding such up,  
 'that be *Unrighteous*. Let not the *Words* of the *Unrighteous* over-  
 'come you, lest the *righteous Judge*, the *righteous God*, the *Judge* of  
 'Heaven and Earth upon you take hold ; whose *Judgment* is accord-  
 'ing to that of God in you, which will let you see, when you *Trans-*  
*gress*. Come you *proud* and *lofty* ones, who have not considered  
 'the *handy-works* of the *Lord*, but have destroyed them ; nor have  
 'regarded the *way* of the *Lord*, but have had *plenty* of the *Creatures*,  
 'and have therewith fatted up your selves, and forgot the *Lord* and  
 'his *way* : O let *Shame* cover your Faces here upon Earth ! Come ye,  
 'that are given to *Pleasures*, and spend your Time and Days in *Sports*,  
 'and *Idleness* and *Fulness* ; your *Fruits* declare the *Sins* of *Sodom* :  
 'yet you will make a *Talk* of my *Name*, and of my *Saints* *Words*.  
 'But I behold you afar off, saith the *Lord* : you are *Proud* and *Lofty* ;  
 'you are *bad Patterns*, and *bad Examples*, that be *full*, and *rich*, and  
 'Idle ; who say, Others are *Idle*, that cannot maintain your *Lusts*.  
 'Oh ! the *unrighteous Ballances*, that are among People ! Oh the *In-*  
*quity* in *Measuring* ! Oh the *Oppression* in *Ruling* and *Governing* !  
 'Therefore, because of these things my *Hand* shall come upon you, saith  
 'the *Lord*. For the *Oppression* is entered into the *Ears* of the *Lord*, who  
 'gives Rest to the *wearied*, to the *burdened*, to the *oppressed* ; who feeds  
 'the *Hungry*, and cloaths the *Naked* ; who brings the *Mighty*  
 'from their Seats, and beats the *Lofty* to Ground, and makes the  
 'Hungry to bend. Come, saith the *Lord*, ye *Mockers* and *Scorners*,  
 'and *Rebellious* ones, light and wild People, vain and heady ; you  
 'have had your *Day* of *Joy*, you have *Scroffed*, you have *Mocked* and  
 'derided my *Messengers* and my *Ambassadors*, who have preached in  
 'your *Streets*, and cried in your *Synagogues* and *Temples* ; a *Day* of  
 'Trembling and Lamentation shall en you come, when you are not  
 'aware. I'll take away your *Pride* and your *Height* ; I'll shake you  
 'as a Leaf, and bring you to be as Men *distracted*. I'll distract you,  
 'and make you, that you shall not *trust* one another in the *Earth* ;  
 'who have joined hand in hand against my *Servants* in the *Truth*. I'll  
 'smite you with *Terrors*, and bring *Frets* and *Fears* upon you : the

'Cup of my Indignation and Fury shall you drink. Where will you 1655.  
 'appear, when Repentance is hid from your Eyes ; when prophanie ~~is~~  
 'Esau, your Father, is set before you, and Iſbmael and Cain,' wild London.  
 'and envious, whose Fruits declare the Stock? Come ye proud Priests,  
 'who have eaten up the Fat of the Nation, who by Violence have  
 'taken other Men's Goods, whose Envy hath slain many, whose  
 'Wickedness and Darkness hath abounded, and whose Unrighteousness  
 'daily appears : Your Fruits every day declare it, in summoning up  
 'by Writs and Subpœna's from most parts of the Nation, for Wages  
 'and Tithes, such as you do no work for. Oh the Abominable Un-  
 'righteousness! how is the State of Man lost, that these things they  
 'do not take to Heart, to feel them ! What havock is made in most  
 'parts of the Nation with such ! And all ye Priests and Teachers,  
 'who are railing and brawling in the Pulpit, setting People at vari-  
 'ance one against another, Haters and Hateful, provoking People  
 'to Hate one another ; here is the Seed of Enmity seen, which you  
 'have sown, and are sowing ; whose Seed must be bruised by the Seed  
 'of the Woman, which a top of your Heads is set.

G. F.

This Year came out the Oath of Abjuration, by which many Friends suffered : and several Friends went to speak with the Protector about it ; but he began to harden. And Sufferings increasing upon Friends, by reason, that envious Magistrates made use of that Oath as a Snare to catch Friends in, who they knew, could not swear at all ; I was moved to write to the Protector about it, and other suffering Friends, as followeth.

THE Magistrate is not to bear the Sword in vain, which ought to be a Terror to the Evil-doers : but the Magistrate, that doth bear the Sword in vain, as he is not a Terror to the Evil-doers, so he is not a Praise to them that do well. Now hath God raised up a People by his Power, whom People, Priests and Magistrates, who are out of the Fear of God, scornfully call Quakers, who do cry against Drunkenness (for Drunkards destroy God's Creatures) and do cry against Oaths (for because of Oaths the Land mourns) and they, Drunkards and Swearers, to whom the Magistrate's Sword should be a Terror, are, we see, at liberty ; but for crying against such, many are cast into Prison, and for crying against their Pride and Flibshiness, their deceitful Merchandise in Markets, their Cozening and their Cheating, their Excess and Naughtiness, their playing at Bowls and Shovel-boards, at Cards and at Dice, and their other vain and wanton Pleasures : for who live in Pleasures, are dead while they live ; and who live in Wantonness, kill the Just. This we know by the Spirit of God, which gave forth the Scriptures ; which God the Father hath given to us, and hath placed his Righteous Law in our Hearts, which Law is a Terror to Evil-doers, and answers that which is of God in every Man's Conscience. They which act contrary to

1655: 'the Measure of God's Spirit in every Man's Conscience, cast the Law of God behind their Backs, and walk despitefully against the Spirit of Grace. The Magistrate's Sword, we see, is born in vain, whilst the Evil-doers are at Liberty to do Evil; and they that cry against such, are for so doing punished by the Magistrate, who hath turned his Sword backward against the Lord. And now the Wicked one fenceth himself, and persecutes the Innocent, as Vagabonds and Wanderers, for crying against Sin, and against Unrighteousness and Ungodliness openly, in the Markets and in the High-ways; or as Rascals, because they tell them, what Judgment will follow them, that follow such Practices: And here they that depart from Iniquity, are become a Prey; and few lay it to heart. But God will thresh the Mountains, and beat the Hills, and cleave the Rocks, and cast into his Press, which is trodden without the City, and will bathe his Sword in the Blood of the Wicked and Unrighteous. So they, that have drunk the Cup of Abominations, an hard Cup have you to drink, you who are the Enemies of God; and of you he will be avenged, who be his Enemies. Now ye, in whom someting of God is remaining, consider; If the Sword was not born in vain, but turned against the Evil-doers, then the Righteous would not suffer, and be cast into Holes, Dungeons, Corners and Prisons, and Houses of Correction, as Peace-Breakers, for crying against Sin openly, as they are commanded of the Lord, and for crying against the Covetousness of the Priests, and their false Worships; who exact Money now of poor People, whom they do no work for. Oh! where will you appear in the Day of the Lord? or how will you stand in the Day of his righteous Judgment? How many Jails and Houses of Correction are now made Places to put the Lambs of Christ in, for following him, and obeying his Commands, which are too many to mention! The Royal Law of Christ, To do, as ye would be done by, is trodden down under foot: So that Men can profest him in Words and Talk; but Crucify him, wheresoever he appears, and cast him into Prison, as the Talkers of him always did in the Generations and Ages past. And the Labourers, which God (the Master of the Harvest) hath sent into his Vine-yard, do the Chief of the Priests, and the Rulers now take Counsel together against, to cast them into Prison: And here is the Fruits of Priests, and People, and Rulers, without the Fear of God. The Day is come and coming, that every Man's Work doth appear, and shall appear; glory be to the Lord God for ever! So see, and consider the Days you have spent, and the Days you do spend: for this is your Day of Visitation. Many have suffered great Fines of Money, because they could not Swear, but do abide in Christ's Doctrine, who faith, Swear not at all: and by that means are they made a Prey upon, for abiding in the Command of Christ. And now many are cast into Prison, and are made a Prey upon, because they cannot take the Oath of Abjuration, though they denied all, that is contained in it; and by that means many of the Messengers and Ministers of the Lord Jesus Christ are cast into Prison, because they will not Swear, nor go out of Christ's Command. Therefore, O Man, Consider; to the Measure of the Life of God in thee I speak. Many also lie in Jails, because they cannot pay the Priests Tithes; and

' and many have their Goods spoiled and treble Damages taken of them ; and many are whipt and beaten in the Houses of Correction, without Breach of any Law : And these things are done in thy Name, to Protect them in these Actions. If Men fearing God did bear the Sword, and Covetousness were hated, and Men of Courage for God were set up, then they would be a Terror to Evil-doers, and a Praise to them that do well ; and not cause them to suffer. Here Equity would be heard in our Land, and Righteousness would stand up and take Place ; which giveth not place to the Unrighteous, but judgeth it. To the measure of God's Spirit in thee I speak, that thou may'st consider, and come to Rule for God : That thou may'st answer that which is of God in every Man's Conscience : For that is that, which bringeth to Honour all Men in the Lord. Therefore consider, for whom thou dost Rule, that thou may'st come to receive Power from God to Rule for him ; and all that is contrary to God, may by his Light be Condemned.

*From a Lover of thy Soul, who desires thy Eternal Good.*

G. F.

But Sufferings, and Imprisonments Continuing and Increasing, and the Protector, (under whose Name they were Inflicted) hardening himself against the Complaints that were made unto him ; I was moved to give forth the following Lines amongst Friends, to bring the Weight of their Sufferings more heavy upon the Heads of the Persecutors.

WHO is moved by the Power of the Lord to offer himself to the Justice for his Brother or Sister, that lies in Prison ; and to go lie in Prison in their stead, that his Brother or Sister may come forth of Prison, and so to lay down his Life for his Brother or Sister ? And who lies in Prison for Tithes,, witnessing the Priesthood changed, that took Tithes, and the unchangeable Priesthood come ; If any Brother in the Light, who witnesseth a Change of the Old Priesthood, that took Tithes, and a disannulling of the Commandment for Tithes, be moved of the Lord to go to the Priest or Impri- priator, to offer himself to lie in Prison for his Brother, and to lay down his Life, that he may come forth, he may cheerfully do it ; and heap Coals of Fire upon the Head of the Adversary of God. Likewise where any suffer for the Truth, by them who be in the Un-truth, If any Brother be moved of the Lord to go to the Magistrate, Judge, General or Protector, and offer up themselves to the Prison, to Lay down their Lives for the Brethren, as Christ hath laid down his Life for you, so lay down your Lives one for another ; here you may go over the Heads of the Persecutors, and reach the Witness of God in them all. And this shall lie a Judgment upon them all for ever, and be witnessed to by that which is of God in their Consci- ences. Given forth from the Spirit of the Lord through

G. F.  
Besides

1655.

*London.* Besides this, I writ also a short Epistle to Friends, as An Encouragement to them in their several Exercises; which was, as followeth:

*My dear Friends,*

'IN the Power of the Everlasting God, which comprehends the Power of Darkness, and all the Temptations, and that which comes out of it: In that Power of God dwell, which will bring and keep you to the Word in the Beginning; which will keep you up to the Life, and to feed upon the same, in which you are over the Power of Darkness: in that you will find and feel Dominion and Life. And that will let you see, before the Tempter was, and over him; and in that the Tempter cannot come: for the Power and Truth he is out of. Therefore in that Life dwell, in which you will know Dominion; and let your Faith be in the Power, and over the Weakness and Temptations, and look not at them: but in the Light and Power of God look at the Lord's Strength; which will be made perfect in your Weakest State. So in all Temptations look at the Grace of God, to bring your Salvation, which is your Teacher to teach you: for when you do look or hearken to the Temptations, you do go from your Teacher, the Grace of God; and so are darknessed in going from that Teacher, which should bring your Salvation, the Grace of God, which is sufficient in all Temptations, to lead out of them, and to keep over them.

G. F.

After I had cleared my self of those Services for the Lord, which lay upon me in the City of London, I passed down through the Countries into Bedfordshire, and Northamptonshire. And at Wellingborough in Northamptonshire I had a great Meeting, in which the Lord's Everlasting Power and Truth was over all; and many in that Country were turned to the Lord. A great Rage was amongst the Professors; for the wicked Priests, Presbyterians and Independents raised Lies upon us, as That we carried Bottles about with us, which we gave People to drink of, which made them to follow us: But the Power and Spirit, and Truth of God kept Friends over the Rage of the People. Great Spoiling also there was of Friends Goods for Tithes, by the Independent and Presbyterian Priests, and some Baptist-Priests, that had gotten into the Steeple-houses; as Books of Friend's Sufferings do at large declare.

*Leicester-shire.* From Wellingborough I went into Leicestershire, where Coll. Hacker had threatened, That if I came there, he would Imprison me again, although the Protector had set me at liberty: But when I was come to Whetston. Whetston (the Meeting, from which he took me before) all was quiet there. And thither came Coll. Hacker's Wife, and his Marshal to the Meeting, and were Convinced: for the glorious, powerful Day of the Lord was exalted over all, and many were Convinced that day

day at that Meeting. There were at that Meeting Two, that came 1655. out of Wales, who were Justices of Peace, their Names were ~~W~~ Peter Price, and Walter Jenkin; who came both to be Ministers whelton. of Christ.

I went from thence to Sileby, to William Smith's, where was a Sileby. great Meeting, to which several Baptists came; and one of them, a Baptist-Teacher, was Convinced, and came to sit under the Lord's Teaching by his Spirit and Power. This Baptist said, he had Baptized Thirty in a day.

From thence I went to Drayton, my Native Town, where so many Drayton. Priests and Professors had formerly gathered together against me; but now never a Priest nor Professor did appear. I asked some of my Relations, Where were all the Priests and Professors now? They said, The Priest of Non-Eaton was dead; and there were Eight or Nine of them seeking to get into his Benefice. They will let you alone now (said they:) for they are like a Company of Crows, when a rotten Sheep is dead, they all gather together to pull out the Puddings; and so do the Priests for a fallen Benefice. These were some of their own Hearers, that said so of them: But they had spent their Venom against me; and the Lord delivered me by his Power out of their Snares.

Thea I went to Badgley, where there was a great Meeting from Badgley. many parts; many came far to it, and many were Convinced, and turned to the Lord: And they that were Convinced, came under Christ's Teaching, and were settled upon him their Foundation, and their Rock.

From thence I passed into Nottinghamshire, and had large Meetings Nottinghamshire. there: and so into Derbyshire, where the Lord's Power came over Derbyshire. all; and many were turned from the Darkness to the Light, and from the Power of Satan unto God, and came to receive the Holy Ghost. And great Miracles were wrought in many Places, by the Power of the Lord through several.

In Derbyshire James Nailer met me, and told me, Seven or Eight Priests had challenged him to a Dispute. I had a Travel in my Spirit for him, and the Lord answered me; and I was moved to bid him Go on, and God Almighty would be with him, and give him the Victory in his Power. And the Lord did so; insomuch that the People saw, the Priests were foiled; and they cried, A Nailer, a Nailer hath confuted them all. After the Dispute was over, he came to me again, praising the Lord. Thus was the Lord's Day proclaimed, and set over all their Heads; and People began to see the Apostacy and Slavery, they had been under to their Hireling-Teachers for Means: and they came to know their Teacher, the Lord Jesus, who had bought them, and purchased them, and made their Peace betwixt God and them. While we were here, Friends came out of Yorksbire to see us, and were glad of the Prosperity of Truth.

After this I passed into Warwickshire, through Friends, visiting Warwickshire. their Meetings; and so into Worcestershire, and had a Meeting at Worcester. Birmingham, as I went, where several were Convinced, and turned to the Lord. At length I came to one Cole's House in Worcester-shire,

1655. shire, near Chatten. This Cole had given an Independent-Preacher a Meeting-place, and the Independent came to be Convinced; and after he was Convinced he laid aside his Preaching: Whereupon the Old Man — Cole gave him an hundred Pounds a Year. I had a Meeting at that Meeting-place, and a very great Meeting it was, insomuch that the Meeting-place would not hold the People; and many were turned to the Lord that day. Afterwards, when the time of Trials came, this Independent did not stand to that, which had Convinced him; but turned back: Whereupon the Old Man took away his 100 l. a Year from him again. But this Old Man Cole himself died in God's Truth.

Now I heard, that at Eversham the Magistrates had cast several Friends into Prison, in several Prisons; and that, hearing of my coming, they made a pair of high Stocks. So I sent for Edward Pit-taway, a Friend, that lived near Eversham, and asked him the Truth of the thing; and he said, It was so. Then I went that Night with him to Eversham; and in the Evening we had a large, precious Meeting, wherein Friends and People were refreshed with the Word of Life, and with the Power of the Lord. Next Morning I got up, and rid to one of the Prisons, and visited Friends there; and encouraged them. Then I rid to the other Prison, where there were several Prisoners, and amongst them one Friend, that had been a Priest, but was now become a free Minister of Christ; his Name was Humphrey Smith. So when I had visited the Friends at both Prisons, and was turned away from the Prison, to go out of Town, I espied the Magistrates coming up the Town, to have seized me in Prison. But the Lord frustrated their Intents, that the Innocent escaped their Snare; and the Lord God's blessed Power came over them all. But exceeding Rude and Envious were the Priests and Professors about this time in those Parts.

worcester I went from Eversham to Worcester, and had a precious Meeting there, and quiet. But after the Meeting, as we came down the Street towards our Inn, some of the Professors fell to discourse with Friends, and were like to have made a Tumult in the City; and as we went into the Inn, they all cluttered into the Yard: but I went among them, and got them quieted. The next day I walked forth into the Town, and had a great deal of Discourse with some of the Professors, concerning Christ and the way of Truth. One of them denied, That Christ was of Abraham, according to the Flesh; and that he was declared to be the Son of God, according to the Spirit: But I proved from Rom. 1. that he was of the Seed of Abraham, being made of the Seed of David, according to the Flesh; and that according to the Spirit, he was declared to be the Son of God. Afterwards I writ a Paper concerning it.

Tewksbury. From Worcester we went to Tewksbury, where in the Evening we had a great Meeting. And there came in the Priest of the Town, with a great Rabble of rude People; and the Priest boasted, That he would see, whether he or I should have the Victory. I turned the People to the Divine Light, which Christ, the heavenly and spiritual Man, had enlightened them withal; that with that Light they might 'see their Sins, and that they were in Death and Darkness, and without

without God in the World: And with the same Light they might 1655.  
 ' see Christ, from whom it came, their Saviour and Redeemer, who ~~had~~  
 ' had shed his Blood for them, and died for them; and who was the Tewksbury.  
 ' Way to God, the Truth, and the Life. Here the Priest began to bury.  
 Rage against the Light, and denied it; for neither Priest, nor Professor could endure to hear the Light spoken of. So the Priest, having railed at the Light, went away, and left his rude Company amongst us: but the Lord's Power came over them; though Mischief was in their Hearts.

Leaving Tewksbury, we passed back through the Country, and came to Warwick, where in the Evening we had a Meeting at a ~~Widow-woman's~~ House, whither many sober People came together: and a precious Meeting we had in the Lord's Power, and several were Convinc'd, and turned to the Lord. After the Meeting was done, and I was walking out, a Baptist in the Company began to Jangle; and the Bayliff of the Town, with his Officers came in, and laid, What do these People here at this time of the Night? So he secured John Crook and Amor Stoddart, and Gerrard Roberts and me; but we had leave to go to our Inn (all that were Strangers) and to be forth-coming in the Morning. The next Morning there came many rude People into the Inn, and into our Chambers, desperate Fellows: but the Lord's Power gave us Dominion over them. Gerrard Roberts and John Crook went up to the Bailiff to speak with him, and to know, What he had to say to us? He said, We might go our ways; for he had little to say to us. Then, as we rid out of Town, it lay upon me to ride to his House, to speak to him, and to let him know; That the Protector, having given forth an Instrument of Government, in which Liberty or Conscience was granted; it was very much, that contrary to that Instrument of Government, he would trouble peaceable People, that feared God. The Friends went with me; but the rude People gathered about us with Stones: And one of them took hold of my Horse's Bridle, and brake it; but the Horse drawing back, threw him under him. Though the Bayliff saw this, yet did he not stop, nor so much as Rebuke the Rude Multitude; so that it was much, we had not been slain, or hurt in the Streets amongst them: for the People threw Stones, and struck at us, as we Rode along the Town.

When we were come quite out of the Town, I told Friends, ' It was upon me from the Lord, that I must go back into the Town again: and if any one of them felt any thing upon him from the Lord, he might follow me; and the rest that did not, might go on to Dun-Cov. So I passed up through the Market in the dreadful Power of God, declaring the Word of Life to them; and John Crook followed me. Some struck at me; but the Lord's Power was over them, and gave me Dominion over all: And I shewed them their Unworthiness of the Name of Christians, and the Unworthiness of their Teachers, that had not brought them into more Sobriety; and what a shame they were to Christianity!

Having cleared my self, I turned back out of the Town again; and passed to Coventry: but when we came thither, we found the Coventry People closed up with Darkness. I went to a Professor's House, that

1655. I had formerly been at ; and he was drunk : which grieved my Soul so, that I did not go into any *House* in the *Town*; but rode into some Coventry. of the Streets of the *Town*, and into the *Market-place*; and I felt, the Power of the Lord God was over the *Town*.

Duncow. Then I went on to *Duncow*, and had a *Meeting* there in the Evening, and some were turned to the Lord by his Spirit, as some also were at *Warwick* and *Tewksbury* before-mentioned. We lay at the *Duncow* that Night; and there we met with *John Cham*, a faithful Minister of the Everlasting Gospel. In the Morning there was gathered together a *Rude Company* of Priests and People, who behaved themselves more like Beasts, than Men; for some of them came *Riding on Horseback* into the Room, where we were: But the Lord gave us Dominion over them.

Leicester-shire. Warwickshire. Badgley. From thence we passed into *Leicester-shire*, where we had a great Meeting again, at the place, where I had been taken formerly: And after that, we came back into *Warwickshire* to *Badgley*. Here *William Edmundson*, a Friend that lived in *Ireland*, having some drawings upon his Spirit to come over into *England* to see me, met with me; and by him I writ a few Lines to those few Friends, that were then *Convinced* in the *North of Ireland*, as followeth :

*Friends,*

'IN that which *Convinced* you, *Wait*; that you may have that removed, you are *Convinced* of. And all my Dear Friends, dwell in the Life and Love, and Power and Wisdom of God, in Unity one with another, and with God: and the Peace and Wisdom of God fill all your Hearts, that nothing may rule in you, but the Life, which stands in the Lord God.

G. F

When these few Lines were read amongst the Friends in *Ireland*, at their *Meeting*, the Power of the Lord seized upon them all, that were in the Room.

Swannington. Higham. Northamptonshire. Bedfordshire. Hertfordshire. Baldock. From *Badgley* we passed to *Swannington* and *Higham*, and so through the Countries into *Northamptonshire* and *Bedfordshire*, having great Meetings; and many were turned to the Lord by his Power and Spirit. When we came to *Baldock* in *Hertfordshire*, I asked, 'If there was nothing in that Town, no Profession? and it was Answered me, There were some Baptists and a Baptist-woman sick. *John Rush* of *Bedfordshire* went along with me to visit her; and when we came in, there were many People in the House, that were Tender about her: And they told me, She was not a Woman for this World; but if I had any thing to comfort her concerning the World to come, I might speak to her. So I was moved of the Lord God to speak to her; and the Lord raised her up again, to the astonishment of the Town and Country: Her Husband's Name was *Baldock*. This Baptist-woman and her Husband came to be *Convinced*; and many hundreds of People have been at Meetings at their House since. Great Meetings

ings and Convincements there were up and down in those Parts afterwards, and many People received the Word of Life, and sate down under the Teaching of Christ, their Saviour.

1655.  
Baldock.

When we had visited this sick Woman, we went back to our Inn ; and there were Two desperate Fellows fighting, so furiously, that none durst come nigh them to part them. But I was moved in the Lord's Power to go to them : and when I had loosed their Hands, I held one of them by one Hand, and the other by the other Hand ; and I shewed them the Evil of their doings, and reconciled them one to the other, that they were loving, and very thankful to me : so that People admired at it.

From thence I passed through the Country to Market-street, where God had a People ; and so through Albans to London, where Friends were glad of the Prosperity of Truth, and the manifestation of the Lord's glorious Power, that had delivered us, and carried us through many dangers and difficulties : and I was glad, to find Truth prosper in the City, and all things well amongst Friends there. Only there was one man, whose Name was John Toldervy, that had been Convinced of Truth, and run out from it ; and the envious Priests took occasion from thence to write a wicked Book against Friends, which they stuffed with many Lies, to render Truth and Friends odious in People's Eyes and Minds : and they Intituled their Book, *The Foot out of the Snare*. But this poor man came to see his Folly, and returned, and Condemned his Back-sliding ; and answered the Priests Book, and manifested all their Lies and Wickedness. Thus the Lord's Power came over them, and his Everlasting Seed reigned, and reigns to this Day.

Market-  
street.  
Albans.  
London.

Now after I had tarried some time in London, and had visited Friends in their Meetings there, I went out of Town again ; leaving James Nayler in the City. And as I passed from him, I cast my Eyes upon him, and a Fear struck into me concerning him : But I went away, and rode down to Rygate in Surrey, where I had a little Meeting. There the Friends told me of one Thomas Moore, a Justice of Peace, that lived not far from Rygate, and was a friendly, moderate man : whereupon I went to visit him at his House, and he came to be a serviceable man in Truth.

Surrey.  
Rygate.

We passed on to one Thomas Pachin's, where we had a Meeting, unto which several Friends came from London ; and John Bolton and his Wife came thither on foot in frost and snow. After we had parted with Friends there, we went towards Horsham-park; and having visited Friends there, we passed on to Arundel and Chichester, where we had Meetings. At Chichester many Professors came in, and some jangling they made ; but the Lord's Power was over them. The Woman of the House, where the Meeting was, though she was Convinced of Truth, yet not keeping her Mind close to that which Convinced her ; she fell in love with a man of the World, that was there, that time. When I knew it, I took her aside, and was moved to speak to her, and to pray for her : But a light thing got up in her Mind, and she slighted it. Afterwards she Married that man ; and soon after went distracted : for the Man was greatly in Debt, and she greatly disappointed. Then was I sent for to her ; and the Lord was intreated, and Raised her up again, and settled her Mind by his Power.

Horsham-  
park.  
Arundel.  
Chichester.

1655. And afterwards her Husband died; and she acknowledged, the just Judgments of God were come upon her, for slighting the Exhortation and Counsel I had given her.

After we left Chichester, we travelled on through the Countries, till we came to Portsmouth. There the Soldiers had us to the Governor's House; and after some Examination, the Lord's Power came over them, and we were set at Liberty, and had a Meeting in the Town. After which we passed away, and came to Ringwood, where in the Evening we had a Meeting; at which several were Convinced, and turned to the Spirit of the Lord, and to the Teaching of Christ Jesus, their Saviour.

From Ringwood we came to Pool: and having set up our Horses at an Inn, we sent into the Town to inquire for such, as feared the Lord, and such who were worthy; and we had a Meeting there with several sober People: And William Baily, a Baptist-Teacher, was convinced there at that time. The People received the Truth in the inward Parts, and were turned to the Lord Jesus Christ, their Rock and Foundation, their Teacher and Saviour: And there is become a great Gathering in the Name of Jesus of a very tender People, who continue under Christ's Teaching.

We went also to Southampton, and had a Meeting there; and several were Convinced there also. Edward Pyot of Bristol travelled with me all this Western Journey.

From thence we went to Dorchester, and alighted at an Inn, that was a Baptist's house: And we sent into the Town to the Baptists, to let us have their Meeting-house to meet in, and to invite the sober People to the Meeting; but they denied it us. And we sent to them again to know, Why they would deny us their Synagogue? so the thing was noised in the Town. Then we sent them Word, If they would not let us come to their house, They, or any People that feared God, might come to our Inn, if they pleased: But they were in a great Rage, and their Teacher, and many of them came up; and they flapped their Bibles on the Table. I asked them, 'Why they were so Angry? were they Angry with the Bible? But they fell into a Discourse about their Water-Baptism. I asked them, 'Whether they could say, they were sent of God to baptize People, as John was? And whether they had the same Spirit and Power, that the Apostles had? And they said, They had not. Then I asked them, 'How many Powers there are? Whether there are any more, than the Power of God, and the Power of the Devil? And they said, There was not any other Power, than those Two. Then said I, 'If you have not the Power of God, that the Apostles had, then you act by the Power of the Devil. There were many sober People present, who said; They have thrown themselves on their Backs. Many substantial People were Convinced that Night; and a precious Service we had there for the Lord, and his Power came over all. Next Morning, as we were passing away, the Baptists being in a Rage, began to shake the Dust from off their Feet after us. 'What, said I, in the Power of Darkness! We, who are in the Power of God, shake off the Dust of our feet against you.

Thus leaving Dorchester, we came to Weymouth ; where also we 1655. inquired after the sober People : and about four score of them gathered together at a Priest's House, all very sober People ; and most of them received the Word of Life, and were turned to their Teacher, Christ Jesus, who had enlightened them with his Divine Light, by which they might see their Sins, and him, who saved them from their Sins. A blessed Meeting we had with them, and they received the Truth in the Love of it, with gladness of Heart. The Meeting held for several Hours ; and the state of their Teachers, and the Apostacy was opened to them ; and the state of the Apostles, and of the Church in their Days ; and the state of the Law and of the Prophets before Christ, and how Christ came to fulfil them, and how he was their Teacher in the Apostles Days : and how he was come now to teach his People again himself by his Power and Spirit. All was quiet, and the Meeting brake up peaceably ; and the People were very loving : and a Meeting is continued in that Town to this Day, and many are added to them ; and some that had been Ranters, came to own the Truth, and to live very soberly.

There was at that Time a Captain of Horse in the Town, and he sent to me, and would fain have had me to have stay'd longer in the Town : But I was not to stay. So he and his Man rode out of Town with me about seven Miles ; Edward Pyot also being with me. This Captain was the fattest, merriest, cheerfulllest Man, and the most given to Laughter, that ever I met with ; insomuch, that I was several Times moved of the Lord, to speak in the dreadful Power of the Lord to him : and yet it was become so customary to him, he would presently laugh at any thing, that he saw. But I still admonished him to come to Sobriety, and the fear of the Lord, and Sincerity. We lay at an Inn that Night ; and the next Morning I was moved to speak to him again, when he parted from us. Next time I saw him, he told me, that when I spake to him at parting, the Power of the Lord so struck him, that before he got home, he was serious enough, and had left his laughing. He afterwards was Convinced, and became a serious and good Man ; and died in the Truth.

Parting from him, we went to Honiton ; and at our Inn inquired, What People there were in the Town, that feared God ; and sent for them. There came to us some of the Particular Baptists, with whom we had a great deal of Reasoning. I told them, ' They held their Doctrine of Particular Election in Esau's, Cain's and Ishmael's nature, and not in Jacob, the second Birth : But they must be born again, before they enter the Kingdom of God. And that as the Promise of God was to the Seed, not as many, but as one, which was Christ ; so the Election and Choice stands in Christ : and they must be such as walk in his Light, Grace, Spirit and Truth. And many more Words we had with them.

From thence we passed to Topsham, and stay'd there on the First Day ; but the Inn-keeper and his People were rude. The next Morning we gave forth some Queries to the Priests and Professors : whereupon some Rude Professors came into our Inn ; and had we not gone, when we did, they had stopped us. I wore a Girdle, which through forgetfulness I left behind me at the Inn, and afterwards sent to the

1655. the *Inn-keeper* for; but he would not let me have it again. Afterwards, when he was *Tormented* in his Mind about it, he took it and *burnt* it ; Topsham. left he should be bewitched by it, as he said : Yet when he had *burnt* it, he was more *tormented*, than before. Some, notwithstanding the *Rudeness* of the Place, were *Convinced* there ; and a *Meeting* was afterward settled in that *Town*, which hath continued ever since.

Totnes.  
King's-  
Bridge. After this we passed to *Totnes*, which was a *dark Town* : We lodged there one *Night* at an *Inn*, and that *Night* *Edward Pyot* was *Sick*; but the *Lord's Power* healed him, so that the *next Day* we got to *King's-bridge*, and at our *Inn* inquired for the *sober People* of the *Town*. They directed us to one *Nicholas Tripe* and his *Wife* ; and we went down to their house. When we were come there, they sent for the *Priest*, with whom we had some Discourse ; but he being *Confounded*, quickly left us. But *Nicholas Tripe* and his *Wife* were *Convinced* ; and since there is a good *Meeting* of *Friends* in that Country. In the Evening we returned to our *Inn* : and there being many *People* drinking in the House, ‘I was moved of the *Lord* to go amongst them, ‘and to direct them to the *Light*, which *Christ*, the heavenly *Man*, ‘had enlightened them withal ; by which *Light* they might see all their ‘*Evil Ways, Words and Deeds*, and by the same *Light* they might ‘also see *Christ Jesus*, their *Saviour*. The *Inn-keeper* stood uneasie, seeing, it hindred his *Guests* from drinking ; and as soon as the *Last Words* were out of my *Mouth*, he snatched up the *Candle*, and said, *Come, here is a Light for you to go into your Chamber*. Next Morning, when he was *Cool*, I spake to him of it, and told him, ‘What ‘an *Uncivil Thing* it was for him so to do : Then *Warning* him of the *Day of the Lord*, we got ready, and passed away.

Plymouth. We came next Day to *Plymouth* : and after we had refreshed our selves at our *Inn*, we went to *Robert Cary's House*, where we had a very precious *Meeting*. There was at this *Meeting* one *Elizabeth Trelawny*, daughter to one that was called a *Baronet* : She being somewhat thick of hearing, came close up to me, and clapt her *Ear* very nigh me, while I spake ; and she was *Convinced*. After the *Meeting* was ended, there came in some *Jangling Baptists* ; but the *Lord's Power* came over them, and this *Elizabeth Trelawny* gave *Testimony* thereto. A fine *Meeting* was settled there in the *Lord's Power*, which hath continued ever since ; and many faithful *Friends* have been *Convinced* there.

Cornwall.  
Menhen-  
niot. From thence we passed into *Cornwall*, and came to an *Inn* in the parish of *Menhenniot*. At *Night* we had a *Meeting* at *Edward Hancock's House* ; to which came one *Thomas Mounce*, and a *Priest*, and a great deal of *People*. We made the *Priest* confess, *That he was a Minister made by the States, and maintained by the States* ; and he was *Confounded*, and went his way : but many of the *People* stayed. I directed them to the ‘*Light of Christ*, by which they might see ‘their *Sins*, and see their *Saviour Christ Jesus*, who was the *way to God*, and their *Mediator* to make *Peace betwixt God and them* ; and ‘was their *Shepherd* to feed them, and their *Prophet* to teach them. ‘And I directed them to the *Spirit of God* in themselves, by which ‘they might know the *Scriptures*, and be led into all *Truth* ; and by ‘the *Spirit* might know *God*, and in it have unity one with another.

Many

Many were Convinced at that Time, and came under Christ's Teaching ; and there are fine Gatherings in the Name of Jesus, in those ~~W~~<sup>1655.</sup> Parts at this Day.

We travelled from thence through the Country, and through Pen-  
ryn, and came to Helston ; but could not get to the knowldge of any sober People, through the Badness of the Inn-keepers. At length we came to a Village, where some Baptists and sober People lived, with whom we had some Discourse ; and some of them were brought to confess, *That they stumbled at the Light of Christ.* They would have had us to have stay'd with them ; but we passed thence to Market-Jew : and having taken up our Lodging at an Inn there, we sent out over night to inquire for any People, *that feared the Lord.* Next Morning the Mayor and Aldermen gathered together, with the High-Sheriff of the County ; and they sent first the Constables to us, to bid us come before them. We asked them for their Warrant : and they saying, they had none ; we told them, we should not go along with them without a Warrant. Upon the Return of the Constables without us, they sent their Serjeants, and we asked them for their Warrant, and they said, they had none ; but they told us, the Mayor and Aldermen stay'd for us. We told them, the Mayor and his Company did not well to trouble us in our Inn ; and we should not go with them without a Warrant. So they went away, and came again ; and when we asked them for their Warrant, one of them pluckt his Mace from under his Cloak : We asked them, Whether this was their Custom, to molest and trouble Strangers in their Inns and Lodgings ? After some time Edward Pyot went to the Mayor and Aldermen, and a great deal of Discourse he had with them ; but the Lord's Power gave him Dominion over them all. When he came back, there came several of the Officers to us : and we laid before them the Incivility and Unworthiness of their Carriage towards us, who were the Servants of the Lord God, thus to stop and trouble us in our Inns and Lodgings ; and what an Unchristian Act it was. Before we left the Town, I writ a little Paper, to be sent to the seven Parishes at the Land's End, to declare, 'That the Lord was come to teach his People himself by his Son Christ Jesus. A Copy of which Paper here followeth :

' **T**HE mighty Day of the Lord is come, and coming, wherein all Hearts shall be made manifest, and the Secrets of every one's Heart shall be revealed by the Light of Jesus, which cometh from Jesus Christ, who Lighteth every Man, that cometh into the World, that all Men through him might believe, and that the World might have Life, through him, who saith, *Learn of me* ; and of whom God saith, *This is my beloved Son, hear ye him.* And Christ is come to teach his People himself ; and every one, that will not hear this Prophet, which God hath raised up, and which Moses spake of, when he said, *Like unto me will God raise you up a Prophet, him shall you hear :* Every one (I say) that will not hear this Prophet, is to be Cut off. They that despised Moses's Law, died under the Hand of two or three Witnesses ; but how much greater Punish-

1655. 'Punishment will come upon them, that neglect this great Salvation, Christ Jesus, who saith, *Learn of me, I am the Way, the Truth and the Life;* who lighteth every Man, that cometh into the World: which Light lets him see his evil Ways, and his evil Deeds that he hath done. But if you hate that Light, and go on in Evil, this Light will be your Condemnation, saith Christ. Therefore, now ye have Time, prize it: for this is the Day of your Visitation, and Salvation profer'd to you. Every one of you hath a Light from Christ; which lets you see, you should not lie, nor do wrong to any, nor Swear, nor Curse, nor take God's Name in vain, nor Steal. It is the Light, that shews you these evil Deeds: which if you love, and come unto it, and follow it, it will lead you to Christ, who is the way to the Father, from whence it comes; where no Unrighteousness enters, nor Ungodliness. But if you do this Light hate, this Light will be your Condemnation; but if you do it love, and come to it, you will come to Christ; and it will bring you off from all the World's Teachers and WAYS, to learn of Christ, and will preserve you from the Evils of the World, and all the Deceivers in it.'

G. F.

Ives.

This Paper a Friend, who was then with me, had; and when we were gone some three or four Miles from Market-Jew towards the West, he meeting with a Man upon the Road, gave him a Copy of the Paper. That Man proved to be a Servant to one, Peter Ceely, who was Major in the Army, and a Justice of Peace in that County; and he riding before us to a Place called St. Ives, shewed the Paper to his Master Major Ceely. When we came to Ives, Edward Pyot's Horse having cast a Shoe, we staid there to have a Shoe set; and while he was getting his Horse shod, I walked down to the Seaside. When I came back, I found the Town in an Uproar; and they were haling Edward Pyot and the other Friend before Major Ceely. I followed them into the Justice's House, though they did not lay Hands upon me. When we came in, the House was full of Rude People: Whereupon I asked, Whether there were not an Officer among them, to keep the People Civil? Major Ceely said, he was a Magistrate. I told him, 'He should shew forth Gravity and Sobriety then, and use his Authority to keep the People Civil: for I never saw any People ruder: The Indians were more like Christians, than they.' After a while they brought forth the Paper aforesaid, and asked, Whether I would own it? I said, Yes. Then he tendered the Oath of Abjuration to us: Whereupon I put my Hand in my Pocket, and drew forth the Answer to it, which had been given to the Protector. After I had given him that, he Examined us severally, one by one. He had with him a silly, young Priest, who asked us many frivolous Questions: and amongst the rest he asked To cut my Hair, which then was pretty long; and I was not to Cut it, though many times many were Angry at it. I told them, 'I had no Pride in it; and it was not of my own putting on. At length the Justice put us under

under a Guard of *Souldiers*, who were hard and wild, like the Justice 1655.  
himself: Nevertheless we 'Warned the People of the day of the <sup>W</sup>  
'Lord, and declared the Truth to them. On the next day he sent <sup>Ives.</sup> us guarded with a *Party* of *Horse*, with *Swords* and *Pistols*, and they  
carried us to Redruth. On the First-day the *Soldiers* would have car- Redruth.  
ried us away; but we told them, It was their *Sabbath*, and it was  
not usual to *Travel* on that day. Several of the *Town's People* gather-  
ed about us; and whilst I held the *Souldiers* in *Discourse*, Edward  
*Pyot spake to the People*; and afterwards *Edward Pyot* held the *Souldiers* in *Discourse*, whilst I *spake to the People*: And in the mean time  
the other *Friend* got out into the *Backside*, and went to the *Steeple-  
house*, to speak to the *Priest* and *People* there; and the *People* were ex-  
ceeding *desperate*, in a mighty *Rage* against him, and *Abused* him.  
The *Souldiers* also missing him, were in a great *Rage*, ready to kill  
us: But I declared the *Day* of the *Lord*, and the *Word* of *Eternal Life*  
to the *People*, that gathered about us. In the *Afternoon* the *Souldiers* were *Resolved*, and would have us away from thence; so we  
took *Horse*: And when we were rid to the *Towns-end*, I was moved  
of the *Lord God* to go back again, to speak to the *Old Man* of the  
*House*. The *Souldiers* drew out their *Pistols*, and swore, that *I should  
not go back*: I heeded them not, but *Rid back*; and they *Rid* after  
me. So I cleared my self to the *Old Man* and the *People*; and then  
returned back again with them, and Reproved them for being so *Rude*  
and *Violent*.

At *Night* we were brought to a *Town* called *Smethick* then, but <sup>(Smithick)</sup>  
since *Falmouth*; and it being the Evening of the *First-day*, there <sup>Falmouth.</sup>  
came in to our *Inn* the *Chief-Constable* of the Place, and many *sober*  
*People*; and some of them began to inquire concerning us. We told  
them, We were *Prisoners* for *Truth's sake*: and a great deal of *Dis-  
course* we had with them concerning the *Things of God*. They were  
very *sober*, and very *loving* to us; and some of them were *Convinced*,  
and stood faithful ever after.

After the *Constable* and *People* aforesaid were gone, other *People*  
came in; who also were very *Civil*, and went away very *loving*. When all were gone, we went to our *Chamber* to go to *Bed*: and  
about the *Eleventh Hour* *Edward Pyot* said; *I will shut the Door*, it  
*may be some may come to do us a Mischief*. Afterwards we understood  
that *Capt. Keat*, who commanded the *Party*, had a purpose to have  
done us some *Mischief* that *Night*: but the *Door* being *bolted*, they  
missed their *Design* at that time. Next Morning *Capt. Keat* brings  
in a *Brother* or *Kinsman* of his, a *rude*, *wicked Man*, and put him  
into the *Room*; he himself standing without. This *evil-minded Man*  
walking *huffing* up and down the *Room*, I bid him *Fear the Lord*. Whereupon he ran upon me, and *struck* me with both his *Hands*;  
and clapping his *Leg* behind me, would fain have thrown me down,  
if he could; but he could not: for I stood stiff and still, and let  
him *strike*. And as I looked towards the *Door*, I saw *Capt. Keat* look  
on, and see his *Brother* or *Kinsman* thus *beat* and *abuse* me. Where-  
upon I said to him, 'Keat, Dost thou allow this? and he said, He  
did. 'Is this *Manly* or *Civil*', said I, to have us under a *Guard*, and  
'put a *Man* to abuse and beat us? Is this *manly*, *civil* or *Christian*?

1655. So I desired one of our Friends to send for the Constables; and they came. Then I desired the Captain to let the Constables see his Warrant or Order, by which he was to carry us; which he did: and his Warrant was To conduct us safe to Captain Fox, Governour of Pendennis-Castle, and if the Governoar should not be at home, then he was to Convey us to Lanceston-Gaol. I told him, He had broken his Order concerning us: for we, who were his Prisoners, were to be safely Conducted; but he had brought a Man to beat and abuse us: so he having broken his Order, I wisht the Constable to keep the Warrant. Accordingly he did, and told the Souldiers, They might go their ways, for he would take charge of the Prisoners; and if it cost twenty Shillings in Charges to Carry us up, they should not have the Warrant again. I shewed the Souldiers the baseness of their Carriage towards us; and they walkt up and down the House in their Dumps, being pitifully blankt, and down. The Constables went to the Castle, and told the Officers, what they had done. The Officers shewed great dislike of Captain Keat's base Carriage towards us; and told the Constables, that Major General Desborow was coming to Bodmin, and that we should meet him; and that it was likely, he would free us. Mean while our old Guard of Soldiers came by way of Intreaty to us, and promised, That they would be Civil to us, if we would go with them. Thus the Morning spent, till it was about the Eleventh Hour: and then, upon the Souldiers Intreaty, and Promise to be more Civil, the Constables gave them the Order again; and we went with them. Great was the Civility and Courtesy of the Constables, and People of that Town towards us, who did kindly entertain us; and the Lord did reward them with his Truth, that many of them have since been Convinced thereof, and are gathered into the Name of Jesus, and sit under Christ, their Teacher and Saviour.

Captain Keat, who commanded our Guard, understanding, that Captain Fox, who was the Governour of Pendennis-Castle, was not at home, but was gone to meet Major General Desborow, did not have us thither; but went with us directly to Bodmin, a Town in the way to Lanceston. And as we went, we met Major General Desborow on the way: The Captain of his Troop, that rode before him, knew me, and said, Oh Mr. Fox, what do you here? I replid, 'I am a Prisoner. Alack, said he, for what? I told him, 'I was taken up, as I was traveling. Then, said he, I will speak to my Lord, and he will set you at Liberty. So he came from the Head of his Troop, and rode up to the Coach, and spake to the Major General: We also gave him an Account, how we were taken. He began to speak against the Light of Christ; for which I Reproved him: Then he told the Souldiers, They might carry us to Lanceston; for he could not stay to talk with us, lest his Horses should take Cold.

Bodmin. So to Bodmin we were had that Night: And when we were come to our Inn, Captain Keat, who was gone in thirher before us, put me into a Room, and went his way. When I was come in, there stood a Man with a naked Rapier in his Hand. Whereupon I turned out again, and called for Captain Keat, and said unto him; 'What now, Keat, what Trick hast thou played now, to put me into a Room,

' Room, where there is a *Man* with his *naked Rapier*? What is thy 1655.  
 ' End in this? Oh, said he, *pray hold your Tongue*; for if you speak to ~~the~~  
 this *Man*, we cannot all rule him, he is so devilish. Then laid I, Bodmin:  
 ' Dost thou put me into a Room, where there is such a *Man* with a  
 ' *naked Rapier*, that thou say'it, You cannot all rule him? What an  
 ' unworthy, bad Trick is this? and to put me *single* into this Room  
 ' from the rest of my Friends, that were Fellow-Prisoners with me?  
 Thus his Plot was discovered, and the Mischief they intended, was  
 prevented. And afterward we got another Room, where we were  
 together all Night: And in the Evening we declared the Truth to  
 the People; but they were an hardened, dark People. And the Souldiers,  
 notwithstanding their fair Promises, were very rude and wicked to us  
 again, and sate up drinking and roaring all Night.

Next day we were brought to Lanceston; and there Captain Keat Lanceston  
 delivered us to the Gaoler. Now was there no Friend, nor friendly Prison.  
 People near us; and the People of the Town was a dark, hardened  
 People. The Gaoler required us to pay seven Shillings a Week for  
 our Horse-meat, and seven Shillings a Week for our Diet a piece: But  
 after some time several sober People came to see us, and some of the  
 Town came to be Convinced; and many friendly People out of several  
 parts of the Country came to visit us, and were Convinced. Then  
 got up a great Rage among the Professors and Priests against us; and  
 they said, This People Thou and Thee all Men without Respect, and  
 they will not d<sup>r</sup>off their Hats, nor bow the Knee to any Man: This  
 made them fret. But, said they, we shall see, when the Assize comes,  
 whether they will dare to Thou and Thee the Judge, and keep on their  
 Hats before him: And they expected, we should all be hanged at the  
 Assize. But all this was little to us; for we saw, how God would  
 stain the World's Honour and Glory: And we were commanded not to  
 seek that Honour, nor give it; but knew the Honour, that came from  
 God only, and sought that.

It was Nine Weeks from the time of our Commitment to the Assizes: 1556.  
 And when the Assize came, abundance of People came from far and  
 near, to hear the Trial of the Quakers. There was one Captain  
 Braaden, that lay with his Troop of Horse there at that time whose  
 Souldiers, and the Sheriff's men guarded us up to the Court through  
 the Multitude of People, that filled the Streets; and much ado they  
 had to get us through them: besides the Doors and Windows were  
 filled with People looking out upon us. When we were brought into  
 the Court, we stood a pretty while with our Hats on, and all was  
 quiet; and I was moved to say, Peace be amongst you! After that,  
 Judge Glyn, a Welch-man, who was then Chief Justice of England,  
 said to the Gaoler, What be these you have brought here into the Court?  
 Prisoners, my Lord, said he. Why do not you put off your Hats, said  
 the Judge to us? We said nothing. Put off your Hats, said the  
 Judge again: still we said nothing. Then said the Judge, The  
 Court commands you to put off your Hats. Then I spake, and said,  
 ' Where did ever any Magistrate, King or Judge, from Moses to  
 ' Daniel, command any to put off their Hats, when they came before  
 ' them in their Courts, either amongst the Jews (the People of God)  
 ' or amongst the Heathens? And if the Law of England doth com-

1656. mand any such thing, shew me that Law either Written or Printed.  
 ~~ Then the Judge grew very Angry, and said; I do not carry my Law books on my Back. But, said I, tell me, where it is printed in any Aftres. Statute-book, that I may read it. Then said the Judge, Take him away, Prävaricator! I'le ferk him. So they took us away, and put us among the Thieves. Presently after he calls to the Gaoler; Bring them up again. Come, said he, where had they Hats from Moses to Daniel? Come Answer me; I have you fast now, said he. I replied, Thou may'lt read in the Third of Daniel, that the Three Children were cast into the fiery Furnace by Nebuchadnezzar's Command, with their Coats, their Huse, and their Hats on. This plain Instance stopt him: so that not having any thing else to say, He cried again, Take them away, Gaoler. Accordingly we were taken away, and thrust in among the Thieves; where we were kept a great while: and then, without being called again, the Sheriff's men and the Troopers made way for us (but we were almost spent) to get through the Crowd of People; and so guarded us to the Prison again, a Multitude of People following us, with whom we had much Discourse and Reasoning at the Gaol. We had got some very good Books, to set forth our Principles, and to Inform People of the Truth; which the Judge and Justices hearing of, they sent Captain Bradden for them; who came into the Gaol to us, and violently took our Books from us, some out of Edward Pyot's Hands, and carried them away: so that we never got them again.

In the Afternoon we were had up again into the Court by the Gaoler and Sheriff's men, and Troopers; who had a mighty Toil to get us through the Crowd of People. When we were in the Court, waiting to be called, I seeing both the Jury-men, and such a Multitude of others Swearing, it grieved my Life to see, that such, as profest Christianity, should so openly disobey, and break the Command of Christ, and the Apostle. And I was moved of the Lord God to give forth a Paper against Swearing, which I had about me, to the Grand and Petty Juries, which was, as followeth:

#### Concerning SWEARING.

**T**AKE heed of giving People Oaths to swear: for Christ our Lord and Master saith, Swear not at all; but let your Communications be Tea Tea, and Nay Nay: for whatsoever is more than these, cometh of Evil. And if any Man was to suffer Death, it must be by the Hand of two or three Witnesses; and the Hands of the Witnesses were to be put first upon him to put him to Death. And the Apostle James saith, My Brethren, above all things swear not, neither by Heaven, nor by Earth, nor by any other Oath, least ye fall into Condemnation. Now you may see, those that Swear, fall into Condemnation, and are out of Christ's and the Apostle's Doctrine. Therefore every one of you having a Light from Christ, who saith, I am the Light of the World, and doth enlighten every Man, that cometh into the World; who saith, Learn of me, whose Doctrine is not to Swear; and the Apostle's Doctrine is not to Swear; but Let your Tea be Tea, and your Nay be Nay in all your Communications; for whatsoever is more

'more, cometh of Evil: So then, they that go into more than ~~Tea~~ and 1656  
 'Nay, go into the Evil, and are out of the *Doctrine of Christ*. Now ~~cometh~~  
 'if you say, *That the Oath was the End of Controversie and Strife*: Lanceston  
 'they who be in Strife, are out of Christ's *Doctrine*; for he is the <sup>Affres.</sup>  
*Covenant of Peace*: and who be in it, are in the *Covenant of Peace*.  
 'And the Apostle brings that but as an Example: As, Men swearing by  
 'the greater; and, *The Oath was the end of Controversie and Strife*  
 'among Men; and said, *Verily, Men swear by the greater*: but God  
 'could not find a greater; but swears by himself, concerning Christ;  
 'which when he was come, taught *not to swear at all*: So such as be  
 'in him, and follow him, cannot but abide in his *Doctrine*. Now,  
 'if you say, *They swore under the Law, and under the Prophets*: Christ  
 'is the *End of the Law*, and of the *Prophets* to every one, that doth  
 'believe, for Righteousness sake. Now mark; *If you believe, I am*  
 'the *Light of the World, which doth enlighten every Man, that cometh*  
 'into the *World*, saith Christ, by whom it was made; now every  
 'Man of you, that is come into the *World*, being enlightened with a  
 'Light, that comes from Christ, by whom the *World* was made, that  
 'all of you through him might believe, *That is the End, for which*  
 'he doth enlighten you. Now if you do believe in the *Light*, as Christ  
 'Commands, and faith, *Believe in the Light, that you may be Children*  
 'of *Light*; you believe in Christ, and come to learn of him, who  
 'is the *Way to the Father*. And this is the *Light*, which shews the  
 'Evil Actions you have all acted, the *ungodly Deeds* you have un-  
 'godly Committed, and all the *ungodly Speeches* you have spoken;  
 'and all your *Oaths* and cursed Speaking, and ungodly Actions.  
 'Now if you hearken to this *Light*, it will let you see all the *Actions*,  
 'that you have done contrary to it; and loving it, it will turn you  
 'from your *evil Deeds, evil Actions, evil Ways, evil Words* to Christ,  
 'who is not of the *World*; who is the *Light, which lighteth every*  
 'Man, that cometh into the *World*: who testifies against the *World*,  
 'that the *Deeds* thereof are *evil*. And so doth the *Light* in every  
 'Man, that he hath received from him, testify against his *Works*  
 'and *Deeds*, that be *Evil*, that they be *contrary to the Light*; which  
 'he shall give an Account of at the day of *Judgment* for every *idle*  
 'Word, that is spoken. Which *Light* shall bring every Tongue to  
 'Confess, yea, and every *Knee* to bow at the Name of Jesus. Which  
 'Light, if you believe in, you shall not come into *Condemnation*;  
 'but come to Christ, who is not of the *World*; to him, by whom it  
 'was made: but if you believe not in the *Light*, this is your *Condem-*  
 'nation, the *Light*, saith Christ.

G. F.

This Paper passing among them from the Jury to the Justices, they presented it to the Judge; so that when we were called before the Judge, he bid the Clerk give me that Paper; and then asked me, *Whether that Seditious Paper was mine?* I told him, 'If they would read it up in open Court, that I might hear it, if it was mine, I would own it, and stand by it. He would have had me to have taken it, and looked upon it in my own Hand: But I again desired, That it might

1656. ' might be read, that all the Country might hear it, and Judge, whether there was any Sedition in it, or no: for if there were, I was willing to suffer for it. At last, the Clerk of the Assize read it with an Audible Voice, that all the People might hear it: and when he had done, I told them, ' It was my Paper, and I would own it; and so might they too, except they would deny the Scripture: for was not this Scripture-Language, and the Words and Commands of Christ and the Apostle, which all true Christians ought to obey? Then they let fall that Subject: and the Judge tell upon us about our Hats again, bidding the Gaoler, Take them off; which he did, and gave them unto us: and we put them on again. Then we asked the Judge and the Justices, ' What we had lain in Prison for these nine Weeks, seeing, they now Objected nothing to us, but about our Hats? And as for putting off our Hats, I told them, ' That was the Honour, which God would lay in the Dust, though they made so much ado about it; the Honour, which is of Men, and which Men seek one of another, and is the mark of Unbelievers. For How can ye believe, saith Christ, who receive Honour one of another, and seek not the Honour, that cometh from God only? And Christ saith, I receive not Honour from Men: and all true Christians should be of his Mind. Then the Judge began to make a great Speech, how he Represented the Lord Protector's Person; and he had made him Lord Chief Justice of England, and sent him to come that Circuit, &c. ' We desired him then, that he would do us Justice for our false Imprisonment, which we had suffered Nine Weeks wrongfully. But instead of that, they brought in an Indictment, that they had framed against us; such a strange thing, and so full of Lies, that I thought, it had been against some of the Thieves: How That we came by Force and Arms, and in an hostile manner into the Court; who were brought, as aforesaid. I told them, ' It was all false: and still we cried for Justice for our false Imprisonment; being taken up in our Journey without Cause, by Major Ceely. Then this Peter Ceely spake to the Judge, and said; May it please you, My Lord, This Man (pointing to me) went aside with me, and told me, how serviceable I might be for his Design; that he could raise Forty Thousand Men at an Hours warning, and involve the Nation into Blood, and so bring in King Charles: and I would have aided him out of the Country, but he would not go. And, if it please you, My Lord, I have a Witness to swear it: and so he called upon his Witness. But the Judge not being forward to Examine the Witness, I spake to the Judge, and desired, ' That he would be pleased to let my Mittimus be read in the face of the Court and Country, in which my Crime was signified, for which I was sent to Prison. The Judge said, It should not be Read: I said, ' It ought to be, seeing, it concerned my Liberty and my Life. The Judge said again, It shall not be read; but I said, ' It ought to be read: for if I have done any thing worthy of Death, or of Bonds, let all the Country know it. Then seeing, they would not read it, I spake to one of my Fellow-Prisoners, ' Thou hast a Copy of it, Read it up, said I. It shall not be read, said the Judge; Gaoler, said he, Take him away: I'll see, whether He or I shall be Master. So I was taken away; and a while after called for again: And I still cried, to have my Mittimus read up;

up; for that signified the *Cause* of my *Commitment*. Wherefore I . 1656. again spake to the *Friend*, that was my *Fellow-Prisoner*, and bid ~~him~~ him, *Read it up*; and he did *Read it up*, and the *Judge*, *Justices* and ~~Lanceston~~ whole *Court* were silent: for the *People* were eager to hear it. Which ~~Agree.~~ is as followeth:

Peter Ceely, one of the *Justices* of the *Peace* of this <sup>Cornwall</sup>. County, To the Keeper of His Highness's Gaol at Lanceston, or his Lawful Deputy in that behalf, Greeting.

**I** Send you here-withal by the Bearers hereof, the Bodies of Edward Pyot of Bristol, and George Fox of Drayton and Clea in Leicestershire, and William Salt of London, which they pretend to be the Places of their Habitations, who go under the Notion of Quakers, and acknowledge themselves to be such; who have spread several Papers, tending to the disturbance of the Publick Peace, and cannot render any Lawful Cause of coming into these Parts, being Persons altogether unknown, and having no Pass for their Travelling up and down the Country, and refusing to give Sureties of their good Behaviour, according to the Law in that behalf provided, and refuse to take the Oath of Abjuration, &c. These are therefore, in the Name of His Highness the Lord Protector, to Will and Command you, that when the Bodies of the said Edward Pyot, George Fox and William Salt, shall be unto you brought, you them receive, and in His Highness's Prison aforesaid you safely keep them, until by due Course of Law they shall be delivered. Hereof fail you not, as you will Answer the contrary at your Peril. Given under my Hand and Seal, at St. Ives the Eighteenth day of January, 1655.

P. Ceely.

When it was read, I spake thus to the *Judge* and *Justices*, 'Thou that say'st, thou art Chief-*Justice* of England, and you, that be Justices, ye know, that if I had put in Sureties, I might have gone, whether I pleased; and have carried on the Design (if I had had one) which Major Ceely hath charged me with: And if I had spoken those Words to him, which he hath here declared, then judge ye, whether *Bail* or *Mainprize* could have been taken in that Case. Then turning my Speech to Major Ceely, I laid, 'When or where did I take thee aside? Was not thy House full of rude People, and thou as Rude, as any of them at our Examination, so that I asked for a Constable or some other Officer, to keep the People civil? But if thou art my Accuser, why sittest thou on the Bench? That is not a place for thee to sit in; for Accusers do not use to sit with the Judges: Thou oughtest to come down, and stand by me, and look me in the Face. Besides, I would ask the Judge and Justices this Question; Whether

1656. 'Whether or no Major Ceely is not guilty of this *Treason*, which he charges against me, in Concealing it so long, as he hath done ?  
 Lancefton 'Dos he understand his place, either as a *Soldier*, or a *Justice of the Peace*? For he tells you here, That I went aside with him, and told him, what a *Design* I had in hand, and how serviceable he might be for my *Design*: That I could raise Forty Thousand Men in an Hour's time, and bring in King Charles, and involve the Nation in Blood. He faith moreover, He would have aided me out of the Country, but I would not go; and therefore he committed me to Prison for want of Sureties for the good Behaviour, as the *Mittimus* declares. Now do not you see plainly, that Major Ceely is guilty of this *Plot* and *Treason*, that he talks of, and hath made himself a *Party* to it, by desiring me to go out of the Country, and demanding *Bail* of me ; and not charging me with this pretended *Treason*, till now, nor discovering it ? But I deny and abhor his Words, and am Innocent of his Devilish *Design*. So, that Busines was let fall : for the Judge saw clear enough, that instead of Ensnaring me, he hath Ensnared himself.

Then this Major Ceely got up again, and said; If it please you, my Lord, to hear me: This Man struck me, and gave me such a Blow, as I never had in my Life. At this I smiled in my Heart, and said; Major Ceely, art thou a *Justice of Peace*, and a *Major* of a *Troop of Horse*, and tells the Judge here in the Face of the Court and Country, That I (who am a *Prisoner*) struck thee, and gave thee such a Blow, as thou never hadst the like in thy Life? What! Art thou not ashamed? Prithee, Major Ceely, said I, where did I strike thee? and who is thy *Witness* for that? who was by? He said; It was in the Castle-green, and that Captain Bradden was standing by, when I struck him. I desired the Judge to let him produce his *Witness* for that: And I called again upon Major Ceely to come down from off the Bench, telling him; It was not fit, that the *Accuser* should sit as *Judge* over the *Accused*. Now when I called again for his *Witness*, he said; Captain Bradden was his *Witness*. Then I said, speak Captain Bradden, Didst thou see me give him such a Blow, and strike him, as he saith? Captain Bradden made no answer; but bowed his Head towards me. I desired him to speak up, if he knew any such thing: but he only bowed his Head again. Nay, said I, speak up, and let the Court and Country hear, and let not bowing of the Head serve the Turn. If I have done so, let the Law be inflicted on me; I fear not Sufferings, nor Death it self, for I am an Innocent Man concerning all his Charge. But Captain Bradden never Testified to it: And the Judge finding, those Snares would not hold, cried, Take him away, Gaoler: and then, when we were taken away, he fined us Twenty Marks a piece for not putting off our Hats; and to be kept in Prison, till we paid it: and so sent us back to the Gaol again.

At Night Captain Bradden came to see us, and Seven or Eight Justices with him, who were very Civil to us, and told us; They did believe, neither the Judge, nor any in the Court did believe those Charges, which Major Ceely had charged upon me in the Face of the County. And Capt. Bradden said, Major Ceely had an Intent to have taken away my Life, if he could have got another *Witness*.

'But, said I, Captain Bradden, why didst not thou witness for me, or 1656.  
 'against me, seeing Major Ceely produced thee for a Witness, that  
 'thou sawest me strike him? And when I desired thee to speak either for  
 'me, or against me, according to what thou sawest or knewest, thou  
 'wouldst not speak *Why*, said he, when Major Ceely and I came by  
 you, as you were walking in the Castle-green, he put off his Hat to you,  
 and said, How do you Mr. Fox? your Servant Sir. Then you said  
 to him, Major Ceely, take heed of Hypocrisy, and of a rotten Heart :  
 for when came I to be thy Master, and thou my Servant? Do Servants  
 use to cast their Masters into Prison? This was the great Blow he meant,  
 that you gave him. Then I called to mind, that they walked by us,  
 and that he spake to me as aforesaid ; and I spake those Words to  
 him before-mentioned : which Hypocrisy and Rotten-heartedness he  
 manifested openly, when he complained of this to the Judge in open  
 Court, and in the Face of the Country ; and would have made them  
 all believe, that I struck him outwardly with my Hand.

Now were we kept in Prison, and divers People came, from far  
 and nigh, to see us ; of whom some were People of Account in the  
 World : for the Report of our Trial was spread abroad, and our  
 Boldness and Innocency in our Answers to the Judge and Court was  
 talked of in Town and Country. Among others, that came to visit  
 us, there was one Humphry Lower, a grave, sober, ancient Man,  
 who had been a Justice of Peace formerly : and he was very sorry,  
 we should lie in Prison ; telling us, how serviceable we might be,  
 if we were out of Prison. But we reasoned with him concerning  
 Swearing : and having acquainted him, how they tendered the Oath  
 of Abjuration to us, as a Snare, because they knew, we could not  
 swear ; we shew'd him, That No People could be serviceable to God, if  
 they disobeyed the Command of Christ : and that they, that Imprisoned  
 us for the Hat-Honour, which was of Men, and which Men fought  
 for, they prisoned the Good, and vexed and grieved the Spirit of  
 God in themselves, which should have turned their Minds to God.  
 So we turned him to the Spirit of God in his Heart, and to the Light of  
 Christ Jesus ; and he was throughly Convinced, and continued so to his  
 Death, and was very serviceable to us.

There came also to see us one Colonel Rouse, a Justice of Peace,  
 with a great Company with him ; and he was as full of Words and  
 Talk, as ever I heard any Man in my Life, so that there was no speak-  
 ing to him. At length I asked him, 'Whether he had ever been  
 at School, and knew, what belonged to Questions and Answers? (this  
 I said, to stop him) At School! said he, yes. At School! said the  
 Soldiers ; Dost he say so to our Colonel, that is a Scholar? Then  
 said I, 'If he be so, let him be still, and receive Answers, to what  
 'he hath said. Then I was moved of the Lord to speak the Word  
 of Life to him in God's dreadful Power ; which came so over him,  
 that he could not open his Mouth : his Face swelled, and was red like  
 a Turkey ; and his Lips moved, and he mumbled something : but the  
 People thought, he would have fallen down. I stepped to him ; and he  
 said, He was never so in his Life before : For the Lord's Power stopt  
 the Evil Power and Air in him ; so that he was almost choked. The  
 Man was ever after very Loving to Friends, and not so full of Airy

1656. Words to us ; though he was a Man full of *Pride* : but the Lord's Power came over him, and the rest that were with him.

Lancaster Prison. Another time there came another Officer of the Army, a very malicious, bitter Professor, whom I had known in London : And he was full of his airy Talk also, and spake lightly of the Light of Christ, and against the Truth, as Colonel Rouse had done, and against the Spirit of God being in Men, as it was in the Apostles Days ; till the Power of God, that bound the Evil in him, had almost Choked him also, as it did Colonel Rouse : for he was so full of Evil Air, that he could not speak ; but blubbered and fluttered. But from that time, that the Lord's Power struck him, and came over him, he was ever after more Loving to us.

Dooms-Dale.

Now the Assize being over, and we settled in Prison upon such a Commitment, as we were not likely to be soon Released, we broke off from giving the Gaoler Seven Shillings a Week a piece for our Horses, and Seven Shillings a Week for our selves ; and sent our Horses out into the Country. Upon which the Gaoler grew very Wicked and Devilish, and put us down into Dooms-dale ; a nasty, stinking Place, where they used to put Witches and Murderers, after they were Condemned to Die. The Place was so Noisom, that it was observed, few that went in, did ever come out again in Health : for there was no House of Office in it ; and the Excrements of the Prisoners, that from time to time had been put there, had not been carried out (as we were told) for many Years. So that it was all like Mire, and in some Places to the Top of the Shoes in Water and Piss ; and he would not let us Cleanse it, neither would he let us have Beds, or Straw to lie on. At Night some friendly People of the Town brought us a Candle, and a little Straw ; and we went to burn a little of our Straw to take away the Stink. The Thieves lay over our Heads, and the Head-Gaoler lay in a Room by them over our Heads also. Now it seems, the Smoke went up into the Room, where the Gaoler lay : which put him into such a Rage, that he took the Pots of Excrements of the Thieves, and poured them down through a Hole upon our Heads in Dooms-dale ; so that we were so bespattered with the Excrements, that we could not touch our selves, nor one another. And the Stink Increased upon us ; so that what with Stink, and what with Smoke, we had like to have been choked and smothered in Dooms-dale : For we had the Stink under our Feet before ; but now we had it on our Heads and Backs also : And he having quenched our Straw with the Filth he poured down, had made a great Smother in the Place. Moreover he railed on us most hideously, calling us Hatchet-faced Dogs, and such strange Names, as we had never heard of. In this manner were we fain to stand all Nights, for we could not sit down ; the Place was so full of filthy Excrements : And a great while he kept us after this manner, before he would let us cleanse it, or suffer us to have any Vituals brought in, but what we got through the Grate. One time a Lass brought us a little Meas ; and he Arrested her for breaking his House, and lived her in the Town-Court for breaking the Prison : and a great deal of Trouble he put the Young-woman to ; whereby others were so discouraged, that we had much a do to get Water, or Drink or Vituals. Near this Time we sent for a Young-woman, one

Ann

*Ann Downer* from *London*, (that could write, and take things well in *Short-hand*,) to buy and dress our *Meat* for us ; which she was very willing to, it being also upon her Spirit to come to us in the *Love of God* : and she was very serviceable to us.

Lanceton  
Doomsdaye

This *Head-Gaoler*, we were Informed, had been a *Thief*, and was burnt both in the *Hand*, and in the *Shoulder*: His *Wife* too had been burnt in the *Hand*. The *Under-Gaoler* had been burnt both in the *Hand*, and in the *Shoulder*; and his *Wife* had been burnt in the *Hand* also : And Colonel *Bennet*, who was a *Baptist-Teacher*, having purchased the *Gaol* and *Lands* belonging to the *Castle*, had placed this *Head-Gaoler* therein. The *Prisoners*, and some wild People would be talking of *Spirits*, that haunted *Doomsdaye*, and walked there, and how many had died in it ; thinking perhaps, to terrify us therewith. But I told them and *Friends*, ‘That if all the *Spirits* and *Devils* in *Hell* were there, I was over them in the *Power of God*, and feared no such thing : for *Christ our Priest*, would sanctify the *Walls* and the *House* to us, he who bruised the Head of the *Devil*. The *Priest* was to cleanse the *Plague* out of the *Walls* of the *House* under the *Law*, which *Christ, our Priest*, ended ; who sanctifies both inwardly and outwardly the *Walls* of the *House*, and the *Walls* of the *Heart*, and all things to his *People*.

By this time the *General Quarter-Sessions* drew nigh ; and the *Gaoler* still carrying himself basely and wickedly towards us, we drew up our *Sufferings*, and sent it to the *Sessions* at *Bodmin* : upon the reading of which, the *Justices* gave Order ; That *Doomsdaye-Door* should be opened, and that we should have liberty to Cleanse it, and to buy our *Meat* in the *Town*. We sent up a Copy also of our *Sufferings* to the *Protector*, setting forth, how we were taken and Committed by Major *Ceely* ; and how we were abused by Capt. *Keat* as aforesaid, and the rest in Order : Whereupon the *Protector* sent down an Order to Capt. *Fox*, Governor of *Pendennis-Castle*, to Examin the Matter about the *Souldiers* abusing us, and striking me. There were at that time many of the *Gentry* of the *Country* at the *Castle* : and Capt. *Keat's* *Kinsman*, that struck me, was sent for up before them, and much Threatned. They told him, *That if I should change my Principle, I might take the Extremity of the Law against him, and might recover sound Damages of him*. Capt. *Keat* also was checkt, for suffering the *Prisoners* under his Charge to be abused. This was of great Service in the *Country* : for afterwards *Friends* might have spoken in any *Market* or *Steeple-house* thereabouts, and none would meddle with them. I understood, that *Hugh Peters*, who was one of the *Protector's Chaplains*, told him ; They could not do George Fox a greater Service for the spreading of his Principles in *Cornwall*, than to Imprison him there. And indeed, my *Imprisonment* there was of the *Lord*, and for his *Service* in those parts : For after the *Affizes* were over, and it was known, we were likely to continue *Prisoners* ; several *Friends* from most parts of the *Nation*, came into the *Country* to visit us. And those parts of the *West* were very dark *Countries* at that time : But the *Lord's Light* and *Truth* brake forth, and shined over all ; and many were turned from *Darkness* to the *Light*, and from *Satan's Power* unto *God*. And many were moved to go to the

1656. Steeple-houses; and several were sent to Prison to us: and a great Convincement there began to be in the Country. For now we had Lancastor Liberty to come out, and to walk in the Castle-Green; and divers Boomfide. People came to us on the First-days, to whom we declared the Word of Life: and great Service we had among them, and many were turned to God, here and there, up and down the Country; but a great Rage got up in the Priests and Professors against the Truth and us. One of the envious Professors had gathered together many Scripture-Sentences, to prove, That we ought to put off our Hats to the People; and he invited the Town of Lancastor to come into the Castle-Yard to hear him read them: Amongst other Instances, that he there brought, one was; That Saul bowed to the Witch of Endor. When he had done, we got a little Liberty (whether the Gaoler would or no) to speak; and we shewed both him and the People, 'That Saul was gone from God, and had disobeyed God, like them, when he went to the Witch of Endor: That neither the Prophets, nor Christ, nor the Apostles ever taught People to bow to a Witch. The Man went away with his rude People; but some of the People staid with us: and we shewed them; 'That this was not Gospel-Instructions, to teach People to bow to a Witch. For now People began to be affected with the Truth, and now the Devil's Rage increased; so that we were in great dangers many times.

One time there came a Soldier to us; and one of our Friends was admonishing of him, and exhorting him to Sobriety, &c. and I saw him begin to draw his Sword at him. Whereupon I stept to him, and told him, What a shame it was to offer to draw his Sword upon a naked Man, and a Prisoner; and how unfit and unworthy he was to carry such a Weapon: and that, if he should have offered such a thing to some Men, they would have taken his Sword from him, and have broken it to pieces. So he was ashamed, and went his way; and the Lord's Power preserved us.

Another time, about the Eleventh Hour at Night, the Gaoler being half-drunk, came and told me, That he had gotten a Man now to dispute with me (this was, when we had leave to go a little into the Town:) As soon as he spake those Words, I felt, there was Mischief intended to my Body. All that Night, and the next day I lay down on a Grass-plat to slumber, and I felt something still about my Body; and I started up, and struck at it in the Power of the Lord, and yet still it was about my Body. Then I arose, and walked into the Castle-green; and the Under-Keeper came to me, and told me, There was a Maid would speak with me in the Prison. I felt a Snare in his Words too, therefore I went not into the Prison; but went to the Grate, and looked in: and there I saw a Man, that was lately brought to Prison for being a Conjurer; and he had a naked Knife in his Hand. So I spake to him, and he threatened to cut my Chaps (as his Expression was;) but he being within the Gaol, could not come at me: This was the Gaoler's great Disputant. I went soon after into the Gaoler's House, and found him at Breakfast; and he had then gotten his Conjurer out with him: So I told the Gaoler, his Plot was discovered. Then he got up from the Table, and cast his Napkin away in a Rage; and I left them, and went away to my Chamber: for at this time we were

out

out of *Doomsday*. At the time the Gaoler had said, the Dispute 1656. should be, I went down and walked in the Court (the place appointed) till about the Eleventh Hour ; but no Body came : then I went up to my Chamber again<sup>s</sup> ; and after a while I heard one call <sup>Lanceton</sup> <sup>Gaol.</sup> for me. I stepped to the Stairs-head ; and there I saw the Gaoler's Wife upon the Stairs, and the Conjuror at the bottom of the Stairs, holding his Hand behind his Back, and in a great Rage. I asked him ; ' Man, what hast thou in thy Hand behind thy Back ? Pluck thy Hand before thee, said I ; Let's see thy Hand, and what thou hast in it ? Then in a Rage he pluckt forth his Hand with a naked Knife in it. Then I shewed the Gaoler's Wife the wicked Design of her Husband and her against me : for this was the Man they had brought to dispute of the things of God. But the Lord discovered their Plot, and prevented their Evil Design ; and they both raged, and the Conjuror threatned. Then I was moved of the Lord to speak sharply to him in the dreadful Power of the Lord : and the Lord's Power came over him, and bound him down ; so that he never after durst appear before me, to speak unto me. I saw, it was the Lord alone, that did preserve me out of their bloody Hands : for the Devil had a great Enmity to me, and stirred up his Instruments to seek my hurt. But the Lord prevented them; and my Heart was filled with Thanksgivings and Praises unto him.

Now while I was exercised with People of divers sorts, that came some out of good will to visit us, some out of an envious, carping Mind to wrangle and dispute with us, and some out of Curiosity to see us ; Edward Pyot, who before his Convincement had been a Captain in the Army, and had a good Understanding in the Laws and Rights of the People, being sensible of the Injustice and Envy of Judge Glyn to us at our Trial, and willing to lay the Weight thereof upon him, and make him sensible thereof also, writ an Epistle to him, on behalf of us all, which was thus ; and thus directed :

• To John Glyn, Chief Justice of England.

Friend,

WE are Free-men of England, Free-born ; our Rights and Liberties are according to Law, and ought to be defended by it : And therefore with thee, by whose Hand we have so long and yet do suffer, let us a little plainly reason concerning thy Proceedings against us, whether they have been according to Law, and agreeable to thy Duty and Office, as Chief Minister of the Law, or Justice of England ? And in Meekness and Lowliness abide ; that the Witness of God in thy Conscience may be heard to speak and judge in this Matter : For Thou and We must all appear before the Judgment-Seat of Christ, that every one may receive, according to what he hath done, whether it be good or bad. Therefore, Friend, in Moderation and Soborness Weigh, what is herein laid before thee.

1656. In the Afternoon, before we were brought before thee at the Assize  
 at Lanceston, thou didst cause divers Scores of our Books to be vi-  
 Laneaston olently taken from us by Armed Men, without due Process of Law ;  
 God. which Books being perused (to see, if any thing in them could have  
 been found to have laid to our Charge, who were Innocent Men :  
 and them upon our Legal Issue) thou hast detained from us to this  
 very day. Now, our Books are our Goods, and our Goods are our  
 Property ; and our Liberty it is to have and enjoy our Property : and  
 of our Liberty and Property the Law is the defence ; which saith,  
 No Free-man shall be dispossessed of his Free-hold, Liberties or free  
 Customs, &c. nor any way otherwise destroyed : Nor we shall not pass  
 upon him, but by lawful Judgment of his Peers, or by the Law of the  
 Land ; Magna Charta, cap. 29. Now Friend, Consider, Is not  
 the taking away of a Man's Goods violently, by force of Arms, as  
 aforesaid, contrary to the Law of the Land ? Is not the Keeping of  
 them so taken away, a dispossessing him of his Property, and a de-  
 stroying of it and his Liberty, yea, his very Being, so far as the  
 Invading of the Guard the Law sets about him, is in order  
 thereunto ? Calls not the Law this, a Destroying of a Man ? Is  
 there any more than one common Guard or Defence to Property, Liber-  
 ty and Life, viz. the Law ? And can this Guard be broken on the former,  
 (viz. Property and Liberty;) and the Latter (viz. Life) be sure ?  
 Doth not he, that makes an Invasion upon a Man's Property and  
 Liberty (which he doth, who contrary to Law, which is the Guard,  
 acts against either) make an Invasion upon a Man's Life ; since that  
 which is the Ground of the One, is also of the Other ? If a Penny,  
 or Penny's-worth be taken from a Man contrary to Law, may not by  
 the same Rule all a Man hath, be taken away ? If the Bond of the  
 Law be broken upon a Man's Property, may it not on the same  
 ground be broken upon his Person ? And by the same Reason, as it  
 is broken on One Man, may it not be broken upon all, since the  
 Liberty and Property, and Beings of all Men under a Government are  
 Relative, a Communion of Wealth, as the Members in the Body,  
 but one Guard and Defence to all, the Law ? One Man cannot be  
 injured therein, but it redounds to all. Are not such things in or-  
 der to the Subversion and Dissolution of Government ? Where there  
 is no Law, what is become of Government ? And of what value is  
 the Law made, when the Ministers thereof break it at pleasure up-  
 on Mens Properties, Liberties and Persons ? Canst thou Clear thy  
 self of these things, as to us ? To that of God in thy Conscience,  
 which is Just, do I speak : Hast thou acted, like a Minister, the  
 Chief Minister of the Law, who hast taken our Goods, and yet de-  
 tainest them, without so much as going by lawful Warrant, ground-  
 ed upon due Information, which in this our Case thou could'st not  
 have ; for none had perused them, whereby to give thee Infor-  
 mation ? Should'st thou exercise Violence and Force of Arms on Pri-  
 soners Goods, in their Prison-Chamber, instead of proceeding Orderly  
 and Legally, which thy Place calls upon thee above any Man, to tender,  
 defend and maintain against the other, and to preserve entire the  
 Guard of every Man's Being, Liberty, Life and Livelyhood ?  
 Should'st thou, whose Duty it is to punish the Wrong-doer, do wrong  
 thy

'thy self? Who ought'st to see the Law be kept and observed, break 1656.  
 'the Law, and turn aside the due Administration thereof? Surely, ~~as~~  
 'from Thee, considering Thou art Chief Justice of England, other Lanceston  
 'things were expected both by Us, and by the People of this Gaol.  
 'Nation.

'And Friend, when we were brought before thee, and stood upon  
 'our Legal Issue, and no Accuser, or Accusation came in against us; as to  
 'what we had been wrongfully Imprisoned, and in Prison detained for  
 'the Space of Nine Weeks, shouldest not thou have caused us to have  
 'been Acquitted by Proclamation? Saith not the Law so? Ought'st  
 'thou not to have Examined the Cause of our Commitment? And  
 'there not appearing a lawful Cause, ought'st thou not to have dis-  
 'charged us? Is it not the Substance of thy Office and Duty, To do  
 'Justice according to the Law and Custom of England? Is not this  
 'the End of the Administration of the Law? of the General Assizes?  
 'of the Gaol-Deliveries? of the Judges going the Circuits? Hast not  
 'thou, by doing otherwise, acted Contrary to all these, and to Magna  
 'Charta? which, Cap. 29 saith, "We shall sell to no Man, we shall  
 'Deny, or Defer to no Man either Justice or Right: Hast thou not  
 'both Deferred and Denied to us, who had been so long oppressed,  
 'this Justice and Right? And when of thee Justice we demanded,  
 'say'd'st thou not, "If we would be uncovered, thou wouldest hear us,  
 'and do us Justice? — We shall sell to no Man, we shall deny or  
 'defer to no Man either Justice or Right," saith Magn. Chart. as afore-  
 'said: Again; "We have commanded all our Justices, that they shall  
 'from henceforth do even Law, and Execution of Right to all our Sub-  
 'jects, Rich and Poor, without having Regard to any Man's Person;  
 'and without letting to do Right for any Letters or Commandments,  
 'which may come to them from Us, or from any other, or by any other  
 'Cause, &c. upon Pain to be at our Will, Body, Lands and Goods,  
 'to do therewith, as shall please us, in case they do contrary, saith Stat.  
 '20. Edw. 3. cap. 1. Again, "Ye shall swear, that ye shall do even  
 'Law and Execution of Right to all, Rich and Poor, without having  
 'regard to any Person; and that ye deny to no Man Common Right  
 'by the King's Letters, nor none other Man's, nor for none other Cause.  
 'And in Case any Letter come to you contrary to the Law, that ye do no-  
 'thing by such Letter; but Certify the King thereof, and go forth to do  
 'the Law notwithstanding those Letters. And in case ye be from hence-  
 'forth found in default in any of the Points aforesaid, ye shall be at the  
 'King's Will of Body, Lands and Goods, thereof to be done, as shall  
 'please him: Saith the Oath, appointed by the Statute to be taken  
 'by all the Judges, Stat. 18. Edw. 3. But none of these, nor none  
 'other Law hath such an Expression, or Condition in it, as this, viz.  
 'Provided, he will put off his Hat to you, or be Uncovered: Nor doth  
 'the Law of God so say, or that your Persons be respected; but the  
 'contrary. From whence then comes this New Law, If ye will be  
 'uncovered, I will bear you, and do you Justice? This hearing Com-  
 'plaints of Wrong, this doing of Justice, Upon Condition; wherein lies  
 'the Equity and the Reasonableness of that? When were these Funda-  
 'mental Laws Repealed, which were the Issue of much Blood and  
 'War; which to uphold, cost the Miseries and Blood of the late  
 'Wars,

1656. 'Wars, that we shall now be heard, as to Right, and have Justice done us but upon Condition, and that too such a trifling one, as the Lanceston <sup>GBL</sup> 'Putting off the Hat? Doth thy saying so, who art Commanded, as aforelaid, Repeat them, and make them of none Effect, and all the Miseries undergone, and the Blood shed for them of old, and of late Tears? Whether it be so or no indeed, and to the Nation, thou hast made it so to us; to whom thou hast denied the Justice of our Liberty (when we were before thee, and no Accuser, nor Accusation came in against us) and the Hearing of the Wrong done to us, who are Innocent; and the Doing us Right. And Bonds hast thou cast, and continued upon us until this Day, under an Unreasonable and Cruel Gaoler, for not performing That thy Condition, for Conscience sake. But thinkest thou, that this thine own Conditional Justice maketh void the Law? or can it do so? or absolve thee before God or Man? or acquit the Penalty mentioned in the Laws aforesaid? unto which, hast thou not Consented and Sworn? viz. And in case ye be from henceforth found in Default, in any of the points aforesaid, ye shall be at the King's Will, of Body, Lands and Goods, thereof to be done, as shall please him. And is not Thy Saying, If ye will be uncovered (or put off your Hats) I will hear you, and do you Justice; and (because we could not put them off for Conscience-sake) Thy denying us Justice, and refusing to hear us, as to Wrong (who had so unjustly suffered) a Default in thee against the very Essence of those Laws, yea, an Overthrow thereof, for which things sake (being of the highest Importance to the well-being of Men) so just, so equal, so necessary, those Laws were made, and all the Provisions therein? To make a Default in any one Point of which Provisions, exposeth to the said Penalty. Dost not thou by this time see, where thou art? Art thou sure, thou shalt never be made to understand and feel the Justice thereof? Is thy Seat so high, and thy Fence so great, and art thou so certain of thy Time and Station, above all that have gone before thee, whom Justice hath Cut down, and given them their due, that thou shalt never be called to an Account, nor with its long and sure stroke be reached? Deceive not thy self, God is come nearer to Judgment, than the Workers of Iniquity in this Age Imagin; who persecute and evil-intreat those, that witness the Just and Holy One, for their Witnessing of him, who is come to Reign for ever and ever. Saith he not, he will be a swift Witness against the false Swearers? God is not mocked.

'Surely, Friend, that must needs be a very great Offence, which deprives a Man of Justice, of being heard as to Wrong, of the Benefit of the Law, and of those Laws afore-rehearsed; to defend the Justice and Equity of which, a Man hath adventured his Blood, and all that is Dear to him. But to stand Covered (or with the Hat on) in Conscience to the Command of the Lord, is made by thee such an Offence (which is none in Law) and rendered upon us (who are Innocent, serving the Living God) effectual to deny us Justice; though the Laws of God, and of Man, and the Oath, and Equity, and Reason saith the Contrary, and on it pronounceth such a Penalty. If ye will be Uncovered (Uncovered, saidst thou) I will hear you, and do you Justice: But Justice we had not, nor were we heard, because

because Jesus Christ, who is the Higher Power, the Law-giver of 1656.  
 his People, in our Consciences Commanded us not to Respect Per-  
 sons; whom to Obey we chuse rather than Man. And for our Obe- Lanceston  
 dience unto him hast thou cast us into Prison, and continuest us Goo).

there, till this very Day; having shewed us neither Law for it, nor  
 Scripture, nor Instances of either, nor Example of Heathens or others.  
 Friend, Come down to that of God, that is Just in thee, and Con-  
 sider, was ever such a thing, as this, heard of in this Nation?  
 What's become of Seriousness, of true Judgment, and of Righteous-  
 ness! An unrighteous Man, standing before thee with his Hat off,  
 shall be heard; but an Innocent Man, appearing with his Hat on in  
 Conscience to the Lord, shall neither be heard, nor have Justice. Is  
 not this regarding of Persons contrary to the Laws aforesaid, and the  
 Oath, and the Law of God? Understand, and Judge: Did we not  
 own Authority and Government oftentimes before the Court? Didn't  
 not Thou say in the Court, Thou wast glad to hear so much from us  
 of our owning Magistracy? Pleased we not to the Indictment, though  
 it was such a new-found One, as England never heard of before?  
 Came we not, when thou sentest for us? Went we not, when thou  
 bid'st us go? And are we not still Prisoners at thy Command, and  
 at thy Will? If the Hat had been such an Offence to thee, Could'st  
 not thou have caused it to have been taken off, when thou heard'st  
 us so often declare, we could not do it in Conscience to the Commands  
 of the Lord; and that for that Cause we forbore it, not in Contempt  
 of thee, or of Authority, nor in Disrespect to thine, or any Man's  
 Person: (For we said, We honoured all Men in the Lord, and owned  
 Authority, which was a Terror to Evil-Doers, and a Praise to them  
 that do well; And our Souls were subject to the Higher Powers for  
 Conscience-sake) as thou caused'st them to be taken off, and to be kept  
 so, when thou called'st the Jury to find us Transgressors without a  
 Law? What ado hast thou made to take away the Righteousness of  
 the Righteous from him, and to cause us to suffer further, whom  
 thou knowest, to have been so long wrongfully in Prison contrary to  
 Law? Is not Liberty of Conscience a Natural Right? Had there  
 been a Law in this Case, and we bound up in our Consciences, that  
 we could not have obeyed it, was not Liberty of Conscience there to take  
 place? For where the Law saith not against, there needs no Plea of  
 Liberty of Conscience: But the Law have we not offended; yet in  
 thy Will hast thou caused, and dost thou yet cause us to suffer for  
 our Consciences, where the Law requires no such thing: and yet for  
 Liberty of Conscience hath all the Blood been spilt, and the Miseries  
 of the late Wars undergone, and (as the Protector saith) this Govern-  
 ment undertaken, to preserve it; and a Natural Right, he saith, it  
 is; and he that would have it, he saith, ought to give it. And if it  
 be a natural Right, as is undeniable; then to attempt to force it, or  
 to punish a Man for not doing contrary to it, is to act against Nature:  
 which as it is unreasonable, so it is the same, as to offer Violence to a  
 Man's Life. And what an Offence that is in the Law, thou knowest;  
 and how, by the Common Law of England, all Acts, Agreements and  
 Laws, that are against Nature, are meer Nullities: and all the  
 Judges cannot make one Case to be Law, that is against Nature. But

1656. 'put the Case, our standing with our *Hats on*, had been an Offence  
 in Law, and we wilfully, and in Contempt, and not out of Conscience  
 Lanceston had stood so (which we deny, as aforesaid) yet that is not a ground,  
 Gal. . ' wherefore we should be denied Justice, or to be heard, as to the  
 Wrong done to us. If ye will not offend in one Cause, I will do you  
 Justice in another: This is not the Language of the Law, or of Ju-  
 stice, which distributes to every one their Right; Justice, to whom  
 Justice is due; Punishment, to whom Punishment is due. A Man  
 who doth Wrong, may also have Wrong done to him; shall he not  
 have Right, wherein he is wronged, unless he Right him, whom he  
 hath wronged? The Law saith not so: but the Wrong-doer is to  
 suffer, and the Sufferer of Wrong to be righted. Is not otherwise  
 to do, a Denying, a Letting, or Stopping of Even Law, and Exe-  
 cution of Justice, and a bringing under the Penalties aforesaid? Mind  
 and Consider.

' And shouldst Thou have Accused, when no Witness appeared  
 against us, as in the particulars of striking Peter Ceely, and Dispersing  
 Books (as thou said'st) against Magistracy and Ministry, with which  
 thou didst fallly Accuse one of us? saith not the Law, The Judge  
 ought not to be the Accuser? much less a false Accuser. And wast  
 not thou such an one, in Affirming, That he dispersed Books against  
 Magistracy and Ministry, when as the Books were Violently taken out  
 of our Chamber, (as hath been said) undispersed by him, or any of  
 us? Nor diu'st thou make it appear in one particular, wherein those  
 Books, thou so Violently didst cause to be taken away, were against  
 Magistracy or Ministry? or gavest one Instance, or Reply, when he  
 denied, what thou charged'st therein; and spake to thee to bring  
 forth those Books, and make thy Charge appear. Is not the Sword  
 of the Magistrate of God to pass upon such Evil-Doing? And ac-  
 cording to the Administration of the Law, ought not Accusations  
 to be by way of Indictment, wherein the Offence is to be charged,  
 and the Law expressed, against which it is? Can there be an Issue  
 without an Indictment? Or can an Indictment be found, before Proof  
 be made of the Offence charged therein? And hast not thou herein  
 gone contrary to the Law, and the Administration thereof, and  
 thy Duty, as a Judge? What just cause of Offence gave George Fox  
 to thee, when, upon thy producing a Paper concerning Swearing,  
 sent by him (as thou said'st) to the Grand Jury, and requiring  
 him to say, Whether it was his Hand-writing? he answered, Read it  
 up before the Country; and when he heard it read, if it were his, he  
 would own it? Is it not equal, and according to Law, that what a  
 Man is charged with before the Country, should be read in the hearing  
 of him and of the Country? When a Paper is delivered out of a  
 Man's Hand, Alterations may be made in it to his Prejudice, which,  
 on a sudden looking over it, may not presently be discerned; but  
 by hearing it read up, may be better understood, whether any such  
 Alterations have been made therein? Couldst thou in Justice have  
 expected, or required him otherwise to do? Considering also, that he  
 was not unsensible, how much he had suffered already, being Inno-  
 cent; and what Endeavours there were used, to cause him further  
 to suffer? Was not, what he said, as aforesaid, a plain and single  
 Answer.

'Answer, and sufficient in the Law? Though (as hath been demon- 1656.  
 'strated) contrary to Law thou didst aet, and to thy Office, in being ~~the~~  
 'his Accuser therein, and producing the Paper against him. And in Lanceston  
 'his Liberty it was, whether he would have made thee any Answer Gaol.  
 'at all, to what thou didst exhibit, or demand out of the due Course  
 'of Law: for to the Law Answer is to be made; not to thy Will.  
 'Wherefore then wast thou so filled with Rage and Fury upon that  
 'his Reply? Calmly, and in the Fear of the Lord consider: Where-  
 'fore didst thou Revile him, particularly with the reproachful Names  
 'of Juggler, and Prevaricator? Wherein did he juggle? wherein did  
 'he prevaricate? Wherefore didst thou use such Threatning Lan-  
 'guage, and such Menacings to him and us, saying, Thou wouldst  
 'Ferk us, with such like? Doth not the Law forbid Reviling, and  
 'Rage, and Fury, and Threatning and Menacing of Prisoners? So-  
 'berly mind; Is this to act like a Judge, or a Man? Is not this  
 'Transgression? Is not the Sword of the Magistrate of God to pass on  
 'this as Evil-doing, which the righteous Law condemns, and the  
 'Higher Power is against, which judgeth for God? Take heed, what  
 'ye do; for ye judge not for Man, but for the Lord, who is with  
 'you in the Judgment. Wherefore now, let the Fear of the Lord be  
 'upon you; take heed, and do it: For there is no Iniquity with the  
 'Lord our God, nor Respect of Persons, nor taking of Gifts, said Jeho-  
 'shaphat to the Judges of Judah. Pride, and Fury, and Passion, and  
 'Rage, and Reviling, and Threatning is not the Lord's: It, and the  
 'Principle, out of which it springs, is for Judgment, and must come  
 'under the Sword of the Magistrate of God; and it is of an ill Savour,  
 'especially such an Expression, as to threaten to Ferk us. Is not such  
 'a Saying more becoming a Pedant, or Schoolmaster with his Rod or  
 'Ferula in his Hand, than Thee, who art the Chief Justice of the  
 'Nation, who sittest in the highest Seat of Judgment; who oughtest  
 'to give a good Example, and so to Judge, that others may hear and  
 'fear? Weigh it soberly, and Consider, Doth not threatening Lan-  
 'guage demonstrate an Inequality, and Partiality in him, who sits as  
 'Judge? Is it not a Deterring of a Prisoner from standing to, and  
 'pleading the Innocency of his Cause? Provides not the Law against  
 'it? Saith it not, That Irons, and all other Bonds shall be taken  
 'from the Prisoner, that he may plead without Amazement, and with  
 'such freedom of Spirit, as if he were not a Prisoner? But when he,  
 'who is to judge according to the Law, shall before-hand threaten, and  
 'Menace the Prisoner contrary to the Law, how can the Mind of the  
 'Prisoner be free, to plead his Innocency before him? or expect Equal  
 'Judgment from him, who, before he hears him, threatens, what he  
 'will do unto him? Is not this the Case between Thee and Us? Is  
 'not this the Measure we have received at thy Hands? Hast thou  
 'herein dealt according to Law? or to thy Duty? Or as thou  
 'wouldest be done unto? Let that of God in thy Conscience  
 'Judge.

'And didst not thou say, There was a Law for putting off the Hat;  
 'and that thou wouldest shew a Law? and didst not thou often so ex-  
 'prefs thy self? But didst thou produce any Law? or shew, where  
 'that Law might be found? or any Judicial President, or in what

1656. 'King's Reign, when we so often desired it of thee ; having never  
 heard of, or known any such Law, by which thou didst Judge us ?  
 Lanceston 'Was not, what we demanded of thee, reasonable and just? Was that a  
 'Savoury Answer, and according to Law, which thou gavest us,  
 'viz. I am not to carry the Law-books at my Back, up and down the Country;  
 'I am not to Instruct you? Was ever such an Expression heard before these days, to come out of a Judge's Mouth? Is he not to be  
 'of Counsel in the Law for the Prisoner, and to Instruct him therein?  
 'Is it not for this cause, that the Prisoner, in many Cases, is not allowed Counsel by the Law? In all Courts of Justice in this Nation,  
 'hath it not been known so to have been? And to the Prisoner hath not  
 'this been often declared, when he hath demanded Counsel, alledging  
 'his Ignorance in the Law, by reason of which his Cause might  
 'misarry, though it were righteous, viz. The Court is of Counsel for  
 'you? Ought not he, that judgeth in the Law, to be Expert in the  
 'Law? Couldst thou not tell, by what Act of Parliament it was made,  
 'or by what Judicial President, or in what King's Reign, or when  
 'it was adjudged so by the Common Law (which are all the Grounds,  
 'the Law of England hath) had there been such a Law; though the  
 'words of the Law thou couldst not remember? Surely, To Inform  
 'the Prisoner, when he desired it, especially as to a Law, which was  
 'never heard of, by which he proceeds to Judge him, that he may  
 'know, what Law it is, by which he is to be Judged, becomes him  
 'who Judgeth for God: for so the Law was read to the Jews, by  
 'which they were to be Judged, yea, every Sabbath-day; this was  
 'the Commandment of the Lord. But instead thereof to say, I am  
 'not to carry the Law-books at my Back up and down the Country; I am  
 'not to Instruct you: To say, There is a Law, and to say, Thou wilt  
 'shew it; and yet not to shew it, nor to tell, where it is to be found;  
 'Consider, whether it be Consistent with Savouriness, or with Truth,  
 'or Justice?

'Have not thy whole Proceedings against us made it evidently to appear, that thy desire was to Cause us to suffer, not to deliver us, who, being Innocent, suffered; to have us aspersed and reproached before the Country, not to have our Innocency cleared and vindicated? Doth not thy taking away our Books, as aforesaid, and the perusing of them in such haste before our Trial, and thy Accusing us with something, which thou saidst was contained in them, make it to appear, that Matter was sought out of them, where-withal to Charge us, when the Et Cetera-Warrant would not stand in Law, by which we stood Committed, and were then upon our Delivery, according to due Course of Law? Doth it not further appear, by thy refusing to take from our Hands a Copy of the strange Et Cetera-Warrant, by which we were Committed, and of the Paper, for which we were Apprehended, to read it, or cause it to be read; that so our long Sufferings by reason of both, might be lookt into, and weighed in the Law, whether Just or Righteous, and the Country might as well see our Innocency, and Sufferings without a Cause, and the manner of Dealing with us, as to hear such Reports, as went of us, as great Offenders, when we called upon thee often so to do, and which thou oughtest to have done, and saidst, Thou wouldst

'would'ft do, but did it not ; nor so much as took notice before the 1656.  
 'Country, that we had been *falsely Imprisoned*, and had *wrongfully* *suffered*? But what might *Asperse* and *Charge* us, thou brought'ft <sup>Lancastor</sup> *in thy self, contrary to Law*, and did'ft call to have us charged there-  
<sup>Gaol.</sup>  
 'with. Is not this further manifest, in that thou did'ft cause us  
 'on a sudden to be *with-drawn*, and the *Petty-Jury* to be called in  
 'with their *Verdict* ; whereupon Peter Ceeley's *falsly accusing George*  
*Fox, with telling him privately of a Design, and persuading him to*  
*join therein*, It was by G. Fox made so Clear to be a manifest *Fals-*  
*hood*, and so plainly to be perceived, that the Cause of our *Suffer-*  
*ings* was not any *Evil* we had done, or *Law* that we had *transgres-*  
*sed*, but *Malice and Wickedness*? And is it not abundantly clear  
 'from thy not permitting us to *Answer*, and clear our selves of the  
 'many *foul Slanders* charged upon us in the *New-found-Indictment*,  
 'of which no *Proof* was made? but when we were *Answering* there-  
 'unto, and Clearing our selves thereof, thou did'ft stop us, saying;  
 'Thou mindest not those things, but only the putting off the Hat : when  
 'as, before the Country, the *New-found Indictment* charged us with  
 'those things, and the *Petty-Jury* brought in their *Verdict*, *Guilty of*  
*the Trespasses and Contempts mentioned therein*; of which (except as  
 'to the Hat) not one *Witness* or *Evidence* was produced ; and as  
 'to the Hat, not any *Law*, or *judicial President*, upon the *Transgres-*  
*sion* of which all *legal Indictments* are only to be grounded ? Now  
 'the *Law* seeks not for *Causes*, whereby to make the *Innocent* to suf-  
 'fer ; but helpeth him to *Right*, who *suffers Wrong*, and relieveth  
 'the *Oppressed*, and searcheth out the *Matter*, Whether that, of which  
 'a *Man* stands *Accused*, be so or no ; seeking *Judgment*, and hastes  
 'ning *Righteousness*: and it saith, *The Innocent and the Righteous shall*  
 'thou not. But whether thou hast done so to us, or the contrary,  
 'let the *Witnesses* of God in thee search and judge ; as these thy *Fruits*  
 'do also make manifest.

'And *Friend*, Consider, how abominably wicked, and how high-  
 'ly to be abhorred, denied and witnessed against, and how *Contrary*  
 'to the *Laws* such a *Proceeding* is, as to Charge a *Man* with many  
 'Offences in an *Indictment*, which they, who draw the *Indictment*,  
 'they who *Prosecute*, and they who find the *Bill*, know to be *false*,  
 'and to be set in purposely to *Reproach*, and *Wound* his good *Name* ;  
 'whom with some *small Matter*, which they can prove, they *Charge*  
 'and *Indict* ; as is the *Common Practice* at this day. *Prove* but one  
 'particular *Charge* in the *Indictment*, and it must stand (say they)  
 'for a *True Bill* ; though there be never so many *Falshoods* and *Lies*  
 'therein, on set purpose to *wrong* him, who is maliciously prosecuted :  
 'This is known to the *Judges* ; and almost to every *Man*, who hath  
 'to do with, and attends their *Courts*. How contrary is this to the  
 'End and *Righteousness* of the *Law*, which Clears the *Innocent*, and  
 'Condemns the *Guilty*, and condemns not the *Righteous* with the  
 'Wicked ! Much it is Cried out of ; but what *Reformation* is there  
 'thereof ? How else shall *Clerks of Assize*, and other *Clerks of Courts*  
 'fill up their *Bags* (out of which perhaps their *Master* must have a  
 'secret *Consideration*) and be heightned in *Pride* and *Impudence* ;  
 'that even in open *Courts* they take upon them to *Check* and *Revile*

'Men ?

1656, *Men without Reproof, when a few Lines might serve instead of an hundred? How else shall the Spirit, that is in Men, that lusteth unto Envy, Malice, Strife and Contention, be cherished and nourished, to feed the Lawyers and Dependents on Courts, with the Bread of Mens Children, and the Ruin of their Families, to maintain their long Suits and malicious Contentions! For a Judge to say, I mind not these things; I'le not hear you clear your selves, of what you are falsely accused of: One thing I mind in your Charge, the rest are but Matter of Form, set there to render you such wicked Men before the Country, as the thing, that is to be proved against you, is not sufficient to make out. Oh, abominable Wickedness, and perverting of the Righteous End of the Law, which is so careful and tender of every Man's Peace and Innocency! How is the Law in the Administration thereof adulterated by the Lawyers, as the Scriptures are mangled by the Priests! And that which was made to preserve the Righteous, and to punish the Wicked, perverted to the Punishing of the Righteous, and the Preserving of the Wicked! An Eye for an Eye; a Tooth for a Tooth; Life for Life; Burning for Burning; Wound for Wound; a Stripe for a Stripe; he that Accuseth a Man falsely, to suffer the same, as he should have suffered, who was falsely Accused, if he had been guilty; This saith the righteous Law of God: which is agreeable to that of God in every Man's Conscience. Are not such Forms of Iniquity to be denied, which are so contrary to the Law of God and Man? Which serve for the gendering of Strife, and the kindling of Contention? And of this Nature was not that, with which thou didst cause us to be Indicted? And this Form didst not thou uphold, in not permitting us to Answer to the many foul Slanders therein; saying, Those things thou mindest not? Will not the Wrath of God be revealed from Heaven against all Ungodliness and Unrighteousness of Men, who hold the Truth in Unrighteousness; who are so far from the Power of Godliness, that they have not the Form, but the Form of Iniquity, which is set up and held up instead of, and as a Law, to overthrow and destroy the Righteousness of the Righteous, and so to shut him up, as by the Law he can never get out? Is not the Cry, thinkest thou, gone up? It is time for thee, to set to thine Hand, O Lord, for thine Enemies have made void thy Law! Draws not the hour nigh? Fills not up the Measure of Iniquity apace? Surely the day is coming, and hastneth. Warned ye have been from the presence, and by the Mouth of the Lord; and clear will he be, when he cometh to Judgment, and upright, when he giveth Sentence. That of God in every one of your Consciences shall so to him bear witness and confess, and your Mouths shall be stopped, and before your Judge shall ye be silent, when he shall divide you your Portion, and render unto you according to your Deeds. Therefore, whilst Thou hast Time, prize it, and Repent: for verily, Our God shall come, and shall not keep silence; a Fire shall devour before him, and it shall be very Tempestuous round about him. He shall call to the Heavens from above, and to the Earth, that he may judge his People; and the Heavens shall declare his Righteousness: for God is Judge himself. Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.*

*And*

' And Friend; shouldst thou have given *Judgment* against us, 1656.  
' (wherein thou didst fine us *Twenty Marks* a piece, and *Imprisonment*  till *Payment*) without causing us, being *Prisoners*, to be brought Lancaster  
Gaol.  
' before thee, to hear the *Judgment*, and to *Move*, what we had to  
' say in *Arrest* of *Judgment*? Is not this contrary to the *Law*, as is  
' manifest to those, who understand the *Proceedings* thereof? Is not  
' the *Prisoner* to be called, before *Judgment* be given? And is not  
' the *Indictment* to be read? and the *Verdict* thereupon? And is not  
' *Liberty* to be given him to move in *Arrest* of *Judgment*? And if it be  
' a *Just Exception* in the *Law*, ought not there to be an *Arrest* of  
' *Judgment*? For the *Indictment* may not be drawn up according to  
' *Law*, and may be wrong placed, and the *Offence* charged therein  
' may not be a *Crime* in *Law*; or the *Jury* may have been corrupted,  
' or menaced, or set on by some of the *Justices*; with other Particu-  
' lars, which are known to be *legal* and *just Exceptions*. And the  
' *Judgment* ought to be in the *Prisoner's* hearing, not behind his Back;  
' as it the *Judge* were so Conscious of the *Error* thereof, that he  
' dares not give it to the Face of the *Prisoner*. But these *Priviledges*  
' of the *Law*, this *Justice*, we (who had so long, and so greatly suf-  
' fered contrary to *Law*) received not, nor could have at thy Hands;  
' no, not so much as a *Copy* or *Sight* of that long and *New-found In-*  
' *dictment* (which in *England* was never heard of before, nor that  
' the Matter contained therein was an *Offence* in *Law*, nor ever was  
' there any *Law*, or *judicial President*, that made it so;) though Two  
' Friends of ours in our Names and Behalfs that Night, and the next  
' day, and the day following often desired it of the *Clerk* of the *Affize*;  
' and his *Assistant* and *Servants*: but it they could not have, nor so  
' much liberty, as to see it. And 'tis like, it was not unknown, or  
' unperceived by thee, that, had we been *Called*, as we ought to have  
' been, or had known, when it was to be given, *Three* or *Four*  
' *Words* might have made a sufficient, legal *Arrest* of the *Judgment*  
' given on that *New-found Indictment*, and the *Verdict* thereupon.  
' Therefore, as our *Liberties*, who are *Innocent*, have not (in thy  
' *Accompt*) been worth the minding, and esteemed fit for nothing,  
' but to be trampled under foot, and destroyed; so, if we find fault,  
' with what thou hast done, thou hast taken care, that no Door be  
' left open to us in the *Law*, but a *Writ of Error*: The *Consideration*  
' whereof, and the *Judgment* to be given thereon, is to be had only,  
' where thy self is *Chief*; of whom such *Complaint* is to be made,  
' and the *Error* Assigned for the *Reverse* of thy *Judgment*. And  
' what the *Fruit* of that may be well expected to be, by what we  
' have already mentioned, as having received at thy Hands, thou hast  
' given us to understand. And here thou may'st think, thou hast  
' made thy self secure, and sufficiently barr'd up our *Way of Relief*,  
' against whom (tho' thou knew'st) we had done nothing contrary  
' to the *Law*, or worthy of *Bonds*; much less of the *Bonds* and *Suf-*  
' *ferings*, we had sustained: ) thou hast proceeded, as hath been re-  
' hearded; notwithstanding that thou art (as are all the *Judges* of  
' the *Nation*) Intrusted not with a *Legislative Power*, but to *Admini-*  
' *ster Justice*, and to do *Even Law*, and *Execution* of *Right* to all,  
' *High* and *Low*, *Rich* and *Poor*, without having regard to any *Man's*  
' *Person*;

1656. ‘Person ; and art *sworn* so to do, as hath been said : And wherein thou dost Contrary, art liable to Punishment, as ceasing from being a Judge, and becoming a *Wrong-doer*, and an Oppressor ; which what it is to be, many of thy Predecessors have understood, some by Death, others by Fine and Imprisonment. And of this thou may’st not be Ignorant, that to deny a Prisoner any of the Privileges the Law allows him, is to deny him Justice ; to Try him in an Arbitrary Way ; to rob him of that Liberty, which the Law gives him, which is his Inheritance, as a Freeman : And which to do, is in effect To subvert the Fundamental Laws and Government of England, and to Introduce an Arbitrary and Tyrannical Government against Law ; which is Treason by the Common Law : and Treasons by the Common Law are not taken away by the Statutes of 25 Edw. III. & 1 H. IV. 1, 2.m. See O. St. Johns, now Chief Justice of the Common Pleas, his Argument against Strafford, fol. 65. &c. in the Case.

‘These things, Friend, We have laid before thee in all plainness ; to the End, that (with the Light of Jesus Christ, who lighteth every one, that cometh into the World, a Measure of which thou hast, which sheweth thee Evil, and reproveth thee for Sin, for which thou must be accountable) thou being still and cool, may’st consider and see, what thou hast done against the Innocent; and shame may overtake thee, and thou may’st Turn unto the Lord, who now calleth thee to Repentance by his Servants, whom, for witnesing his living Truth in them, thou hast Cast into, and yet continuest under Cruel Bonds and Sufferings.

From the Gaol in Lanceston, the 14th day of the 5th Month, 1656.

Edw. Pyot.

By the foregoing Letter the Reader may Observe, how contrary to Law we were made to suffer : But the Lord, who saw the Integrity of our Hearts to him, and knew the Innocency of our Cause, was with us in our Sufferings, and bore up our Spirits through, and made them Ease to us ; and gave us Opportunities of publishing his Name and Truth amongst the People : so that several of the Town came to be Convinced, and many were made Loving to us ; and Friends from many Parts came to visit us. There came Two out of Wales, who had been Justices of the Peace there : —Also Judge Hagget’s Wife of Bristol came to visit us ; and she was Convinced, and several of her Children : and her Husband was very kind and serviceable to Friends, and had a great Love to God’s People, which he retained to his Death.

Now in Cornwall, Devonshire, Dorsetshire and Somersetshire Truth began mightily to spread ; and many were turned to Christ Jesus, and his free Teaching : for many Friends, that came to Visit us, were drawn forth to declare the Truth in those Countries ; which made the Priests and Professors rage, and they stirred up the Magistrates to ensnare Friends. Then they set up Watches in the Streets, and in the High-ways, on pretence of taking up all suspicious Persons ; under

under which Colour they stopt, and took up those Friends, that travelled in and through those Countries, coming to visit us in Prison : which they did, that the Friends might not pass up and down in the Lord's Service. But that, which they thought to have stopt the Truth by, was the Means of spreading it so much the more : for then Friends were frequently moved to speak to one Constable, and t'other Officer, and to the Justices they were brought before ; and this caused the Truth to spread the more amongst them in all their Parishes. And when Friends were got among the Watches, it would be a Fortnight or three Weeks, before they could get out of them again : for no sooner had one Constable taken them, and carried them before the Justices, and they had discharged them ; but another would take them up, and carry them before other Justices : Which put the Country to a great deal of needless Trouble and Charges.

As Thomas Rawlinson was coming up out of the North, to visit us, a Constable in Devonshire took him up ; and at Night took Twenty Shillings out of his Pocket : And after they had thus robbed him, he was cast into Exeter-Gaol. They cast Henry Pollexfen also into Prison in Devonshire, for being a Jesuit ; who had been a Justice of Peace for the most part of Forty Years before. Many Friends were cruelly beaten many times by them : Nay, some Clothiers, that were but going to Mill with their Cloth, and other Men about their outward Occasions, they took up and Whipt ; though Men of about Eighty or an hundred Pounds by the Year, and not above four or five Miles from their Families.

The Mayor of Lanceson too was a very Wicked Man ; for he would take up all he could get, and cast them into Prison : And he would search substantial, grave Women, their Petticoats and their Head-cloaths. There came a Friend, a Young-Man, to see us, who came not through the Town : So I drew up all the Gross, Inhuman and Unchristian Actions of the Mayor (for his Carriage was more like an Heathen, than a Christian) and I gave it the Young Man, and bid him, Seal it up, and go out again the back-way ; and then come into the Town through the Gates. He did so : and the Watch took him up, and carried him before the Mayor ; who presently searched his Pockets, and found the Letter, wherein he saw all his Actions Characterized : Which shamed him so, that from that time forward he meddled little with the Servants of the Lord.

Now, from the sense I had of the Snare, that was laid, and Mischief intended against the Servants of the Lord, in setting up those Watches at that time, to stop and take up Friends ; it came upon me to give forth the following Lines, as —

### An Exhortation and Warning to the Magistrates.

ALL ye Powers of the Earth, Christ is come to Reign, and is among you, and ye know him not ; who doth Enlighten every one of you, that are come into the World, that ye all through him might believe : who is the Light, who treads the Wine-press alone

1656. 'alone, without the *City*; whose *Feet* are upon it. Therefore see  
 ~~ all, and examin with the *Light*, what ye are *Ripe* for; for the *Press*  
 Lancefton 'is ready for you.

*God. . .* ' Before *Honour* is *Humility*: And all you, that would have *Ho-*  
*nour*, before ye have *Humility* (mark, before ye have *Humility*)  
 'are ye not as the *Heathen* are? Ye would have *Honour*, before ye  
 'have *Humility*; Did not all the *Persecutors*, that ever were upon the  
 'Earth, want this *Humility*? And fo they wanted the *Honour*; and  
 'yet would have the *Honour*, before they had the *Humility*, and had  
 'learned that. And fo ye, that be out of the *Humility*, be out of  
 'the *Honour*; and ye are not to have the *Honour*, who have not the  
 'Humility: for before *Honour* is *Humility*, mark, before it.

' Now, ye pretend *Liberty* of *Conscience*, yet shall not one carry a  
 'Letter to a *Friend*; nor *Men* visit their *Friends*; nor visit *Prisoners*;  
 'nor carry a *Book* about them, either for their own *Use*, or for their  
 '*Friends*: and yet ye pretend *Liberty* of *Conscience*. *Men* shall not  
 'see their *Friends*; but *Watches* are set up against them, to catch and  
 'stop them: and these must be *Well-armed Men* too, against an *Inno-*  
*cent People*, that have not so much as a *Stick* in their *Hands*, who  
 'are in *Scorn* called *Quakers*. And yet among such, as set up these  
 '*Watches*, is pretended *Liberty* of *Conscience*; who *take up* them,  
 'whose *Consciences* are exercised towards *God* and *Men*, who worship  
 '*God* in their *Way*, which is the *Truth*, which they, that be out of  
 'the *Light*, call *Heresy*. Now these, who set up the *Watches* against  
 'them, whom they in *Scorn* call *Quakers*, it is, Because they confess  
 'and witness the true *Light*, that *lighteth every one*, that cometh into  
 'the *World*, amongst *People*, as they pass through the *Country*, or  
 'among their *Friends*. This is the *dangerous Doctrine*, which the  
 '*Watchmen* are set up against, to subdue *Error*, as they call it;  
 'which is the *Light*, that doth *enlighten every Man*, that cometh into  
 'the *World*, *Him*, by whom the *World* was made: who was glori-  
 'fied with the *Father*, before the *World* began. For them, whom  
 'they in *Scorn* call *Quakers*, have they set up their *VVatches*, *Able Men*,  
 'well-*Armed*, to *take up* these, that bear this *Testimony* either in  
 '*VWords*, *Books* or *Letters*. So that is the *Light* you hate, that doth  
 'Enlighten every man, that cometh into the *World*; and these that wit-  
 'ness to this *Light*, are they that you put in *Prison*: And after you  
 'have *Imprisoned* them, you set up your *VVatches*, to *take up* all,  
 'that go to *Visit* them; and to *Imprison* them also: So that by setting  
 'up your *VVatches*, ye would stop all *Relief* from coming to *Priso-*  
*ners*. Therefore this is the *VWorld* of the *Lord God* to you, and a  
 'Charge to you all, in the presence of the living *God* of *Heaven* and  
 'Earth: Every *Man* of you being enlightened with a *Light*, that com-  
 'eth from *Christ*, the *Saviour* of *People's Souls*, from whom the *Light*  
 'cometh, that enlightens you, To the *Light* all take heed; that with  
 'it you may all see *Christ*, from whom the *Light* cometh, you may  
 'all see him to be your *Saviour*, by whom the *World* was made, who  
 'faith; Learn of me. But if ye hate this *Light*, which *Christ* hath  
 'enlightened you withal, ye hate *Christ*; who doth Entice you all,  
 'that you all through him (who is the *Light*) might believe. But  
 'not believing in the *Light*, nor bringing your *Deeds* to the *Light*,

' which

‘ which will make them manifest, and reprove them ; this is your Con- 1656.  
 ‘ demnation, even the Light. Remember, you are *warned* in your  
 ‘ Life-time ; for this is your *VWay* to *Salvation*, the *Light*, if you <sup>Lanceston</sup>  
 ‘ walk in it : And this is your *Condemnation*, the *Light*, if you re-  
 ‘ ject and hate it. And you can never come to *Christ*, the *Second*  
 ‘ *Priest*, unless you come to the *Light*, which the *Second Priest* hath  
 ‘ enlightened you withal. So ye, that come not to the *Light*, ye go  
 ‘ to the *Priests*, that take *Tithes*, as did the *First Priesthood*; and so  
 ‘ hale out of your *Synagogues* and *Temples* (as some call them) as that  
 ‘ *Priesthood* did, that took *Tithes* : which they, that were of the  
 ‘ *Second Priesthood*, did not. Was there ever such a *Generation* ! Or  
 ‘ ever did such a *Generation* of *Men* appear, as doth now in this *Age*,  
 ‘ who are so full of *Madness*, *Envy* and *Persecution*, that they stand  
 ‘ up in *VWatches* with *Bills* and *VWeapons* against the *Truth*, to perse-  
 ‘ cute it ; as the *Towns* and *Countries* do declare : which *Rings* as  
 ‘ *Sodom*, and like *Gomorrah* ! And this hath its *Liberty*, and *Truth* is  
 ‘ stood against : And to *Reprove Sin*, is accounted a *Breach* of the  
 ‘ *Peace*, as they say ; who be out of the *Truth*, and set up their  
 ‘ *VWatches* against it.

G. F.

Besides this General *VWarning*, there coming to my Hand a *Copy* of a *VWarrant* Issued out from the *Sessions* of *Exon*, in express Terms, *For the apprehending of all Quakers* ; wherein *Truth* and *Friends* were reproached and vilified, I was moved to write an *Answer* thereunto, and send it abroad, for the *Clearing* of *Truth* and *Friends* from the *Slanders* therin cast upon them : and to manifest the *wickedness* of that *persecuting Spirit*, from whence it proceeded. And that which I writ, was alter this manner :

‘ **W**Heras there was a *VWarrant* granted forth the last *Sessions*, holden at *Exon*, on the *Eighteenth Day of the Fifth Month*, 1656. which *VWarrant* is *For the Apprehending and taking up all such, as are Quakers, or call themselves Quakers, or go under the Notion of Quakers* ; And is directed to the *Chief-Constables*, to be sent by them to the *Petty-Constables*, requiring them to set *VWatches*, able Men with *Bills*, to take up all such Quakers, as aforesaid. And whereas in your said *VWarrant* you speak of the *Quakers spreading Seditious Books and Papers* ; I Answer : They, whom ye in scorn call *Quakers*, have no *Seditious Books or Papers* ; but their *Books* are against *Sedition*, and *Seditious Men*, and *Seditious Books*, and *Seditious Teachers*, and *Seditious VVays*. And so, ye have numbed them, who are *honest Men*, *Godly Men*, *holy Men*, *Men* that *fear God*, among *Beggars*, *Rogues* and *Vagabonds* : Thus putting no Difference between the *Precious* and the *Vile*, you are not fit to judge ; who have set up your *Bills*, and armed your *Men* to stand up together in *Battel* against the *Innocent People*, the *Lambs of Christ*, which have not lifted up an *Hand* against you. But if ye were sensible of the State of your own *Country*, your *Cities*, your *Towns*, your *Villages*,

165. ' how the Cry of them is like Gomorrah, and the Ring, like Sodom,  
 and the Sound, like the Old World, where all Flesh had Corrupted its  
 way, which God overthrew with the Flood! If you did this con-  
 sider with your selves, you would find something to turn the Sword  
 against, and not against the Lambs of Christ, and not make a Mock  
 upon the Innocent, that stand a Witness against all Sin and Unrighte-  
 oness in your Towns and Steeple-houses. Noah, the Eighth Person,  
 a Preacher of Righteousness, was grieved with the filthy Conver-  
 sation of the Wicked: So are we now. So likewise Just Lot was  
 grieved with their unmerciful Deeds, and the filthy Conversation of  
 Sodom. And were not these hated of the World, and of them that  
 lived in Filthiness? And whereas you speak of those, whom you  
 in scorn call Quakers, that they are a Grief to those, whom you call  
 Pious and Religious People, and their Religion. Such as be in the  
 Religion that is Vain, whose Tongues are not bridled, I believe, the  
 Quakers are a Grief to; but are not a Grief to such, as be in the  
 pure Religion, which keepeth unspotted of the World: which sets not  
 up Bills, nor Watches, to maintain it by the World; for they are  
 not of the World, which be in the pure Religion, which keeps them  
 unspotted of the World: Mark, the pure Religion, which keeps un-  
 spotted of the World. But such as be in the Religion, that is not  
 pure, which have a Form of Godliness, and not the Power, such as  
 you call Pious, the Truth it self to such was always a Grief; and  
 so it is in this Age. And now, your Fruits do appear, the End of  
 your Religion and Profession, and what you do possess: But you are  
 in the Error, and have been but in the Profession, out of the Pos-  
 session of the Spirit, who are not in the Spirit of Truth. For where  
 did ever it set Stints, and Bounds, and number the Just and Innocent  
 with the Wicked? But the Wicked set Stints, and Bounds, and Li-  
 mits to the Just, and number them among the Wicked; yea, speak  
 all manner of Evil they did of them, as ye are doing now of us:  
 they did so, who did profess that, which ye do profess in Words.  
 Nay, according as it was foretold in the Scripture, such as tremble  
 at the Word of God, you cast out and hate, you that have your Tem-  
 ple-worship; and you say, *The Quakers come to disturb you in your*  
*Churches* (as you call them:) Was it not the Practice of the Apo-  
 stles, to go into the Synagogues and Temples, to witness against the  
 Priesthood, that took Tithes? And was it not the Practice of the  
 Jews to hate them out, and persecute them, and stone them, that wit-  
 nessed Christ the Second Priest, and went to bring People off from  
 the First Priesthood? Was it not the practice of the Prophets, to  
 go and cry against the High Places? And was it not the Practice of  
 the Jews, when they were back-slidden, and of the Heathen, to  
 Imprison, and Persecute the Prophets, and send after them into  
 other Countries? And is not this the Practice of you now, who  
 are holding up your High-Places, which the Papists set up, which ye  
 now call your Churches; where ye beat and persecute? What Reli-  
 gious People are you, that are filled with so much Madness? Did not  
 Paul Confess, he was Mad, while he was in your Practice, haling,  
 beating, imprisoning, putting out of the Synagogues, having his Author-  
 ity from the Chief Priests? And are not the Chief Priests the cause

1656.  
Langton  
Gen.

'of this? Was there ever such a Cry made in any Age past, as there  
 'is now in the Pulpits, Railing against an Innocent People, whom  
 'ye in scorn call *Quakers*, who lift not up an Hand against you; and who are indeed the *Pious*, that are of the *pure Religion*, who  
 'fear God, and worship him in the *Spirit* and in the *Truth*, but can-  
 'not Join with you in your Religion? And do not the *Ministers* of  
 'God say, That the *Scriptures* are a *Declaration*, which you call the  
 'Word? Do not you rob *Christ* of his *Title*, and of his *Honour*, and  
 'give it to the *Letter*, and shew your selves out of the *Doctrine* of  
 'the *Ministers* of God, who called the *Scriptures* by the name of *Writ-  
 tings* and *Treatises*, and *Declarations*, and said; *Christ's Name* is cal-  
 'led the *Word of God*? Are not you here in the *Error* you speak of, which  
 'is your *Common Talk* among you? There was talk among some of you  
 'of your *Gospel-shining*: Doth your *Gospel*, which you profess, perse-  
 'cute? Did ever any of them, that did possess it, *cast into Prison*, and  
 'not suffer others to go to *Visit* them? Are you like *Christians* in this,  
 'or like *Heathen*, who set *Bounds* and *Watches* over the Land, that  
 'they should not pass to *Visit* them, that be in *Prison*? Was ever  
 'the like heard in any Age? Search and see, if you have not out-  
 'strip them all in your *Watches*, if not in your manner of *Persecu-  
 tion*, and in your *Imprisoynments*: And oh! never talk, that we  
 'are a *Grief* to them, that are in the *pure Religion*. And whereas  
 'in your *Warrant* we are represented, as *Dis-affected to Government*;  
 'I say, the *Law*, that is a *Terror* to the *Evil-Doer*, we own; the  
 'Higher Power, to which the *Soul* must be *subject*: But we deny  
 'the *Evil-Doer*, the malicious Man reigning, and the Envious Man  
 'seeking for his *Prey*, whose *Envy* is against the *Innocent*; who rai-  
 'seth up the Country against honest Men, and so becomes a *Trouble*  
 'to the Country, in raising them up to take the *Innocent*: but that  
 'we leave to the Lord to Judge. Your false Accusations of *Heresy* and  
 'Blasphemy we do deny: you should have laid them down in Par-  
 'ticulars, what they had been, that People might have seen them;  
 'and not have slandered behind our Backs: The *Law* saith, The  
 'Crime should be mentioned in the *Warrant*. Then for your saying,  
 'We deny the godly *Ministers* to be a true *Ministry* of *Christ*; that is  
 'false: for we say, that the Godly *Ministers* are the *Ministers* of  
 '*Christ*. But which of your *Ministers* dare say, that they are truly  
 'Godly? And for your charging us with *seducing many weak People*,  
 'that is false also; for we seduce none: But you, that deny the *Light*,  
 'which lighteth every Man, that cometh into the World, are seduced  
 'from the *Anointing*, which should *Teach* you: and if ye would be  
 'Taught by it, ye would not need, that any Man should *Teach* you.  
 'But such, as are taught by the *Anointing*, which abideth in them,  
 'and deny Man's *Teaching*, these ye call *Seducers*, quite contrary to  
 'John's *Doctrine*, 1 Joh. 2. You speak quite contrary to him: that  
 'which is *Truth*, ye call *Seducing*; and that which he calls *Seducing*,  
 'you call *Truth*: Read the latter part of the Chapter. And beware,  
 'I warn you all from the Lord God of Glory, set not any Bound at-  
 'gainst him; *Stint him not*, *Limit not* the *Holy one of Israel*: for the  
 'Lord is rising in Power and great Glory, who will rule the Nations  
 'with a Rod of Iron, which to him are but as the drop of a Bucket;

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 he that measures the *Waters* in the *Hollow* of his *Hand*, will dash  
 Nations together, as a Potter's *Vessel*. And know, you that are  
 found in this his day blaspheming his Work, that God hath brought  
 forth, calling it *Blasphemy*, fighting against it, setting up your *Car-*  
*nal Weapons*, making your *Bonds* strong; God will break asunder,  
 that which your *Carnal Policy* hath invented, and which by your  
*Carnal Weapons* ye would uphold: and make you to know, there  
 is a God in *Heaven*, who carries his *Lambs* in his *Arms*, which are  
 come among *Wolves*, and are ready to be torn in pieces in every  
 place, yea, in your *Steeple-houses*; where are People without Rea-  
 son, and that have not *natural Affection*. Therefore all ye *Petty-*  
*Constables, Sheriffs and Justices*, take Warning; and take heed,  
 what ye do against the *Lambs of Christ*: for *Christ* is come, and  
 coming, who will give to every one of you a *Reward* according  
 to your *Works*, you which have the *Letter*, which speaks of *Christ*;  
 but now ye are persecuting that, which the *Scripture* speaks of: so  
 your *Fruits* make you manifest. Therefore every one, *Sheriff*,  
*Justices, Constables, &c.* see, what ye do possess; Consider, what  
 ye do possess, and what a *Profession* ye are now in, that all these *Car-*  
*nal Weapons* are now set up against the *Innocent*, yea, against the  
*Truth*. Which shews, that ye have not the *Spiritual Weapons*; that  
 they are not among you: and that ye want the *Counsel* of *Gamaliel*,  
 yea, ye want the *Counsel* of such a Man among you, who said; Let  
 the *Apostles* alone: If it be of God, it will stand; if it be not, it will  
 come to nought. But ye may see your selves on the Contrary, in the  
*Spirit* of them that came with *Judas*, with *Swords* and *Staves* from  
 the *Chief-Priests* against *Christ*: still it is against *Christ*, where he  
 is made manifest. *Paul* (while *Saul*) went against him, though  
 he professed a *Christ*, that was to come; and the *Jews*  
 professed a *Christ*, that was to come: Yet *Paul* persecuted him,  
 where he was manifested in his *Saints*. So ye profess a *Christ*, that  
 is come, but persecute him, where he is manifest. You that have  
 the *Letter*, the *High-Places*, the *Synagogues*, you persecute him,  
 where he is made manifest in his *Saints*, as the *Jews* did. They  
 who were in the *Letter*, out of the *Life*, persecuted them, that were  
 in the *Life* of that, which they profess in the *Letter*: So now do  
 you persecute them, that are in the *Life*, and are your selves *Stran-*  
*gers* to it; as your *Fruits* make appear. You have numbed the  
*People of God* amongst *Transgressors*; but have you *prisoned* any of  
 the *Rogues and Transgressors* you speak of? you have *prisoned* the  
*Innocent*, and let the others go free.

G. F.

When I had sent abroad the fore-going *Papers* concerning the *Watches*, that were then set up to *Intercept* and *Stop* Friends in their *Travels* in the *Work* of the *Lord*; so great a sense came upon me of the *Darkness and Vail*, that was over the *Priests and Professors* of *Christianity*, that I was moved to give forth the following *Paper*, as *An Awakening Warning* to them.

‘ *Blind-*

1656.

London  
Gad.

' **B**lindness hath happened to the professed Christians of the Letter now a days, as Blindness happened to the Jews ; who profest the Letter, but owned not the Life, which the Letter speaks of : As the Christians now, to whom this Blindness hath hap'ned, who profess the Scripture, but own not the Life, which the Scripture speaks of. For against the Life the Jews stood, who protest the Letter of the Scripture ; but they were *Blind*, they gathered *Counsel* against the Life : they were in an *Uproar*, when the Babe was born in *Bethlehem*, Herod and all the Chief Priests. And Herod sought to destroy all the young Children in *Bethlehem*, yet missed the Babe ; Herod, that Fox, though he slew John, and put him to death. And you may here see, how the Literal Professors did stand up, not for the Truth, but quite against it : Furthermore, the Chief-Priests consulted together, how they might take Jesus by *Subtilty*, and put him to death ; mark, by their *Subtilty*. The Professors of a Christ that was to come, they preached of a *Messias*, of a Christ, of a Saviour ; but denied the Life, when he was made manifest. The Chief-Priests and the Council gathered together, they protest his words ; and the Chief-Priests, who were gathered together with the Council, said : That his Disciples had stolen him away by Night ; and gave large Monies to the Soldiers to declare this. Likewise in the day, when the Children of Israel were in Egypt, and they with their Children began to spread and multiply ; Come, said the Egyptians, Let us deal wisely with them to afflict them, and tax them : Which held, until the Lord overthrew their Oppressors, and brought out his Seed by his mighty Power from under the Oppressor, and exalted his Son above all ; though the Heathen raged, and the People imagined vain things : and he made his Power known, that all might see, that there was no God upon the Earth, but himself. This Power now hath brought forth the Work of the Lord ! Many, who be turned to the Light, Christ, have received the Power of God, and are thereby become the Sons of God. Now this Birth, that is born of God, are all the Powers of the World joined together to Crucify, to put to Death those Jews in the Spirit, as they did put Christ to Death in the Flesh formerly. This is the Birth, that all the Wicked World is enraged against, and mad at : Against this they set their Watches, this Birth, brought forth by the Mighty God of Jacob, who rides upon the High-places of the Earth : This is the Birth, that the profest Christians without the Life in our Days and Age rage against, and lay out all their Wisdom about. Are not the Chief-Priests and Wise Men of the Earth consulting together, how they might destroy this Birth ? Is not this the Birth, that is banished out of your Hearts, you that profess the Scripture, and are Talkers of it, but do not own the Light and Life, which the Scripture speaks of, as the Jews would not ; and so will not have Christ to Reign over you, as they would not ? Do you not hate out of your Synagogues, and before Magistrates ? Do you not herein fulfil Christ's Words, who said to his Disciples ; They should be hated out of the Synagogues, and before Rulers ? Do you not persecute them from City to

1656. 'to City? Do you not almost fill your *Prisons* with them? And now  
 set your *Watches*, that none should go to *Visit* them, whom ye have  
 put into *Prison*? Is not this an *Unchristian Spirit*? How can you  
 for shame say, You are *Upholders of Truth*? Or how can you for  
 shame say, that *Truth* hath been profest among you? Yet we say,  
 We Grant, that you have talked of it. And how can you for  
 shame say, *The Gospel shines among you*, when you will not own it,  
 the *Life* of it, when you call it *Error*, and the *evil Seed*? Yea, the  
 very *Truth*, yea, the very *Life* of *Truth* ye have blasphemed against  
 now, as the *Jews* did against *Christ*, calling him a *Devil*; you now  
 call it *Error*, and the *Evil Seed*, and stand up against it, and turn  
 the *Sword* against it. As it was in the days of the *Jews*, who turned  
 the *Sword* against *Christ*; so it is in these days of the Professed  
*Christians* of the *Scripture*, but out of the *Life*, that gave it forth;  
 as it was with the *Jews* outward in the *Flesh*, who were not the *Jews*  
 in the *Spirit*. And is it not a *shame* to all the *Ministers* of the *Gospel*,  
 (as they are called) that they can find no better *Way* to maintain  
 that, which they call the *Truth*, and their *Gospel*, than by *Carnal*  
*Weapons*, *Stocks* and *Prisons*, and *Whips*, *Watches* and *Wards*, and  
*Powers* of the *Earth*? Were these the *Apostles Weapons*? *Carnal*  
*Watches* and *Wards*, *Stocks* and *Prisons*, and *haling* out of the *Synago-*  
*gues*, when they came to speak? Judge your selves, what an *Anti-*  
*christian Spirit* you have. Never talk of defending *Truth*, with that  
 which is against *Truth*. For are you not setting up the *Rabble* of  
 the *World* against it? Do they not Join with you, with *Swords* and  
*Staves* against it? And is this the *Life* of *Christians*? Is not this the  
*Life* of *Error*, and of the *Evil Seeds-man*? Surely, ye would  
 find Work enough, if ye were in the *Fear* of the *Lord*, to turn  
 your *Swords* against the *Prophanemists*, the *Oaths* and *Wickedness*, that  
 is in your *Streets* and *High-ways*: How do they ring like *Sodom*, and  
 give a sound like *Gomorrah*! But they are become a *Prey* in this  
 your *Age*, that *Reprove* in your *Gate Sin*, *Wickedness* and *Prophane-*  
*ness*: They are become your *By-word*. Against them your *Coun-*  
*cils* are gathered, and them you cast into *Prison*, and *hale* them  
 out of your *Synagogues*: and cast them likewise into *Prison*, that  
 write against it, and speak against it; and set your *Guards* to stop  
 and hinder any from *Visiting* them, whom you cast into *Prison*, and  
 give them the Names of *Vagabonds* and *Wanderers*. Was ever the  
 like heard in the days of the *Heathen* against the *Apostles*, who  
 witnessed the *Gospel*? Did they set *Guards* and *Watches* in every  
*Town*, in every *City*, to take the *Disciples*, the *Brethren*, the *Be-*  
*lievers*, that heard, that the *Apostles* were cast into *Prison*, and came  
 to see, what they wanted? Shew ye not as much *Rage* and *Fury* now  
 in your *Age*, as was in those, that were in that *Age*? And how  
 can you talk of the *Gospel*, and of defending the *Gospel*, when you  
 are setting *Guards* and *Watches* against it, and are defending that,  
 which stands against it; and the *Lambs* of *Christ* are almost torn to  
 pieces amongst you, who are like *Wolves*? for the *Lord* hath now  
 sent his *Lambs* amongst *Wolves*. And have not you profest the words  
 of *Christ*, and of the *Prophets* and *Apostles*, as the *Jews* had long  
 profest the *Scriptures*, the words of *Moses*, and of the *Prophets*, that

' prophesied of Christ, that was to come ; and stood against him, 1656.  
 ' when he was come ? as you do in this Day of his Reign, and in this  
 ' Day of his glorious Gospel, who are persecuting the Messengers of it, Lancefor  
 ' imprisoning them, persecuting them in your Streets and High-ways,  
 ' and now letting up your Watches against them, who bring you the  
 ' glad Tidings of Peace to your Souls ; whose Feet are beautiful a Top of  
 ' the Mountains ; Mark, a Top of the Mountains, that, against which the  
 ' Mountains rage and swell : but God will make them to melt ; the Sun  
 ' is risen, which will make them to melt. And God will cleave the Rocks  
 ' and Mountains asunder, and make the Hills to bow perpetually : for  
 ' his Son he will exalt, and his Glory he will give to him, and not to ano-  
 ' ther. Therefore be awakened, ye Rulers of the Earth, and take Counsel  
 ' of the Lord, and take not Counsel together against him. Make not your  
 ' Bonds strong ; and set not your selves in Battel against him : for ye will  
 ' be found but as Briers and Thorns before him, which the Fire shall  
 ' consume. Therefore be awakened, all ye that be Talkers of the  
 ' Scripture, and that gather your selves together by your Multitudes  
 ' and Meetings, and have had your Teachers ; but not having the  
 ' Spirit, that gave forth the Scriptures, the Lord God of Glory, the  
 ' Father of Spirits will scatter you : all your Bonds will not hold you  
 ' together, who are out of the Spirit, which is the Bond of Peace.  
 ' The Threshing Instrument is gone forth, which will beat the Hills to  
 ' pieces : Sion is risen to Thresh ; out of the holy Mountain is the  
 ' Trumpet sounded. Stand not up against the Lord : for all Nations  
 ' are with the Lord as the Drop of a Bucket. He that measures the  
 ' Waters in the hollow of his Hand, and weighs the Earth in Scales,  
 ' the Lord of Hosts is his Name ; who is now risen and rising, to plead  
 ' the Cause of the Innocent : who is exalting his Son, and bringing his  
 ' Sheep to him. Now are they seen and known, that feed upon wind,  
 ' that are lifted up, given up to believe Lies ; who report, and say,  
 ' Report, and we will report it. Now are they seen, who have a Form  
 ' of Godliness, but the Power is denied by them ; so Christ is denied,  
 ' the Power it self is denied : for Christ is the Power of God. And the  
 ' Power being denied by you, that have a Form of Godliness, that  
 ' have the words of the Scriptures, the Gospel is denied : for the Gospel  
 ' is the Power of God. And thus it is among you, that have the  
 ' Knowledge and Wisdom that is sensual, earthly and devilish : Doth  
 ' it not appear so ? Let your Gaols and Watches witness your Fruits  
 ' in every Town. Your Wisdom is earthly, sensual and Devilish : so  
 ' you have a Knowledge and Wisdom, but not that which is from above ;  
 ' for that is pure and gentle, and so is not your knowledge : But to know  
 ' Christ, is Life Eternal. Now your Fruits have manifested, that you  
 ' are not of this ; and so out of the Power of God, which is the Cross  
 ' of Christ : For you are found in the World, out of the Power of  
 ' God, out of the Cross of Christ, persecuting. So that which doth  
 ' persecute, and send forth Writings and Decrees to stop all, and take  
 ' up all, and set Watches, and prepare Bonds to stint the Lord, to Im-  
 ' prison and persecute, and suffer none to go to visit them ; This shews,  
 ' you are not Christians, but stand against a Christian's Life, which is  
 ' to love your Enemies. Where is your Heaping up Coles of Fire ? your  
 ' Love to your Enemies, who are thus persecuting your Friends ? He

1656. "came to his own, and his own received him not : Here is a turning the  
 ~~~~~ "Sword against the Just. Do you shew here a Christian's Life, or your  
 Lancetts, selves Christians, who are filling your Gaols with the Christians in  
 gaol? "the Spirit, you that be in the Letter (in Shadows) as the Jews in  
 "the Letter did put the Jews in the Spirit into Prison? Is not this the  
 "Fruit in our Days of the Christians in the Letter, to put the Christi-  
 "ans in the Spirit into Prison? And doth not this shew, that your  
 "Decrees, which you have sent forth, proceed from Death, who thus  
 "Act against the Life, and them that be in it ; which the Scriptures  
 "were given forth from? Is it not here, as it was with Saul, when  
 "he went to persecute, to hale to Prison, and bind all, that he could  
 "find, calling upon that Name, who were Christians in the Life, the  
 "Spirit, such as now you are persecuting, because they are in the  
 "Life, though you profess their Words? Are not your Decrees gone  
 "forth from the same Spirit of Envy, against the same Spirit of Christ  
 "they were in? Is it not manifest to all, that fear God, and to the  
 "sober-minded and honest-hearted People, that see your Practices,  
 "your Decrees, your Letters to stop, to molest, to hinder, to Imprison  
 "them that are moved of the Lord to do his Will, or to go to Visit  
 "Prisoners, whom you have Imprisoned? Doth this shew you to have  
 "a Spirit like Paul, yea, or nay? or are you not quite contrary, like  
 "to them, that persecuted Paul? The Day hath declared it. To that  
 "of God in you all I speak, which shall witness it at the Last Day, in  
 "the Day of Judgment. Persecution was blind in all Ages; and Mad-  
 "ness and Folly led it : Yet Persecution got always a Form or Presence  
 "of Godliness, or to talk of Religion, as in the Days of Moses, in the  
 "Days of Jeremy, in the Days of Christ, and of the Apostles. Come,  
 "saith the Council, Let us crush them, while they are Young; they have  
 "almost over-spread the Nation in every Corner. This is as much as to  
 "say; Let us put this Birth to Death, as Pharaoh and Herod did the  
 "Children: But the Lord caused his Truth the more to spread. For  
 "you may read, what Numbers came out of Egypt! and what Multi-  
 "tudes followed Christ! Therefore, with Consideration read these  
 "Lines, and not with Fury; and let not Foolishness appear: But  
 "consider in Humility your Ways you act in, and your Paths you go  
 "in; and what Spirit you are of, and what the End of your Conver-  
 "sation is, now see: For in Love to your Souls I write, that in the  
 "Day of your Visitation you may consider it.

"From him who loveth Righteousness, and the establishing of it, and  
 "Truth, and Peace, and Faith, which is by Christ Jesus (Mercy  
 "and Peace be multiplied among such!) But a Witness against all  
 "Hypocrites, and all who have a Profession, but live out of the  
 "Possession; who are in an Hypocritical Religion, in the Lusts  
 "and Fashions of the World, having a Form of Godliness, but  
 "standing against the Power with might and main, Sword and Staff.  
 "Which things declare your Conversation and Practices to be out of  
 "Christ's Life, against the Gospel-practice, and contrary to the  
 "Manner and Order of the Saints.

G. F

We

We were continued in Prison, till the next *Affize*: before which time divers Friends, both Men and Women, were sent to Prison, that had been taken up by the *Watches*. When the *Affize* was come, several of these were called before the Judge, and Indicted: and tho' the Jailer brought them into Court, yet they Indicted them, that they came in by Force of Arms, and in an hostile manner: And the Judge fined them, because they would not put off their *Hats*. But we were not called before the Judges any more; but they let us alone.

Great Work we had, and Service for the Lord, both between the *Affizes*, and after, amongst the Professors and People of all sorts: for many came to see us, and to reason with us. And Elizabeth Tre-lawnny of Plymouth (who was the Daughter of one called a *Baronet*) being Convinced, (as was formerly mentioned) the Priests and Professors, and some great Persons of her Kindred were in a great Rage concerning her; and writ Letters to her. And she being a Wise and Tender Woman, and fearing to give them any Advantage, sent their Letters to me; and I answered them, and returned them to her again, for her to send the Answers to them. Which she did: till growing in the Power and Spirit, and Wisdom of God, she came her self to be able to Answer the wisest Priest and Professor of them all; and had a Dominion over them all in the Truth, through the Power of the Lord, by which she was kept faithful to her Death.

Now, while I was in Prison here, the Baptists and Fifth-Monarchy-Men prophesied, That this Year Christ should come, and Reign upon Earth a Thousand Years. And they looked upon this Reign to be Outward: When as he was come inwardly in the Hearts of his People, to Reign and Rule there; and these Professors would not Receive him there: So they failed in their Prophecy and Expectation, and had not the Possession of him. But Christ is come, and doth dwell in the Hearts of his People; and Reigns there: And Thousands, at the Door of whose Hearts he hath been knocking, have opened to him; and he is come in, and doth Sup with them, and they with him, the heavenly Supper with the heavenly and spiritual Man. So many of these Baptists and Monarchy-People turned the greatest Enemies to the Professors of Christ: But he Reigns in the Hearts of his Saints over all their Envy.

At the *Affize* divers Justices came to us, and were pretty Civil, and Reasoned of the things of God pretty soberly; expressing a Pity to us. There came also Capt. Fox, who was Governour of Pendennis-Castle, and lookt me in the Face, and said never a word; but went his way to his Company: and told them; He never saw a simpler Man in his Life. I called after him, and said; 'Stay Man, we will see, who is the simpler Man. But he went his way: A light, Chaffy, Man.'

There came also at the *Affize*, one Thomas Lower to Visit us: and he offered to give us Money, which we refused; accepting nevertheless of his Love. He asked us many Questions concerning our denying the Scriptures to be the Word of God? and concerning the Sacraments, and such like: To all which he received Satisfaction. And I spake unto

1656. unto him ; and he afterwards said : My Words were as a flash of Lightning, they ran so through him. And he said, He never met with such ~~Lance~~ Men in his Life, for they knew the Thoughts of his Heart ; and there, as the wise Master-Builders of the Assemblies, that fastened their Words, like Nails. He came to be Convinced of the Truth, and remains a Friend to this Day. When he came home to his Aunt Hambley's (where he then lived), and made Report to her concerning us ; She, with her Sister Grace Billing, hearing the sound of Truth, came afterwards to Visit us in Prison, and was Convinced also. And great Sufferings and Spoilings of Goods both he and his Aunt have undergone for the Truth's sake.

About this time I was moved to give forth the following Paper to Friends in the Ministry.

Friends,

**I**N the Power of life and wisdom, and dread of the Lord God of life, and Heaven and Earth dwell; that in the wisdom of God over all ye may be preserved, and be a Terror to all the Adversaries of God, and a Dread, answering that of God in them all, spreading the Truth abroad, awakening the *VVitness*, confounding the Deceit, gathering up out of Transgression into the *Life*, the Covenant of Light and Peace with God. Let all Nations hear the sound by Word or Writing : Spare no Place, spare no Tongue, nor Pen ; but be obedient to the Lord God : go through the *VWork*, and be valiant for the Truth upon Earth ; tread and trample all that is Contrary, under. Ye have the Power, do not Abuse it ; and Strength and Presence of the Lord, eye it, and the *VVisdom* : that with it you may all be ordered to the Glory of the Lord God. Keep in the Dominion, keep in the Power over all Deceit; tread over them in that, which lets you see to the *VWorlds End*, and the utmost Parts of the Earth. Reign and Rule with Christ, whose Scepter and Throne is now set up, whose Dominion is over all to the Ends of the Earth ; whose Dominion is an everlasting Dominion, Throne an everlasting Throne, Kingdom an everlasting Kingdom, Power above all Powers. Therefore this is the Word of the Lord God to you all : *Keep in the wisdom of God*, that spreads over all the Earth ; the wisdom of the Creation, that is Pure from Above, not destructive. For now shall Salvation go out of Zion, to Judge the Mount of Esau : and now shall the Law go forth from Jerusalem, to Answer the Principle of God in all ; to hew down all Inventors and Inventions. For all the Princes of the Earth is but as Air to the Power of the Lord God, which you are in, and have casted of : Therefore *Live in it*, that is the Word of the Lord God to you all ; and do not Abuse it : And keep down and Low ; and take heed of false Joys, that will Change.

Bring all into the Worship of God : Plow up the fallow Ground, thresh and get out the Corn ; that the Seed, the Wheat, may be gathered into the Barn : that to the Beginning all People may come, to Christ, that was, before the *VWorld* was made. For the Chaff is come upon the *VWheat* by Transgression : he that treadeth it out, is out of Transgression, and fathoms Transgression ; and puts a difference

'fence between the precious and the vile; and can pick out the 1656.  
 'Wheat from the Tares, and gather into the Gainer: so brings to the lively. Hope the Immortal Soul into God, out of which it came. L. Boston  
 'And none worships God, but who comes to the Principle of God,  
 'which they have transgressed; and none are plucked up, but who  
 'comes to the Principle of God in him, that he hath transgressed;  
 'then he doth service to God, then is the planting and the watering;  
 'and the Increase from God cometh. So the Ministers of the Spirit  
 'must minister to the Spirit, that is in Prison, which hath been in  
 'Captivity in every one; that with the Spirit of Christ People may  
 'be led out of Captivity up to God, the Father of Spirits, and do ser-  
 'vice to him, and to have Unity with him, with the Scriptures, and  
 'one with another. And this is the Word of the Lord God to you all,  
 'and a Charge to you all in the presence of the living God, Be Patterns,  
 'be Examples in all Countries, Places, Islands, Nations, where-ever  
 'you come; that your Carriage and Life may preach among all sorts  
 'of People, and to them: then you will come to walk Chearfully  
 'over the World, Answering that of God in every one, whereby in  
 'them ye may be a Blessing, and make the Witness of God in them to  
 'bless you: Then to the Lord God you will be a sweet Saviour, and a  
 'Blessing.

'Spare no Deceit, lay the Sword upon it; go over it; Keep your selves clear of the Bloods of all Men, either by Word, or Writing,  
 'or Speaking; and keep your selves clean, that you may stand in your Throne, and every one have his Lot, and stand in the Lot in the Ancient of Days. And so the Blessing of the Lord be with you, and keep you over all the Idolatrous Worships and Worshippers: let them know the Living God; for Teachings, Churches, Worships, must be thrown down with the power of the Lord God, set up by Man's earthly Understanding, Knowledge and Wills. For this all must be thrown down with that, which gave forth Scripture; and who be in that, Reigns over it all: That is the Word of the Lord God to you all. In that is God Worshipped, that brings to declare his Will; and brings to the Church in God, the Ground and Pillar of Truth: for now is the mighty Day of the Lord appeared, and the Arrows of the Almighty gone forth; which shall stick in the Hearts of the Wicked. Now will I Arise, saith the Lord God Almighty, to trample and Thunder down Deceit, which hath long reigned, and stained the Earth: Now will I have my Glory out of every one. The Lord God Almighty over all in his Strength and Power you keep, to his Glory, that you may come to Answer that of God in every one in the World. Proclaim the mighty Day of the Lord of Fire and Sword, who will be worshipped in Spirit and in Truth; and keep in the Life and Power of the Lord God, that the Inhabitants of the Earth may tremble before you: That the Lord God's Power and Majesty may be Admired among the Hypocrites and Heathens, and ye in the Wisdom, Dread, Life, Terror and Dominion Preserved to his Glory: that nothing may Rule or Reign, but Power and Life it self; and in the Wisdom of God ye may be preserved in it. And this is the Word of the Lord God to you all, and the Call is now Out of Transgression; the Spirit bids, Come: and the Call is now from all false Worships and

1656. 'and Gods, and from all Inventions and dead Works to serve the living God ; and the Call to Repentance, to the Amendment of Life, where-  
 Larreina. ' by Righteousness may be brought forth; which shall go through-  
 gout the Earth. Therefore ye, that be Chosen and Faithful, which  
 ' are with the Lamb, go through your Work faithfully, and in the  
 ' Strength and Power of the Lord : and be obedient to the Power ; for  
 ' that will save you out of the Hands of unreasonable Men, and pre-  
 ' serve you over the World to himself : hereby you may live in the  
 ' Kingdom, that stands in Power, which hath no end ; where glory  
 ' and life is.

For Tho. Mounis.

G. F.

After the Assize, the Sheriff, with some Souldiers came to guard a Woman to Execution, that was sentenced to die ; and we had a great deal of Discourse with them. One of them wickedly said, That Christ was as passionate a Man, as any that lived upon the Earth: for which wicked Saying we rebuked him. Another time we asked the Jailer, what Doings there were at the Sessions? and he said, Small Masters ; only about Thirty for Baskardy. We thought it very strange, that they, who professed themselves Christians, should make small Masters of such things: But this Jailer was very bad himself, and I often admonished him to Sobriety ; but he would Abuse People, that came to Visit us. Edward Pyot had a Cheese sent him from Bristol from his Wife ; and the Jailer took the Cheese from him, and carried it to the Mayor, to search it for Treasonable Letters, as he said : And though they found no Treason in the Cheese, they kept it from us. This Gaoler might have been made Rich, if he had carried himself Civilly ; but he sought his own Ruin. Which soon after came upon him : For the next Year he was turned out of his Place, and for some wickedness was cast into the Jail himself ; and there begged of our Friends. And for some Unruliness in his Carriage, he was by the succeeding Jailer put into Doomsdale, and lockt in Irons, and beaten ; and bid to Remember, how he had abused those good Men, whom he had wickedly, without any Cause, cast into that nasty Dungeon : and told, That now he deservedly should suffer for his wickedness ; and the same Measure he had meted to others, he should have meted out to himself. He grew to be very poor, and died in Prison ; and his Wife and Family came to Misery.

While I was in Prison in Lanceson, there was a Friend went to Oliver Cromwel, and offered himself Body for Body, to lie in Doomsdale-Prison for me, or in my stead ; if he would take him, and let me go at Liberty. Which thing so struck him, that he said to his great Men and Council ; VVhich of you would do so much for me, if I were in the same Condition ? And though he did not accept of the Friend's Proffer, but said, He could not do it, for that it was contrary to Law ; yet however, the Truth thereby came mightily over him. A good while after this he sent down Major General Desborow, pretending to set us at Liberty : And when he came, he proffered us, If we would say, VVe would go home, and preach no more, we should have our Liberty ;

Liberty ; but we could not promise him so. Then he urged, that 1656.  
we should promise to go home, if the Lord permit : Whereupon Edward  
Pyot writ him this following Letter.

Lakeston  


### To Major General Desborow.

*Friend,*

Tough much might be said, as to the *Liberty of English-men*,  
to Travel in any part of the Nation of *England*, it being as  
the *English-man's House* by the *Law*, and he to be protected in any  
part of it; and if he transgrels the *Law*, the *penalty* upon the *Trans-*  
*gressor* is to be inflicted. And as to *Liberty of Conscience*, which is  
a *natural Right*, and a *Fundamental*; and the *Exercise* of it, by those who  
profess *Faith* in God by *Jesus Christ*, is to be protected: as by the *Instru-*  
*ment* of *Government* appears; though they differ in *Doctrine*, *Wor-*  
*ship* and *Discipline*: provided, the *Liberty* extend not to *Popery*, or  
*Prelacy*, nor to *Lasciviousness*. Where these *Rights* are denied us,  
our *Liberties* are infringed; which are the *Price* of much *Blood* and  
*Treasure* in the late *Wars*. Yet in the *Power* of God over all, by  
which all are to be ruled, are we, and in it dwell, and by it alone  
are guided to do the *Will* of God; whose *Will* is *free*: and we, in  
the *freedom* of his *Will* walk by the *Power*, either as it *Commands*  
or *Permits*, without any *Condition* or *Enforcement* thereunto by Men;  
but as the *Power* moves either by *Command*, or *Permission*. And  
although we cannot *Covenant* or *Condition* to go forth of these Parts,  
or to do this or that thing, if the Lord permit (for that were to do  
the *will* of *Man* by God's *Permission*) yet 'tis like, we may pass forth  
of these Parts in the liberty of the *will* of God, as we may be se-  
verally moved, and guided by the *pure Power*, and not of *Neces-*  
*sity*. We, who were first *Committed*, were *passing homewards*,  
when we were apprehended; and, as far as I know, we might  
pass, if the *Prifon-Doors* were Commanded to be *Opened*, and we  
freed of our *Bonds*. Should we stay, if the Lord commands us to  
go; or should we go, if the Lord command us to stay; Or having  
no Command to stay, but being permitted to pass from hence, the  
*pure Power* moving thereto, and we yet stay; or go, when as before  
commanded to stay; we should then be *Wanderers* indeed: for such  
are *Wanderers*, who *wander out* from the *Will* and *Power* of God,  
abroad, at large, in their own *Wills* and earthly *Minds*. And so,  
in the *fear* of the Lord God well weigh and consider, with the *just*  
*Weights* and *just Ballance*, that *Justice* thou may'st do to the *Just* and  
*Innocent* in *Prifon*.

Edward Pyot.

Some time having passed, after the fore-going was delivered him, and  
he not giving any Order for our Discharge, I also writ unto him, as  
followeth:

To

1656:

Lancaster  
G

## To Major General Desborow.

Friend,

WE, who be in the Power of God, the Ruler of all, the Up-holder of all things, and know and dwell in his Power, to it we must be Obedient; which brings us to stand out of all Men's Wills, not limited. To say, *We will, if the Lord permit*, in a Case of Buying and Selling to get gain, if the Intent be so to do, may be done: but we standing in the Power of God to do his Will, and to stand out of Man's will, If Man propound, *WWe shall have our Liberty, if we will say, we will go to our outward Being, if the Lord permit, if it be the Will of God*; and because we cannot say these Words in this case, shall not have our Liberty; when we know, that the will of God is, we shall go to speak at some other Place: here we cannot say these Words truly. For to say, *We will go to our outward Habitation, if it be according to the will of God*, when we know, the will of God is otherwise; we cannot speak so truly and clearly. Neither can any Man say so to him, that requires it of him; who stands in the Power, and knows the Power of God to lead him, according to God's will, and it leads him to another place, than that which is called the outward Home. But the Son of God, who came to do, and did the will of God, had no place, whereon to lay his Head: And the Apostles, and many of the Followers of Christ, had no certain dwelling-place. Now, if these should have been restrained, because they could not say, they would go to that which the world calls their outward Homes, if it were the will of God; when they knew, it was the will of God, they should not; and they could not do the will of God in doing so: and therefore could not speak those words, to satisfy man's mind and will; would not that have been Evil? Abraham could not do the will of God, but in going from his Native Country: And who are of Faith, are of Abraham, of whom Christ came according to the Flesh. Now, if thou alledge and say, *This is to let all loose, and at Liberty to Idleness*; I say, No: such as be in the Power of God, who do the will of God, come to receive his wisdom, by which all his Creatures were created; by which to use them to his Glory. So this I shall say: who are moved by the Lord God of Glory and Power, to go to their outward Beings or Habitations, such of us may go to our outward Beings or Homes; and there be diligent in serving the Lord God, that they may be a Blessing from the Lord God in their Generation; diligently serving him in Life and Doctrine, in Manners, in Conversation, in all things. And who are moved of the Lord to go to any other Place; we standing in his will, and being moved by his Power, which comprehends all things, and is not to be limited; we shall do his will, which we are commanded to do. So the Lord God open your Understandings, that you may see this great Power of the Lord, which he is now manifesting among his Children in this his Day; that ye may not withstand it in our Friends, that are come into the Power of God, and to God, and know him, by whom the world was made: by whom all things were

'were Created, that were created ; and there was not any thing 1656.  
'made, of all that was made, but what was made for him, and to him, and by him : who is the Power of God, who doth Enlighten Lanceston  
'every Man, that cometh into the world. Now, our Friends being  
'come to this Light, which cometh from Christ, and having received  
'Power from him, by whom all things were Created, who hath all  
'Power in Heaven and Earth given to him, who is the wisdom of God;  
'we have received wisdom and power from him : by which the Lord  
'doth give us to know, how to use and order the Creatures to the  
'glory of him, who is the Creator of all things. So, our Friends  
'here are taught of the Lord to be diligent, serving him ; and who  
'come into the Life, the Scriptures were given forth from, are given  
'up to serve the Lord : And of this I have in all your Consciences a  
'Witness. So, if thou open the Prison-Door, we shall not stay there.  
'If thou send a Liberate, and set us free, we shall not stay in Prison :  
'for Israel is to go out free, whole freedom is purchased by the Power  
'of God, and the Blood of Jesus. But who goeth out of the Power  
'of God, loseth his Freedom.

The 13th of the 6th  
Month. 1656.

George Fox, and the rest who are  
Sufferers for the Truth in  
Lanceston-Gaol.

After this Major Desborow came to the Castle-green, and there plaid at Bowles with the Justices and others. And several Friends were moved to go to him, and admonish him and them of their spending their Time so vainly ; bidding them Consider, That though they professed themselves to be Christians, yet they gave themselves up to their Pleasures, and kept the Servants of God mean while in Prison : and told them ; The Lord would plead with them, and visit them for such things. But notwithstanding what was writ or said unto him, he went away, and left us in prison : Yet we understood afterwards, that he left the Business to Colonel Bennet ; who had the Command of the Gaol. For sometime after Bennet would have set us at Liberty, if we would have paid his Gaoler's Fees : But we told him, We could give the Gaoler no Fees ; for we were innocent Sufferers : and how could they expect Fees of us, who had suffered so long wrongfully ? After a while this Colonel Bennet coming to Town, sent for us to an Inn, and insisted again upon Fees ; which we refused : And at last the Power of the Lord came so over him, that he freely set us at Liberty. It was on the Thirteenth Day of the Seventh Month, 1656. that we were set at Liberty : and we had been Prisoners Nine Weeks at the first Assize, called the Lent-Assize, which was in the Spring of the Year.

Observing, while I was here a Prisoner, how much the People (they especially, who were called the Gentry) were addicted and given to Pleasures, and vain Recreations ; I was moved, before I left the Place, to give forth several Papers, as a Warning unto them, and unto all, that so Mispended their Time. One of which was thus directed :

1656,

Lancaster  
Gaol.

*This to go abroad among them, who are given to Pleasures and Wantonness.*

'**S**odom and Gomorrah their Sins were Pride, Falseness of Bread and abundance of Idleness ; whose filthy Conversation vexed the righteous Soul of the Just Lot Day by Day, and would not take Warning : on whom God sent Fire, and turned them into Ashes. And in Spiritual Sodom and Egypt was our Lord Jesus Christ crucified ; And it is written, *The People sat down to eat and to drink, and rose up to play : with whom God was not well-pleased ; and there fell three and twenty thousand in one Day :* These the Apostle commanded the Saines, that they should not follow ; for these things happened to them for Examples, and are written for our Admonition. And God spared not the Old World ; but reserving Noah, a Preacher of Righteousness, brought the Flood upon the World of the Ungodly, making them an Example to all, that after should live Ungodly. Mark, ye Ungodly ones, who are as natural brute Beasts, who speak great smelling Words of Vanity, alluring through the Lusts of the Flesh, through much Wantonness, as they that count it Pleasure to Riot in the Day-time, sporting your selves with your own deceivings ; ye shall receive the Reward of Unrighteousness. Ye are as Dogs and Swine turned to the Vomit, and wallowing in the Mire, speaking evil of things that ye know not ; and unless ye Repent, ye shall utterly perish in your own Corruptions. Ye have lived in Pleasure on the Earth, and been wanton ; ye have nourished your Hearts, as in a Day of Slaughter : ye have condemned and killed the Just, and he doth not resist you. Go to, Weep and Howl for the Misery, that is coming upon you ; and she that liveth in Pleasures, is dead, while she liveth. God condemned the Cities of Sodom and Gomorrah, making them an Example to all those, that after should live Ungodly, in the wicked, filthy Conversation : Mark, here is your Example. Hear this, ye that are given to Pleasures, and read your Examples.

G. F.

Another Paper, upon my taking Notice of the Bowlers, that came to sport themselves in the Castle-green, was as followeth :

'**T**HE WORD of the Lord to all you vain and idle-minded People, who are Lovers of Sports, Pleasures, and foolish Exercises, and Recreations, as you call them ; Consider of your Ways, what it is you are doing. Was this the End of your Creation ? Did God make all things for you, and you to serve your Lusts and Pleasures ? Did not the Lord make all things for you, and you for himself, to fear and worship him in Spirit and in Truth, in Righteousness and true Holiness ? But where is your Service of God, so long as your Hearts run

'run after *Lusts* and *Pleasures*? ye cannot serve God, and the foolish 1656.  
 'Pleasures of the World, as *Bowling*, *Drinking*, *Hunting*, *Hawking*, Lanceston Gaol  
 'and the like: If these have your *Hearts*, God will not have your  
 'Lips: Consider, for 'tis true. Therefore from the Lord must you  
 'all witness *VVo* and *Misery*, *Tribulation* and *VWrath*, who conti-  
 'nue in the Love and Practice of your vain *Sports*, *Lusts* and *Plea-  
 'sures*. Now is the *Day*, when all every-where are exhorted to  
 'Repentance: O foolish People, wicked and slow of *Hearts* to believe  
 'the Threatnings of the Great *Jehovah* against the wicked! What  
 'will you do in the Day of the Lord's fierce *wrath*, that makes haste  
 'to Come upon the world of *ungodly Men*! And what good have  
 'your foolish *Sports* and *Delights* done you, now they are past? Or  
 'what good will they do you, when the Lord calls for your *Souls*?  
 'Therefore all now *Awake* from Sleep, and see where you are: And  
 'let the *Light* of *Jesus Christ*, that shines in every one of your Con-  
 'sciences, search you throughly; and it will let you clearly see, for  
 'all your *Profession* of God, *Christ* and the *Scriptures*, you are *Ignorant*  
 'of them, and *Enemies* to them all, and your own *Souls* also: And  
 'being found living in *Pleasures*, you are *dead*, while you *live*. And  
 'therefore doth the Lord by many *Messengers* fore-warn you, and calls  
 'you to *Repentance* and deep *Humiliation*; that you may forsake the  
 'Evil of your *Doings*, and so own this *Day* of your *Visitation*, and  
 'while you have *Time*, to *prise* it: lest the things, which belong to  
 'your *Peace*, be hid from your Eyes, for your *Disobedience* and *Re-  
 'bellion* against the *Holy One*. And then had it been good, that you  
 'never had been born: Repent, for the *Kingdom of Heaven* is at  
 'hand; again I say, Repent!

To the Bowlers in  
the Green.

Given forth in Lanceston-  
Gaol in Cornwall.

Being Released, we got Horses, and rid up into the Country towards Cornwall.  
*Humphry Lower's*; and met him upon the Road coming towards us. He told us, *He was much troubled in his Mind concerning us*, and could not rest at home; but was going to Colonel Bennet to seek our Liberty. But when we told him, *VVe were set at liberty*, and were going to his House; he was exceeding glad. So to his House we went: and there we had a fine, precious Meeting; and many were Convinced, and turned by the Spirit of the Lord, to the Lord *Jesus Christ's* Teaching.

From his House we went to *Loveday Hambleys*, where also we had a fine large Meeting: and the Lord's Power was over all, and many were Convinced there also; and turned to the Lord *Jesus Christ*, their Teacher.

After we had tarried there Two or Three Days, we came to *Thomas Mounce's*, where we had a general Meeting for the whole County; which, being very large, was held in his Orchard. Friends from Plymouth were there, and from many Places; and the Lord's Power was over all: and a great Conviction there was in many Places of the County. And all their Watches were down in all those Countries;

1656. and all was plain and open : for the *Lord* had let me see, before I was set at *Liberty*, that he would make all the *Country* plain before us. *Cornwall*. Now *Thomas* and *Ann Curtis*, with another, an *Alderman* of *Reading*, who was *Convinced*, had come to *Lanceston* to see us, while I was a *Prisoner* : And when *Ann*, and the other man returned, *Thomas Curtis* staid behind in *Cornwall*, and did good Service for the *Lord* there at that Time.

*Lanceston* From *Thomas Mounce's* we passed to *Lanceston* again, and visited that little *Remnant* of *Friends*, that had been raised up there, while we were there in *Prison* ; and the *Lord's Plants* grew finely, and were established on *Christ*, their *Rock* and *Foundation*. As we were going out of Town again, the *Constable* of *Lanceston* came running to us with the *Cheese*, that had been taken from *Edward Pyot* ; which they had kept from us all this while, and were tormented with it. But we, being now set at *Liberty*, would not receive it.

*Okington.* From *Lanceston* we came to *Okington* ; and lay at an *Inn*, which the *Mayor* of the *Town* kept. He had stopt and taken up several *Friends*, but was very *Civil* to us ; and was *Convinced* in his Judgment.

*Exeter.* From thence we came through the Countries to *Exeter*, where many *Friends* were in *Prison* ; and amongst the rest *James Nayler*. For a little before the Time, that we were set at *Liberty*, *James* run out into *Imaginations*, and a *Company* with him ; and they raised up a great *Darkness* in the *Nation*. And he came to *Bristol*, and made a *Disturbance* there : And from thence he was coming to *Lanceston*, to see me ; but was stopt by the *Way*, and *Imprisoned* at *Exeter* : As were also several others, that were coming to see me ; one of whom, an *honest, tender Man*, died in *Prison* there : whose Blood lieth on the Heads of his *Persecutors*.

That Night, that we came to *Exeter*, I spake with *James Nayler* : for I saw, he was out, and *wrong* ; and so was his *Company*. The next day, being the *First-day* of the week, we went to the *Prison*, to visit the *Prisoners* ; and had a *Meeting* with them in the *Prison* : but *James Nayler*, and some of them could not stay the *Meeting*. There came a *Corporal* of *Horse* into the *Meeting*, and was *Convinced* ; and remained a very good *Friend*. The next day I spake to *James Nayler* again ; and he *slighted*, what I said, and was *dark*, and much out : yet he would have come, and *kissed* me. But I said, ‘Since he ‘had turned against the *Power of God*, I could not receive his shew of ‘Kindness : So the *Lord God* moved me to *slight* him, and to set the *Power of God* over him. So after I had been *warring* with the *World*, there was now a *wicked Spirit* risen up amongst *Friends* to war against : and I admonished him and his *Company*. And when he was come to *London*, his *Resisting* the *Power of God* in me, and the *Truth* that was declared to him by me, became one of his greatest *Burdens*. but he came to see his *Out-going*, and to *Condemn* it ; and after some Time he returned to *Truth* again : as in the printed *Relation* of his *Repentance, Condemnation and Recovery* may be more fully seen.

We passed from Exeter through Collumpton and Taunton, visiting Friends ; and had Meetings amongst them, and declared the Word of Life unto them. And from thence we came to Puddimoor, to William Beaton's ; and on the First-day we had a very large Meeting there. For a great Convincement there was all up and down that Country, and many Meetings we had, and the Lord's Power was over all ; and many were turned, by the Power and Spirit of God, to the Lord Jesus Christ, who died for them, and they came to sit under his free Teaching.

From thence we went to John Dandy's, where we had another precious Meeting ; and the Lord's Power was over all, and many were Convinced of God's Eternal Truth. Some Contention was raised by Professors and Baptists, in some Places ; but the Lord's Power came over them. From thence we came to Edward Pyot's house near Bristol. It was the Seventh-day at Night, that we came thither : And it was quickly noised over the Town, that I was come. Now I had never been there before.

On the First-day Morning I went to the Meeting in Broadmead at Bristol ; and a great Meeting there was, and quiet. Notice was given of a Meeting to be in the Afternoon in the Orchard. There was at Bristol a rude Baptist, named Paul Gwin, who had used before to make great disturbance in our Meetings ; being encouraged and set on by the Mayor, who, as it was reported, would sometimes give him his Dinner to Encourage him. And such multitudes of rude People would he gather after him, that it was thought, there had been sometimes Ten thousand people at our Meeting in the Orchard. As I was going along into the Orchard, the People told me, That Paul Gwin, the rude, jangling Baptist, was going to the Meeting : But I bid them, 'Never heed ; It was nothing to me, who went to it. When I was come into the Orchard, I stood upon the Stone, that Friends used to stand on, when they spake : and I was moved of the Lord, to put off my Hat, and to stand a pretty while ; and let the People look at me : for some Thousands of People were there. While I thus stood silent, this Rude Baptist began to find Fault with my Hair ; but I said nothing to him. Then he run on into Words ; and at last, To wise men of of Bristol, said he, I strange at you, that you will stand here, and hear a Man speak and affirm that, which he cannot make good. Then the Lord opened my Mouth (for as yet I had not spoken a Word) And I asked the People, 'Whether they ever heard me speak before : or ever saw me before ? And I bid them, 'Take notice, what kind of Man this was amongst them, that should so impudently say, That I spake and Affirmed, that which I could not make good ; and yet neither he, nor they ever heard me, or saw me before. Therefore that was a lying, envious, malicious Spirit, that spake in him ; and it was of the Devil, and not of God. Therefore I charged him in the Dread and Power of the Lord, to be silent : And the Mighty Power of God came over him, and all his Company. And then a glorious, peaceable Meeting we had, and the Word of Life was divided amongst them ; and they were turned from the Darkness to the Light, and to Jesus their Saviour. And the Scriptures were largely opened to them ; and the Traditions, and Rudiments,

' and

1656. 'and *ways*, and *Doctrines* of Men were laid open before the People, which they had been in ; and they were turned to the *Light* of Bristol. 'Christ, that with it they might see them, and see him to lead them out of them. I opened also to them the *Types*, and *Figures*, and 'Shadows of Christ in the time of the *Law* ; and shewed them, 'That Christ was come, and had ended the *Types*, and *Shadows*, and 'Tithes, and Oaths, and put down *Swearing*; and had set up *Yea* and 'Nay instead of it, and a *free Ministry*: for he was now come to 'Teach People himself, and his heavenly *Day* was springing from on 'high. So for many hours did I declare the *Word* of *Life* amongst them in the Eternal *Power* of God ; that by him they might come up into the *Beginning*, and be Reconciled to him. And having turned them to the *Spirit* of God in themselves, that would lead into all *Truth*, I was moved to pray in the mighty *Power* of God ; and the *Lord's Power* came over all. But when I had done, this *Fellow* began to babble again ; and John Audland was moved to bid him Repent, and fear God. So his own *People* and *Followers* being ashamed of him, he passed away, and never came again to disturb the *Meeting*. And the *Meeting* brake up quietly, and the *Lord's Power* and *Glory* shined over all : a blessed *Day* it was, and the *Lord* had the Praise. After a while this Paul Gwin went beyond the *Seas* ; and many Years after, I met with him again at *Barbado's*: of which in its Place.

From *Bristol* we returned to *Edward Pyot's*, where we had a great *Meeting* ; and the *Lord's Power* was over all, and *Truth* was declared and spread abroad, and many were turned to *Christ Jesus*, their *Life*, their *Prophet* to teach them, their *Shepherd* to feed them, and their *Bishop* to oversee them. After the *Meeting* was done, I had some Reasoning with some *Professors* ; and the *Lord's Truth* and *Power* came over them.

*Slatten-*  
*ford.*

From *Edward Pyot's* we passed to *Slattenford*, where we had a very large *Meeting* (*Edward Pyot* and another *Friend* being still with me;) and a great turning of *People* there was to the *Lord Jesus Christ*, their Teacher : and *People* were glad, that they were brought to know their *Way*, and their *free Teacher*, and their Saviour *Christ Jesus*.

*Wiltshire.*

On the *First-day* following we went to *Nathaniel Crips* his House, who had been a *Justice of Peace* in *Wiltshire* ; where it was supposed, there were between *Two* and *Three Thousand* *People* at a *Meeting*, and all was quiet : And 'the mighty *Power* of God was manifest, 'and *People* were turned to the *Grace* and *Truth* in their *Hearts*, that 'came by *Jesus Christ*, which would *Teach them to deny all Ungodliness and wordly Lusts, and to live soberly and godly in this present world*. 'So that every *Man* and *Woman* might know the *Grace* of God, 'which had appeared to all *Men*, and which was *saving*, and sufficient to bring their *Salvation*. This was to be their *Teacher*, the 'Grace of God, which would teach them how to live, what to do, 'and what to deny : and would season their *Words*, and establish 'their *Hearts*. And this was a *free Teacher* to every one of them : 'so that they might come to be *Heirs* of this *Grace*, and of *Christ*, by 'whom it came ; who hath ended the *Prophets*, and the *Priests* that 'took *Tithes*, and the *Jewish Temple*. And as for these *Hireling-Priests*

' Priests that take *Tithes* now, and their *Temples* (which Priests were 1656.  
 ' made at Schools and Colledges of Man's setting up, and not by the  
 ' Christ) they, with all their *Inventions* were to be denied. For the *wilshire*.  
 ' Apostles denied the true *Priesthood* and *Temple*, which God had com-  
 ' manded, after Christ had put an End thereto. So the *Scriptures*,  
 ' and the *Truths* therein contained were largely opened, and the Peo-  
 ' ple turned to the *Spirie* of God in their *Hearts*; that by it they  
 ' might be led into all *Truth*, and understand the *Scriptures*, and  
 ' know God and Christ, and come to have Unity with them, and one  
 ' with another in the same *Spirie*. And the People went away gene-  
 ' rally satisfied, and were glad, that they were turned to Christ Jesus,  
 their Teacher and Saviour.

The next day we went from thence to Marlborough, where we had Marlebo-  
 a little *Meeting*. And the *Sessions* being in that Town that day, they rough.  
 were granting forth a *Warrant* to send for me: But one Justice  
 Stooks being at the *Sessions*, stopt them; telling them, There was a  
 Meeting at his Houle yesterday, at which were several *Thousands*.  
 So the *Warrant* was stopt, and our *Meeting* was quiet; and several  
 received Christ Jesus their Teacher, and came into the *New Covenant*,  
 and abode in it.

From hence we went to Newberry, where we had a large, blessed Newberry  
*Meeting*; and several were Convinced there. Thence we passed on  
 to Reading, where we had a large, precious *Meeting* in the Lord's Reading.  
 Power amongst the Plants of God; and many of the World came in,  
 and were reached, and added to the *Meeting*: and all was quiet, and  
 the Lord's Power was over all. We went from Reading to Kingston upon Thames,  
 upon Thames, where a few came in to us, that were turned to the <sup>upon</sup> Thames.  
 Lord Jesus Christ: but since, it is become a Larger *Meeting*.

Leaving Kingston, we rode to London. And when we came near Hide-park  
 Hide-Park, we saw a great Concourse of People: and looking to-  
 wards them, we espied the Protector coming in his Coach. Where-  
 upon I rode up to his Coach-side: and some of his Life-Guard would  
 have put me away; but he forbade them. So I rode down by his  
 Coach-side with him, ' declaring, what the Lord gave me to say unto  
 ' him, of his Condition, and of the Sufferings of Friends in the Nati-  
 ' on; shewing him, ' how contrary this Persecution was to Christ and  
 ' his Apostles, and to Christianity. When we were come to James's Park-gate, I left him; and at parting he desired me to come to his House. The next Day, one of his Wife's Maids, whose Name was Mary Sanders, came up to me at my Lodging, and said; Her Master came to her, and told her, he would tell her some good News: And when she asked him, What it was? He told her, George Fox was come to Town. She replied, That was good News indeed (for she was one, that had received Truth) but she said, She could hardly believe him; till he told her, how I met him, and rode from Hide-Park down to James's Park with him.

After a little time Edward Pyot and I went to Whitehall: And Whitehal.  
 when we came before him, there was one called Dr. Owen, Vice-  
 chancellor of Oxford, with him. We were moved to speak to Oliver  
 Cromwel concerning the Sufferings of Friends, and laid them before  
 him; and directed him to the Light of Christ, who had enlight-  
 ' ned

1656. 'ned every Man, that cometh into the *World*. And he said, It was  
 a *Natural Light*: 'but we shewed him the Contrary; and manifest-  
 whitehal. 'ed, that it was *Divine* and *Spiritual*, proceeding from *Christ*, the  
 'spiritual and heavenly Man: and that which was called *The Life in*  
 'Christ the *Word*, was called *The Light in us*. The *Power* of the *Lord*  
*God* arose in me, and I was moved in it to bid him *Lay down his*  
 'Crown at the feet of *Jesus*: Several times I spake to him, to the same  
 Effect. Now I was standing by the *Table*: and he came and sat  
 upon the *Table's-side* by me, and said; *He would be as high as I was*; and so continued speaking against the *Light of Christ Jesus*; and went  
 his way in a light manner. But the *Lord's Power* came over him: so  
 that when he came to his *Wife* and other Company, he said;  
*I never parted so from them before*: for he was *Judged* in himself.

After he had left us, as we were going out, many of his Great Persons came about us; and one of them began to speak against the *Light*, and against the *Truth*: and I was made to slight him, for speaking so lightly of the things of *God*. Whereupon, one of them told me, he was the Major-General of *Northamptonshire*. 'What!  
 ' said I, our Old *Persecutor*, that has persecuted and sent so many of  
 'our Friends to *Prison*, and is a *shame* to *Christianity* and *Religion*!  
 'I am glad, I have met with thee, said I: And so I was moved to  
 'speak sharply to him, of his *Unchristian Carriages*; and he flunked away: for he had been a *Cruel Persecutor* in *Northamptonshire*.

London.  
 Bucking-  
 hamshire.

Northamp-  
 tonshire.  
 Notting-  
 hamshire.  
 Lincoln-  
 shire.

Now, after I had visited the *Meetings of Friends* in and about London, I went into *Buckinghamshire*, and *Edward Pyot* with me; and in several Places in that County many received the *Truth*: and great *Meetings* we had, and the *Lord's Power* was eminently manifested. So I passed through *Northamptonshire*, and *Nottinghamshire* into *Lincolnshire*. And after I had had several *Meetings* in *Lincolnshire*, I had at last a *Meeting*, where Two *Knights*, one called *Sir Richard Wrey*, and the other *Sir John Wrey*, with their *Wives*, were at the *Meeting*; and one of their *Wives* was *Convinced*, and received the *Truth*, and died in it. When the *Meeting* was done, we passed away: and it being in the *Evening*, and *dark*, a Company of *wild Fellows*, that were *Serving-Men*, met me; and encompassed me about with intent (as I apprehended) to have done me some *Mischief*. But I spake aloud to them, and asked, 'What are ye? *High-way-Men*? Whereupon some *Friends*, and *Friendly People*, that were behind, came up to us, and knew some of them. So I reproved them for their *uncivil* and *rude Carriage*; and exhorted them to fear *God*: and the *Lord's Power* came over them, and stopt their *mischievous Design*; blessed be his Name for ever!

Hunting-  
 tonshire.  
 Hunting-  
 ton.

Then I turned into *Huntingtonshire*: And the *Major of Huntington* came to visit me, and was very loving; and his *Wife* received the *Truth*.

Cambridge-  
 shire.  
 Fenn-Coun-  
 try.  
 Crowland

Thence I passed into *Cambridgeshire*, and so came into the *Fen-Country*; where I had many *Meetings*, and the *Lord's Truth* spread. *Robert Craven* (who had been *Sheriff of Lincoln*) and *Amor Stod-  
 dart*, and *Alexander Parker* were with me. We went to *Crowland*, a very

a very rude Place ; for the Town's People were got together at the <sup>1656.</sup>  
~~Inn~~ we went to, and were half drunk, both Priest and People. 'I re-  
 proved them for their Drunkenness, and warned them of the Day of ~~Crowland~~.  
 'the Lord, that was coming upon all the Wicked ; exhorting them  
 'to leave their Drunkenness, and turn to the Lord in time. Whilst I  
 was thus speaking to them, and shewing the Priest the Fruits of his  
 Ministry ; the Priest and the Clark brake out into a Rage, and got up  
 the Tongs and Fire-shovel at us : so that had not the Lord's Power  
 preserved us, we might have been Murdered amongst them. Yet,  
 for all their Rudeness and Violence, some received the Truth then ;  
 and have stood in it ever since.

From thence we passed through the Country to Boston, where most <sup>Boston.</sup>  
 of the Chief of the Town came to our Inn ; and the People seemed to  
 be much satisfied. But there was a Raging Man in the Yard ; and  
 Robert Craven was moved to speak to him, and told him ; He shamed  
 Christianity : which, with some few other Words so stopt the Man,  
 that he went away quiet. And some were Convinced there  
 also.

Thus passing through the Countries, we had large Meetings up  
 and down ; for I travelled into Yorkshire, and returned out of Holderness,  
 over Humber, visiting Friends : and then returning into Leicestershire,  
 Staffordshire, Worcestershire and Warwickshire among Friends,  
 I had a Meeting at Edge-Hill, that was very rude. There came to it  
 Ranters, Baptists, and several sorts of rude People : for I had sent  
 word about Three Weeks before, to have a Meeting there ; so that  
 many hundreds of People were gathered thither : and many Friends  
 came far to it. And the Lord's everlasting Truth, and word of Life  
 reached over all, that all the rude People, and unruly Spirits were  
 chained down ; and many that day were turned to the Lord Jesus  
 Christ, by his Power and Spirit, and came to sit under his blessed,  
 free Teaching, and to be fed with his Eternal, heavenly Food. All  
 was quiet and peaceable, and the People passed quietly away ; and  
 some of them said, It was a mighty, powerful Meeting : for the  
 presence of the Lord was felt, and his Power and Spirit amongst  
 them.

From hence I passed to Warwick, and to Bagley ; having precious <sup>Warwick.</sup>  
 Meetings. And from thence into Gloucestershire, and so to Oxford, <sup>Bagley.</sup>  
 where the Scholars were very Rude ; but the Lord's Power came <sup>Gloucester-</sup>  
 over them : And great Meetings we had up and down, as we tra-  
 veled. Then I went to Colonel Grimes, where there was a very large <sup>Oxford.</sup>  
 Meeting ; and from thence to Nathaniel Crips's, where there came   
 another Justice to the Meeting, who was also Convinced ; and he lay   
 with me there. At Cirencester also we had a Meeting, which since   
 is much Increased ; and so we came to Evesholme again ; where I  
 met John Cam.

— Thus having traveled over most part of the Nation, I returned to <sup>Cirencester.</sup>  
 London again ; having cleared my self of that, which lay upon me <sup>Evesholme</sup>  
 from the Lord. For after I was Released out of Lancastor-Gaol, I was   
 moved of the Lord to travel over most parts of the Nation ; the  
 Truth being now spread, and finely planted in most places : that I  
 might Answer, and Remove out of the Minds of People some Objet-  
 ons,

1656. ons, which the envious Priests and Professors had raised, and spread abroad concerning us. For what Christ said of false Prophets and Antichrists coming in the last Days, that they applied to us ; and said, *We were they.*

Therefore was I moved to open this through the Nation, and to shew ; ‘*That they, who said, We were the false Prophets, Antichrists and Deceivers, that should come in the last Days, were indeed themselves They.*’ For when Christ told his Disciples in the 7th and 24th of Matthew, That *false Prophets and Antichrists* should come in the last Times, and (if it were possible) should deceive the very Elect, he said ; *By their Fruits ye shall know them : for they should be Inwardly ravening Wolves, having the Sheeps Cloathing.* And, said he, *Do men gather Grapes of Thorns, or Figs of Thistles ?* as much as to say, *Their Nature and Spirit should be like a Thorn, or like a Thistle :* And he bid his Disciples not go after them. But before the Disciples were deceased, the *Antichrists, false Prophets and Deceivers* were come. For John in his first Epistle said ; *Little Children, it is the last Time : and as ye have heard, that Antichrist shall come, even now are there many Antichrists ; whereby we know, that it is the last Time.* So here, as Christ said to his Disciples, *They should come ;* the Disciples saw, *They were come :* as may be seen at large in Peter, Jude, John, and other places of Scripture ; whereby, says John, we know, *it is the last Time :* And this Last Time was above Sixteen hundred Years since. John said, *They went out from us ; the false Prophets, Antichrists, Seducers and Deceivers went out from the Church :* But you, said he to the Church, *have an Anointing, which abideth in you ; and you need not, that any man teach you, but as the same Anointing teacheth you of all things : and as it hath taught you, ye shall abide in him.* Christ said to his Disciples, *Go not after them* (for they are *Inwardly-ravening Wolves*;) and John exhorts the Saints to the *Anointing within them :* And the rest of the Apostles exhort the Churches to the *Grace, the Light, the Truth, the Spirit, the Word of Faith, and to Christ in their Hearts, the Hope of glory.* Christ told the Saints, that the *Spirit of Truth, the Holy Ghost,* should be their Leader into all *Truth :* and Jude exhorts the Church to *pray in the Holy Ghost, and to be built up on their most holy Faith, which Christ was the Author of.* Christ, by his servant John, exhorted the Seven Churches, to hear what the *Spirit said to the Churches,* and this was an Inward, Spiritual Hearing. Christ says ; *The Inwardly-ravening Wolves should have the Sheep's Cloathing :* Paul speaks of some in his Time, that had a form of godliness, but denied the power : John said, *They went out from us :* Jude said, *They go in Cain's way, and in Balaam's and Corah's way.* By all which it may be clearly seen, that the *false Prophets and Antichrists, which Christ foretold should come, the Apostles saw were come ; and in their Day it was the last Time :* And these went forth from them into the World, and the World went after them ! These were the Fore-men, the Leaders of the World, that brought them into a Form of godliness, but Inwardly ravened from the Power and Spirit ! These have the Sheep's Cloathing, the Words of Christ, of the Prophets, and of the Apostles ; but are inwardly ravened from the Power and Spirit, ‘that

that they were in, who gave forth the *Scriptures*: These have made up the *Beast*, and the *Whore*! These have gotten the *Dragon's Power*, <sup>1656.</sup>  
 the murdering, destroying, persecuting Power! And these are they, <sup>London.</sup>  
 that the *World* wonders after ! These have drunk the *Blood* of the *Martyrs*, *Prophets* and *Saints*, and persecuted the true *Church* into the *Wilderness*! These have set up the *false*, *compelling Worships*, and have drunk the *Blood* of the *Saints*, that will not drink of their *Cup* !  
 These have made the *Cage* for the *unclean Birds*, that have their several *unclean Notes* in their *Cage*; which *Cage* is made up by the power of *darkness*, and *unclean Ghost*: and the *Birds* of the *Cage* deny the *Holy Ghost*, and *Power* of *God*, which the *Apostles* were in, to be now manifested in the *Saints* ! Thus since Christ said, the *false Prophets* and *Antichrists* should come, and the *Apostle* said, They were come, the *Beast's* and the *Dragon's Worship* hath been set up; and the *Whore* is got up with her *false Prophets*, and her *Cage* hath been made, and all *Nations* have drunk of her *Cup of Fornication*; and the *Blood* of the *Martyrs* and *Saints* they have drunk, and the true *Church* hath fled into the *Wilderness*: and all this since the *Apostles* days. And yet the *blind Deceivers* of all sorts, the *Antichrists* and *false Prophets* of our Age tell us, and would make us and People believe, That the *false Prophets*, *Antichrists* and *Deceivers* are come but now; though *John* and other of the *Apostles* tell us, They were come above sixteen hundred years ago. And ye may see, what Work and Confusion they have made in the *World*; how much *Blood* these *Cains* have drunk, that went in *Cain's Way*: which *Blood* cries to *God* for *Vengeance* upon *Christendom* ! And how these *Balaams*, that have erred from the *Power* and *Spirit*, which the *Apostles* were in, have coveted after other Men's *Estates*, the many *Jails*, *Courts* and *Spoilings* of *Goods* will bear witness. And how these *Coraks* have gainsayed the *Life*, and *Power*, and *Spirit*, which the *Apostles* and *true Church* were in, and the *free Teaching* of Christ and of his *Apostles*, and the *Work* of their *Ministry*, which was To present every *Man perfect in Christ Jesus*, hath been evident.

Therefore in the *Name* and *Power* of the *Lord Jesus* was I sent to preach again the *Everlasting Gospel*, which had been preached before unto *Abraham*, and in the *Apostles* days; and was to go over all *Nations*, and to be preached to every Creature. For as the *Apostacy* hath gone over all *Nations* since the *Apostles* days, so that the *Nations* are become as *Waters, unstable*, being gone from Christ, the *Foundation*; so must the *gospel*, the *Power* of *God*, go over all *Nations* again. Now we find, the *false Prophets*, *Antichrists*, *Deceivers*, *Whore*, *false Church*, *Beast*, and his *Worship* in the *Dragon's Power*, to have got up in the *Times* betwixt the *Apostles* and Us. For Christ said, They should come: and the *Apostles* saw, They were come, and Coming in their Days; and that they went forth from them, and the *World* went after them. And now hath the *Lord* raised us up beyond them, and set us over them in the *everlasting gospel*, the *Power* of *God*: that as all have been darkned by the *Beast*, *Whore*, *false Prophets* and *Antichrists*; so the *everlasting gospel* may be preached again by us to all *Nations*, and to every Creature, which will bring *Life* and *Immortality* to *Light* in them, that they may see over

1656. 'over the Devil and his false Prophets, Antichrists, Seducers and Deceivers, and over the Whore and Beast, and before they were. This Message of the Glorious, Everlasting Gospel was I sent forth to declare and publish, and Thousands by it are turned to God, having received it; and are come into Subjection to it, and into the holy Order of it. And since I have declared this Message in this part of the World, and in America, and have written Books of the same, to spread it universally abroad; the blind Prophets, and Preachers and Deceivers have given over telling us, The false Prophets should come in the last times: for a great Light is sprung up, and shines over their Heads; so that every Child in Truth sees the Folly of their Sayings.

'Then they got other Objections against us, and invented Shifts to save themselves from Truth's stroke. For when we blamed them for taking Tithes, which came from the Tribe of Levi, and were set up here by the Romish Church, they would plead; That Christ told the Scribes and Pharisees, They ought to pay Tithes of Mint, Annise and Cummin, though they had neglected the weightier Matters: And that Christ said, The Scribes and Pharisees sat in Moses's Seat, therefore all that they bid you do, that do and observe. And when we told them, they were Envious, persecuting Priests; they would Reply, That some preached Christ of Envy, and some of Contention, and some of good Will. Now these Scriptures, and others such like they would bring to darken the Minds of their Hearers, and to persuade them and us, That we ought to do, as they say, though they themselves were like the Pharisees; and that we should Rejoice, when Envious Men, and Men of Strife preach'd Christ: and that we should give them the Tithes, as the Jews did to the Tribe of Levi. These were fair Gloses; and here was a great Heap of Husks, but no Kernel. Now this was their Blindness: for the Levitical Priesthood Christ hath ended, and disannulled the Commandment, that gave them Tithes, and the Law, by which those Priests were made. And Christ did not come after that Order, neither did he send forth his Ministers after that Order: for those of that Order were to take Tithes for their Maintenance; but his Ministers he sent forth freely. And as for bearing the Pharisees, and the Jews paying Tithes of Mint, Annise and Cummin; that was, before Christ was sacrificed and offered up: and the Jews were then to do the Law, and perform their Offerings and Sacrifices, which the Jewish Priests did teach them. But after that Christ was offered up, he bid them then, Go into all Nations, and preach the Gospel; and Lo, said he, I will be with you to the end of the World: and in another place he saith, I will be in you. So he did not bid them go to bear the Pharisees then, and pay Tithe of Mint, Annise and Cummin then; but Go, Preach the Gospel, and believe in the Lord Jesus, and be saved, and Receive the Gospel, which would bring People off from the Jews, and the Tithes, and the Levitical Law, and the Offerings thereof, to Christ, the one Offering, made once for them all. O what Work had the Apostle with both the Galatians and the Romans, to bring them off the Law to the Faith in Christ!

' And as for the Apostle's Saying, Some preached Christ of Envy and Strife, &c. That was at the first spreading of Christ's Name abroad, when they were in danger not only to be cast out of the London Synagogues, but to be stoned to death, that confessed to the Name of Jesus; as may be seen by the Uproars, that were among the Jews, and Diana's Worshippers at the preaching of Christ. So the Apostle might well Rejoice, if the Envious, and Men of Strife and Contention did preach Christ at that time; though they thought thereby to add Affliction to his Bonds. But afterward, when Christ's Name was spread abroad, and many had gotten a Form of Godliness, but denied the Power thereof; Envious, proud, contentious Men, Men of Strife, covetous Men, Teachers for filthy Lucre, the Apostle commanded the Saints to turn from them, and not to have any Fellowship with them. And the Deacons and Ministers were first to be proved, to see, if they were in the Power of godliness; and the Holy Ghost made them Overseers and Preachers. So it may be seen, how the Priests have abused these Scriptures for their own Ends, and have wrested them to their own destruction, to Justify envious, contentious Men, and Men of Strife. Whereas the Apostle says, The Man of God must be patient, and apt to teach; and they were to follow Christ, as they had them for their Examples: The Apostle indeed was very tender to People, while he saw them walk in Simplicity; as in the Case of them, that were scrupulous about Meats and Days: but when the Apostle saw, that some drew them into the Observation of Days, and to settle in such things; he then Reproves them sharply, and asks them, Who had bewitched them? So in the Case of Marrying he was tender, lest their Minds should be drawn from the Lord's Joining: but when they came to forbid Marriage, and to set up Rules for Meats and Drinks; he called it a Doctrine of Devils, and an Erring from the true Faith. So also he was tender concerning Circumcision, and in tenderness suffered some to be Circumcised: But when he saw, they went to make a Sect of it, and to set up Circumcision, as a standing Practice; he told them plainly, If they were Circumcised, Christ would profit them nothing. In like manner, he was tender concerning the Baptizing with Water: but when he saw, they began to make Sects about it, some crying up Paul, others Apollo; he judged them, and called them Carnal, and Thanks God he had baptized no more, but such and such; declaring plainly, that he was sent to preach the Gospel, and not to Baptize: and brought them to the one Baptism by the one Spirit, into the one Body, which Christ, the spiritual Man, is the Head of; and exhorted the Church, all to Drink into that one Spirit. For he set up in the Church One Faith, which Christ was the Author of; and One Baptism, which was that of the Spirit into the one Body; and One Lord Jesus Christ, who was the spiritual Baptizer; who John said, should come after him. And further the Apostle declared, that they, who worshipped and served God in the Spirit, were of the Circumcision of the Spirit, which was not made with Hands; by which the Body of the Sins of the Flesh was put off: which Circumcision Christ is the Minister of.

1656. 'Another great Objection they had, That the Quakers denied the Sacrament (as they called it) of Bread and Wine, which, they said, they were to take, and do in remembrance of Christ to the End of the World. A great deal of Work we had with the Priests and Professors about this, and about the several sorts of Ways, that it is taken in Christendom, so called: for some take it Kneeling, and some Sitting; but none of them all, that ever I could find, take it according as the Disciples took it. For they took it in a Chamber, after Supper; but these generally take it before a Dinner: and some say, after the Priest hath blessed it, it is Christ's Body. But as to the Matter, Christ said, Do this in remembrance of me. He did not tell them, how oft they should do it, or how long; neither did he injoin them to do it always, as long as they lived, or that all Believers in him should do it to the World's End. The Apostle Paul, who was not Converted till after Christ's Death, tells the Corinthians, That he had received of the Lord, that which he delivered unto them concerning this Matter: And he relates Christ's Words concerning the Cup thus; Thus do ye, as oft, as ye drink it, in remembrance of me: And himself adds; For [as often as] ye do eat this Bread, and drink this Cup, ye do shew the Lord's Death, till he come. So according to what the Apostle here delivers, neither Christ nor he did Injoin People to do thisa lways; but leaves it to their Liberty, [As oft as ye drink it, &c.] Now the Jews did use to take a Cup, and to break Bread, and divide it among them in their Feasts; as may be seen in the Jewish Antiquities: so that the breaking of Bread, and drinking of Wine were Jewish Rites, which were not to last Alwys. They did also baptize with Water; which made it not seem a strange thing to them, when John the Baptist came with his decreasing Ministry of Water-baptism. But as to the Bread and Wine, after the Disciples had taken it, some of them questioned, whether Jesus was the Christ? For some of them said, after he was Crucified, We trusted, that it had been he, which should have Redeemed Israel, &c. And though the Corinthians had the Bread and Wine, and were baptized in Water; the Apostle told them, they were Reprobates, if Christ was not in them: and bid them Examin themselves. And as the Apostle said, As oft as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord's death, [till he come:] So Christ had said before, that he was the Bread of Life, which came down from Heaven; and that he would Come, and dwell in them: which the Apostles did witness fulfilled; and exhorted others to seek for that, which Comes down from above: But the Outward Bread and Wine, and Water are not from above; but from below. Now ye, that eat and drink this outward Bread and Wine in remembrance of Christ's death, and have your Fellowships in that, Will ye Come no nearer to Christ's death, than to take Bread and Wine in Remembrance of his Death? After ye have Eaten in Remembrance of his Death, ye ~~shall~~ Come into his Death, and Die with him, as the Apostles did, if ye will Live with him. And this is a nearer and further State, to be with him in the Fellowship of his Death, than only to take Bread and Wine in Remembrance of his Death. You must have a Fellowship with Christ in his Sufferings: If ye will Reign with him, ye must suffer with

' with him: If ye will *Live* with him, ye must *Die* with him; and if ye *Die* with him, ye must be *Buried* with him: and being *Buried* with him 1656.  
 In the true *Baptism*, ye also *Rise* with him. Then having *Suffered* with him, London:  
*Died* with him, and been *Buried* with him; if ye are *Risen* with Christ, seek those things which are above, where Christ sitteth on the right Hand of God: Eat the *Bread*, which comes down from above, which is not outward *Bread*; and drink the *Cup* of *Salvation*, which he gives in his *Kingdom*, which is not outward *Wine*. And then there will be not a looking at the things, that are seen (as outward *Bread* and *Wine*, and *Water* are:) for, as says the *Apostle*, *The things, that are seen, are Temporal; but the things, that are not seen, are Eternal.* So here are many *States* and *Conditions* to be gone through, before People come to see that, and partake of that, which cometh down from above. For *First*, there was *A Taking* of the outward *Bread* and *Wine* in *Remembrance* of Christ's death: This was *Temporary*, and not of *Necessity*; but at their *Liberty*, *As oft as ye do it, &c.* *Secondly*, There must be *A coming into his Death*, a *Suffering with Christ*: and this is of *Necessity* to *Salvation*; and not *Temporary*, but *Continual*: there must be *A Dying daily*. *Thirdly*, *A Being buried with Christ*. *Fourthly*, *A Rising with Christ*. *Fifthly*, after they are *Risen* with Christ, then a seeking those things, which are above; a seeking the *Bread*, that comes down from *Heaven*, and a feeding on that, and having *Fellowship* in that. For outward *Bread*, *Wine* and *Water* are from below, and are visible and temporal: But saith the *Apostle*, *We look not at things that are seen; for the things that are seen, are Temporal, but the things that are not seen, are Eternal.* So the *Fellowship*, that stands in the *Use* of *Bread*, *Wine*, *Water*, *Circumcision*, outward *Temple*, and things seen, will have an *End*: But the *Fellowship*, which stands in the *Gospel*, the *Power* of God, which was, before the *Devil* was, and which brings *Life* and *Immortality to Light*, by which People may see over the *Devil*, that has darkened them; this *Fellowship* is *Eternal*, and will stand. And all that are in it, do seek that which is *Heavenly* and *Eternal*, which comes down from above, and are settled in the *Eternal Mystery* of the *Fellowship* of the *Gospel*; which is hid from all *Eyes*, that look only at *visible Things*. And the *Apostle* told the *Corinthians*, who were in disorder about *Water*, *Bread* and *Wine*, that he desired to know nothing amongst them, but *Jesus Christ*, and him crucified.

Thus were the *Objections*, which the *Priests* and *Professors* had raised against *Friends*, Answered and Cleared; and the *Stumbling-blocks*, which they had laid in the way of the *Weak*, Removed. And as things were thus Opened, People came to see over them and through them, and to have their Minds settled upon the *Lord Jesus Christ*, their *free Teacher*: Which was the *Service*, for which I was moved to *Travel* over the *Nation* after my *Imprisonment* in *Lancaster-Gaol*. For in this Year the *Lord's Truth* was finely planted over the *Nation*, and many *Thousands* were turned to the *Lord*; Insomuch, that there were seldom fewer, than *One Thousand* in *Prison* in this *Nation* for *Truth's Testimony*: some for *Tithes*; some for going to the *Steeple-houses*; some for *Contempts* (as they call them;) some

1656. For not Swearing ; and others, For not putting off their Hats,  
 &c.

London. Now after I had visited most Parts of the Nation, and was come back to London again, finding that Evil Spirit at work, which had drawn J. N. and his Followers out from Truth, to run Friends into Heats upon him ; I writ a short Epistle to Friends, as followeth :

' **T**O all the Elect Seed of God called Quakers, where the Death is brought into the Death, and the Elder is Servant to the Younger, and the Elect is known, which cannot be deceived ; but obtains Victory. This is the word of the Lord God to you all : Go not forth to the Aggravating Part, to strive with it out of the Power of God ; lest ye hurt yourselves, and run into the same Nature, out of the Life. For Patience must get the Victory, and to Answer that of God in every one ; which must bring every one to it, to bring them from the contrary. So let your Moderation, and Temperance, and Patience be known unto all Men in the Seed of God. For that which reacheth to the Aggravating part without Life, sets up the Aggravating Part, and breeds Confusion ; and hath a Life in outward Strife, but reacheth not to the witness of God in every one, through which they might come into Peace and Covenant with God, and Fellowship one with another. Therefore that, which reacheth this witness of God in your selves, and in others, is the Life and Light ; which will out-last all, and is over all, and will overcome all. And therefore in the Seed of Life live, which bruisheth the Seed of Death.

G. F.

I also writ another short Epistle to Friends to Encourage them to keep up their Meetings in the Lord's Power ; of which Epistle a Copy here followeth :

Dear Friends,

' **K**EEP your Meetings in the Power of the Lord : which Power is over all that, which is in the Fall and must have an End. Therefore be wise in the wisdom of God, which is from above, by which all things were made and created ; that that may be Justified among you, and you all kept in the solid Life, which was, before Death was ; and in the Light, which was, before the Darkness was with all its works. In which Light and Life ye all may feel, and have the heavenly Unity and Peace, possessing the Gospel-Fellowship, that is Everlasting : that was before that, which doth not last for ever ; and will remain, when that is gone. For the Gospel being the Power of God, that is pure and everlasting ; know it to be your Portion : in which is Stability and Life, and Immortality, shining over that which darkens the Mortal. And so be faithful every one to

‘to God, in your Measures of his Power and Life, that ye may answer God’s Love and Mercy to you, as the obedient Children of the most-holy; dwelling in the Love, Unity and Peace, and in Innocence of heart towards one another: That God may be glorified in you, and you kept faithful Witnesses for him; and valiant for the Truth on the Earth. And so God Almighty preserve you all to his Glory; that ye may all feel his Blessing among you, and that ye may be Possessors thereof.

1656.

London.

G. F.

And inasmuch as about this Time many Mouths were opened in our Meetings, to declare the Goodness of the Lord, and some that were Young and Tender in the Truth, would sometimes utter a few Words in Thanksgiving and Praises to God; that no Disorder might arise from thence in our Meetings, I was moved to write an Epistle to Friends, by way of Advice in that matter. And thus it was:

‘**A**LL my Dear Friends in the Noble Seed of God, and who have known his Power, Life and Presence among you, Let it be your Joy, to hear or see the Springs of Life break forth in any; through which ye have all Unity in the same, feeling Life and Power. And above all things take heed of Judging any one openly in your Meetings, except they be openly prophane or Rebellious, such as be out of the Truth; that by the Power, Life and Wisdom ye may stand over them, and by it answer the Witness of God in the World, that such, whom ye bear your Testimony against, is none of you: So that therein the Truth may stand clear and single. But such as are Tender, if they should be moved to bubble forth a few Words, and speak in the Seed and Lamb’s Power; suffer and bear that, that is, the Tender. And if they should go beyond their Measure, bear it in the Meeting for Peace and Order’s sake; and that the Spirits of the World be not moved against you. But when the Meeting is done, then if any be moved to speak to them, between you and them, one or two of you, that feel it in the Life; do it in the Love and Wisdom, that is pure and gentle from above: for the Love is that, which doth Edify, and bear all things, and suffers long, and doth fulfill the Law. So in this ye have Order and Edification, ye have Wisdom to preserve you all Wise and in Patience; which takes away the Occasion of stumbling the weak, and the Occasion of the Spirits of the world to get up: But in the Royal Seed, the heavy Stone, ye keep down all that is wrong; and by it answer that of God in all, and keep down the Bad. For ye will hear, see and feel the power of God preaching, as your Faith is all in it, (when ye do not hear words,) to bind, to chain, to limit, to frustrate; that nothing shall rise, nor come forth, but what is in the power: for with that ye will hold back, and with that ye will let up, and open every Spring, Plant and Spark; in which will be your Joy and Refreshment (as I said before) in the power of God. For now ye, that know the power of God, and are

H h

‘come

1656. 'come to it, which is the Cross of Christ, that crucifies you to the State, that Adam and Eve were in in the Fall, and so to the World; London. 'by this power of God ye come to see the State, that Adam and Eve were in, before they fell: which power of God is the Cross, in which stands the everlasting glory; which brings up into the Righteousness, Holiness and Image of God, and crucifies to the Unrighteousness, Unholiness and Image of Satan, that Adam and Eve, and their Sons and Daughters be in in the Fall. Through this Power of God ye come to see the State they were in, before they fell; yea, I say, and to an higher State, to the Seed Christ, the Second Adam, by whom all things were made. For Man hath been driven from God: All Adam's and Eve's Sons and Daughters, being in the State of the fall, in the Earth, are driven from God. But it is said; The Church is in God, the Father of our Lord Jesus Christ: So who come to the Church, which is in God the Father of Christ, they must come to God again; and so out of the State, that Adam and Eve, and his Children be in, in the Fall, out of the Image of God, out of the Righteousness and Holiness: and they must come into the Righteousness, into the true Holiness, and into the Image of God; and so out of the Earth, whither Man hath been driven; when they come to the Church, which is in God. And the way to this is Christ, the Lights, the Life, the Truth, the Saviour, the Redeemer, the Sanctifier and the Justifier; in and through whose Power, Light and Life, who is the Way to God, Conversion, Regeneration and Translation is known from Death to Life, from Darkness to Light, and from the Power of Satan to God again. These are Members of the true Church, who know the Work of Regeneration in the Operation and feeling of it: and being come to be Members of the Church in God, they are indeed Members one of another in the Power of God, which was, before the Power of Darkness was. So they that come to the Church, that is in God and Christ, they must come out of the State, that Adam was in in the Fall, driven from God; to know the State, that he was in, before he fell. But they, that live in the State, that Adam was in in the Fall, and cannot believe a Possibility, of coming into the State he was in, before he fell; come not to the Church, which is in God: but are far off from that, and are not passed from Death to Life; but are Enemies to the Cross of Christ (which is the Power of God.) For they mind earthly things, and serve not Christ; nor love the Power, which should bring them up to the state, that Adam was in, before he fell; and Crucify them to the State, that Man is in in the Fall; that through this Power they might see to the Beginning, the Power, that Man was in before the heavenly Image, and Holiness and Righteousness was lost: By which Power they might come up to know the Seed, Christ, which brings out of the Old things, and makes all things New; in which Life Eternal is felt. For all the Poorness, Emptiness and Barrenness is in the State, that Man is in in the Fall, out of God's Power; by which Power he is made Rich again, and in which Power he hath Strength again: which Power is the Cross, in which the Mystery of the Fellowship stands; and in which is the true Glorifying, which Crucifies to all other Glorifications. And Friends, though ye may have been Convinc'd,

' and

'and have tasted of the Power, and felt the Light; yet afterwards 1656.  
 we may feel a Winter-storm, Tempest and Hail, Frost and Cold, and ~~the~~  
~~Temptation in the Wilderness.~~ Be patient and still in the Power, and ~~London.~~  
 in the Light, that doth Convince you, to keep your Minds to God; in  
 that be quiet, that ye may come to the Summer: that your Flight  
 be not in the Winter. For if ye sit still in the Patience, which  
 overcomes in the Power of God; there will be no Flying. The  
 Husbandman, after he hath sowed his Seed, is patient. And ye by  
 the Power being kept in the Patience, will come by the Light to see  
 through, and feel over Winter-storms and Tempests, and all the Cold-  
 ness, Barrenness and Emptiness: and the same Light and Power will  
 go over the Tempter's Head; which Power and Light was, before  
 he was. So in the Light standing still, ye will see your Sal-  
 vation, ye will see the Lord's Strength, ye will feel the Small Rain;  
 ye will feel the fresh Springs, your Minds being kept low in the  
 Power and Light: for that which is out of the Power, lifts up.  
 But in the Power and Light ye will feel God, revealing his Secrets,  
 inspiring your Minds, and his Gifts coming in unto you; through  
 which your Hearts will be filled with God's Love, and Praises to  
 him that lives for evermore: for in his Light and Power his Bles-  
 sing is received. So in that, the Eternal Power of the Lord Jesus  
 Christ preserve and keep you! And live every one in the Power of  
 God, that ye may all come to be Heirs of that, and know that to be  
 your Portion; even the Kingdom, that hath no End, and the End-  
 less Life, which the Seed is Heir of. So feel that over all set, which  
 hath the Promise and Blessing of God for ever.

G. F.

About this Time I received some Lines from a high-flown Professor, concerning the Way of Christ; to which I returned the following Answer.

Friend,

I T is not Circumstances, we contend about; but the Way of Christ  
 and his Light, which are but one: though the World hath ima-  
 gined many Ways, and all out of the Light; which by the Light  
 are Condemned. He who preached this Light, said, *He that know-  
 eth God, heareth us; he that is not of God, heareth not us: hereby  
 know we the Spirit of Truth, and the Spirit of Error.* And it is the  
 same now, with them that know the Truth; though the whole  
 world lies in Wickedness. And all the Dispensations and Differences,  
 that are not one in the Light, we deny; and by the Light, that  
 was before Separation, do we see them to be self-Separations in the  
~~Sensual~~, having not the Spirit. Their Fruits and End is weighed  
 in the even Ballance, and found to be in the Dark, the Lo-here,  
 and Lo-there thou tellest of: and the Presence of Christ is not with  
 them, though the Blind see it not; who see not with the pure Eye,  
 which is single, but with the many Eyes, which lead into the many  
 ways.

1656. 'ways. Nor are any the *People of God*, but who are baptized into  
 ~~~~~ 'this Principle of *Light*; which all the faithful Servants of the Lor.  
 London. 'were ever guided by in all Ages, since the *Apostacy*, and before.  
 'For the *Apostacy* was from the *Light*, and is from the *Light*; and all  
 'that oppose the *Light*, are the *Apostates*: who contest against the  
 'Truth, are *Enemies* to it, and are not acted by the *Spirit*; but have  
 'another Way, than the *Light*. All such are in the *World*, and its  
 'words, *fashions* and *Customs*, though of several *Forms*, as to their  
 'Worship; yet all under the God of this *world*, opposing the *Light* and  
 'Appearance of Christ, which should lead out from under his *Power*,  
 'of what *Form* soever they are: yet are they all joined against the  
 'Light. And all these are of the *world*; and Fighting against them,  
 'who are not of the *world*, but are gathered and gathering out of the  
 'world: And so it ever was against the *People of God*, under what  
 'Name soever. They only are *Saints* by *Calling*, who are called into  
 'the *Light*; and *Sons of Sion*, which *vary* not from the *Light*, to  
 'which the *Spirit* is promised, which is not tied to any *Forms* out of  
 'the *Light*: wherein all inherit, who are *Co-heirs* with Christ; which  
 'many talk of, who inherit the *Earthly*, instead of the *Heavenly*. And  
 'whereas thou speakest of Christ and his *Apostles* cloathing themselves  
 'with the *Sayings* and *Words* of the *Prophets*; and of their being your  
 'Example in so doing: I say, *VVolves* will take the *Sheeps-Cloathing*;  
 'but the *Light* and *Life* finds them out; and judges (not by their  
 'stolen *VWords*, but) by their *VWorks*. Nor did Christ cover himself  
 'with any *VWords*, but what were fulfilled in him; neither do any  
 'of Christ's boast in other Men's *Lines* made ready without them: to  
 'which Rule if ye be obedient, fewer words and more *Life* will be  
 'seen among you. Then ye will not count it *straitness*, to silence the  
 'Flesh; and hear, what he saith, who speaks *Peace*, that his *People*  
 'turn no more to folly. And if ye once know, that what is *Stolen*,  
 'must be *Restored* four-fold; the Mouth of the *false Prophet* will be  
 'stopt, which builds up in *Deceit*, but not in *Righteousness*. And  
 'whereas thou say'st: *The Spirit of Truth affords nothing, but endless varieties*; I say, the *Spirit of Truth* thou knowest not: for the  
 'Spirit of Truth said, There is but one thing needful; and to speak  
 'the same thing again, is safe for the *Hearers*. But that *Spirit*, which  
 'affords nothing but *endless varieties*, is not the *Spirit of Truth*; but  
 'is gone out into *Curious Notions*: and the *Number* of his *Names* and  
 'Colours is read no where, but in the *Unity* of the *Spirit of Truth*.  
 'All others call *Truth Deceit*, and *Deceit Truth*, as the *Blind*, that  
 'opposed the *Light*, ever did; who are ever learning *endless Varieties*, but never able to come to the Knowledge of the *Truth*, nor to  
 'an End of their *Labours*: but when they are out in one *Form*, get  
 'into another; so long as they can find a *green Tree* without. And  
 'thus ye are kept at work all your *Life*, and to the *grave* in sorrow,  
 'as the *dumb Priests* (thou tellest of) have been before you; only  
 'ye have got a finer *Image*, but less *Life*. And thou, whose *Teaching*  
 'hath no End, art in the *Horse-mill* thou speakest of. I have read  
 'the *Epistles to Timothy*, and to the *Hebrews*; and there find, the  
 'Duty of all Believers is, to see to the *Law of the New Covenant* written  
 'in the *Heart*, whereby all may know God, from the least to the  
 'greatest.

'greatest. I know, the Holy Scriptures are profitable for the Man of God: but what is that to the Man of Sin, to the first-born, who is out of the Light, and being unstable and unlearned, wrest them to London. their own destruction; but to the Life cannot come? And for your Two Ordinances thou speakest of, I say, Upon the same account ye deny the Priests of the World therein, upon the same we deny you; being both of you not only out of the Life, but out of the Form too. That Command, Matth. 28. 19. ye never had, nor its Power; which was, To Baptize into the Name of the Father, Son and Holy Ghost. And what Paul received of the Lord, that Body, and that Bread ye know as little, but what ye have found in the Chapter; nor the Coming of Christ neither, who cannot believe his Light. And whereas thou speakest of Preaching Christ of Envy, and pleadest for it; I say, such Preachers we have enough in these Days: And what else art thou doing, who say'st, Paul was sent to Baptize; though Paul says, he was not: and so thou would'st prove him a Liar, if any would believe thee before him. Thou say'st also; For ought thou knowest, he might Baptize Thousands: I say, thou might'st as easily have said Millions (when thou wast saying) and as soon have proved it; and thou may'st say the same of Circumcision also, and on the same Ground. As for the Signs, that followed those that believed, which thou say'st, are ceased; I say, they who cannot receive the Light, cannot see the Signs, nor could believe them, if they should see them to carp at; no more than formerly they could do, who opposed the Light in former Ages: They cannot properly be said to Cease to such, who never had them; but have only heard or read, that others long ago had them. But that the Power, and Signs, and Presence of God is not the same, that ever it was, in the measure, wherein he is received in the Light, that I deny; and declare it to be false, and from a Spirit, that knows not God, nor his Power. And as for the gospel-Foundation thou speakest of, I say; It is to be laid again in all the World: ye never were on it, since the Man of Sin let up his Forms without Power. And till ye can own the Light of Christ, which the Saints preached, and their Life and Practice; for shame cease to talk of their Foundation, or glorious Work, or Quakings and Tremblings, which are the Saints Experiences, which the World knows not, nor can own: though ye cannot read, that ever any came aright to declare, how they knew God, or received his Word, without them. In thy Exhortation thou bid'st me, Love Christ, wherefore I see him: But had'st thou told me, where one might come to see him, or how one might know him, thou hadst shewed more of a Christian in that, than in all thou hast spoken. But it seems, ye are not all of one Mind: some of you say, He is gone, and will be no more seen, till Doomsday; but if ever ye come to see Christ to your Comfort, while ye oppose his Light, then God hath not spoken by me. This thou shalt remember, when thy Time thou hast spent.

G. F.

Great

1656. Great Opposition did the Priests and Professors make about this time, against the Light of Christ Jesus, denying it to be Universally given; and against the Pouring forth of the Spirit, and Sons and Daughters Prophesying thereby: and much they laboured to darken the Minds of People, that they might keep them still in a Dependence on their Teaching. Wherefore I was moved of the Lord to give forth the following Paper, for the Opening of the Minds and Understandings of People, and to manifest the blindness and darkness of their Teachers.

' **T**O all you Professors, Priests and Teachers, who are in the Darkness, and know not the Spirit in Prison, and know not the Light that shines in Darkness, and which the Darkness doth not comprehend; but are the Infidels, whom the God of the World hath blinded, and to whom the Gospel is hid. For though ye have the four Books, yet the Gospel is hid to you; who are now strangling at the work of God, and do not believe, that Christ hath enlightened every one, that cometh into the World. To you I offer some Scriptures to read, which will prove your Spirits, and try them, how contrary they be unto the Apostle's Spirit, the Spirit of Christ and of the Saints. Christ went, and preached to the Spirits in Prison (1 Pet. 3. 19.) He that readeth, let him understand, whether this was a Measure of the Spirit, yea or nay, or the Spirit without measure, which he Ministered to? For he whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure unto him, (Joh. 3. 34.) Here Christ had not the Spirit given unto him by measure. The Apostle said, We will not boast of things without (or beyond) our measure, (2 Cor. 10. 13.) So here was measure, and not by measure. Christ, who received not the Spirit by measure, told his Disciples he would send them the Comforter, the Spirit of Truth, that he should guide them into all Truth: for he should not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shew it unto you, (Joh. 16. 13, 14.) Mind, read and learn; the Comforter shall receive of mine, saith Christ, and shall shew it unto you: Who hath the measure, receives of his, who hath not by Measure. The Comforter, when he comes, is to reprove the World of Sin, and of Righteousness, and of Judgment, (vers. 8.) Now mind all the large work of God: The Spirit of Truth, which leads the Saints into all Truth, which receives of Christ's, and shews it unto the Disciples, who be in the measure, he shall reprove the World of Sin, because they do not believe, &c. The Comforter, whom Christ will send, takes of his, and shews it to the Disciples; and the same reproves the world. Mind now, whether this be a Measure, yea or nay, which comes from him, who received not the Spirit by Measure? He that leads the Believer into all Truth, reproves the Unbeliever in the World of Sin, of Righteousness, and of Judgment: So he that is led into all Truth, sees that which is reproved, by the Spirit of Truth that leads him. Now when Christ saith, He shall take of mine, and shew it unto you; whether this

'this be a Measure, yea or nay, from him whom God gave the Spirit not by measure unto? 1656.

'Again the Lord said, both by his Prophet ( Joel 2. 28. ) and ~~Leah~~  
 'his Apostle ( Acts 2. 17, 18. ) It shall come to pass in the last  
 'days, I will pour out of my Spirit upon all Flesh, your Sons and your  
 'Daughters shall prophesy, your young Men shall see Visions, and your  
 'old Men shall dream Dreams: And on my Servants, and on my Hand-  
 'maidens I will pour out in those days of my Spirit, and they shall prophesy.  
 'Look ye Deceivers, here the Lord saith, he will pour out of his Spi-  
 'rit, mark the word [of it] of the Lord's Spirit upon all Flesh :  
 'What! young Men, old Men, Sons and Daughters, and Maids, all  
 'these to have the Spirit of God poured forth upon them? Here, say  
 'they, these deny the Means then: Nay, that's the Means. And  
 'the great and notable day of the Lord is coming, wherein it shall come  
 'to pass, that whosoever shall call on the Name of the Lord, shall be  
 'saved. The God of the Spirits of all Flesh is known: And, saith the  
 'Apostle, who would not boast of things beyond his measure; That  
 'which may be known of God, is manifest in them; for God hath shewed  
 'it unto them, (Rom. 1. 19.) By this which was of God manifest in  
 'them, they knew Covetousness, Maliciousness, Murder, Deceit and  
 'Ungodliness, and knew, that the Judgments of God were upon such  
 'things; and that they were worthy of Death, not only that did  
 'the same, but that had Pleasure in them, that did them. There-  
 fore, said the Apostle, The Wrath of God is revealed from Heaven  
 'against all Ungodliness, and Unrighteousness of Men, &c. Now this  
 'of God manifest in them, which God shewed unto them, by which  
 'they know Unrighteousness, and God's Judgments thereupon, and  
 'that they, which commit such things (as are there mentioned)  
 'are worthy of Death; whether this be a Measure, yea or nay, which  
 'is of God, and which he hath shewed to them? What was that in  
 'them, that did by Nature the things contained in the Law, which shew-  
 'ed the work of the Law written in their Hearts, (Rom. 2. 14, 15.)  
 'Mark, written? Shall not this Judge them that have the outward  
 'Law, but are out of the Life of it? The Apostle saith, The mani-  
 'festation of the Spirit is given to every Man to profit withal, (1 Cor.  
 '12. 7.) There are Diversities of Gifts, but the same Spirit; but  
 'the manifestation of it is given to Every Man to profit withal.  
 'Mark, To one is given by the Spirit, the word of Wisdom; to another  
 'the word of Knowledge by the same Spirit: to another Faith by the  
 'same Spirit; to another the Gifts of Healing by the same Spirit: to  
 'another the working of Miracles; to another Prophecy; to another Dis-  
 'cerning of Spirits; to another divers kinds of Tongues; to another  
 'the Interpretation of Tongues: But all these worketh that one and the  
 'self-same Spirit, dividing to every Man severally, as he will. Mark  
 'that, To every Man severally as he will.

'Again the Apostle saith, The Grace of God, that bringeth Salva-  
 'tion, hath appeared to all Men, teaching us, that denying Ungodliness  
 'and worldly Lusts, we should live soberly, righteously and godly in this  
 'present World, (Tit. 2. 11, 12.) Now ye, that turns this Grace,  
 'which brings Salvation, into Lasciviousness, ye deny it, and say;  
 'that which teacheth the Saints, who by Grace are saved, hath not  
 'appeared

1696. ‘appeared to all Men. Judge faith; Behold, the Lord cometh with Ten Thousands of his Saints, to execute Judgment upon all, and to convicte London. ‘all that are Ungodly among them, of all their ungodly Deeds, which they have ungodly committed, and of all their hard Speeches, which ungodly Sinners have spoken against him, (ver. 15.) Here mark again; ‘Him that cometh with ten Thousands of his Saints, to Convince all of their ungodly Deeds, and hard Speeches: Here it is, All of their ungodly Deeds; and All of their hard Speeches: none left out, ‘but All to be Convinced and Judged, the World Reproved, by him who comes with ten Thousands of his Saints, and will Reign, ‘and be King and Judge. And have not ye all something in you, ‘that doth Reprove you for your hard Speeches, and your ungodly Deeds, the Ungodliest of you all, who live in your hard Speeches ‘against him, and against his Light and spiritual Appearance in his People?’

‘Again, the Apostle writing to the Gentiles, saith, But unto every one of us is given Grace, according to the Measure of the gift of Christ, (Ephes. 4. 7.) Now mark, Here is the Measure of the Gift of Christ, who lighteth every Man, that cometh into the World, (Joh. 1. 9.) that all Men through him might believe. He that believeth on him, is not condemned: but he that believeth not, is condemned, &c. And this is the Condemnation, that Light is come into the World, &c. (Joh. 3. 18, 19.) Now every Man, that cometh into the World, being enlightened, One, he loveth it, and brings his Deeds to the Light, that with the Light he may see, whether they be wrought in God: The Other, he hates the Light, because his Deeds are Evil; and he will not bring his Deeds to the Light, ‘because he knows, the Light will reprove him. So he that hates the Light, wherewith Christ hath enlightened him, knows, the Light will reprove him for his evil Deeds; and therefore he will not come to the Light.

‘Again, the Lord by his Prophet saith concerning Christ; I will give him for a Light to the Gentiles, that he may be my Salvation to the Ends of the Earth, (Isa. 49. 6.) And what is that, which the Children, that walk according to the Course of this World, according to the Prince of the Power of the Air, the Spirit, that now worketh in the Children of Disobedience, (Ephes. 2. 2.) are disobedient to? Mark, and read your selves, who being disobedient, walk according to the Course of the World, according to the Power of the Prince of the Air; Mark, I say, what it is, that all such are disobedient to? He that hath an Ear, let him hear. The Apostle saith to the Colossians, The wrath of God cometh upon the Children of Disobedience, (Col. 3. 6.) Come ye Professors, let us see, Is not this something of God, that is disobey’d? Is it not that which is of God manifest in them, which God hath shewed them, which lets them see, God’s Judgments are upon such, when they act unrighteously? Is not this the Measure of God, (Mark) and the Spirit that is in Prison? and the Spirit of God, that is grieved?

‘And ye Professors, come, let us read the Parable of the Talents, and reckon with you, and see, who it is, that has hid the Lord’s Money in the Earth? Come ye, that have gained, enter ye into

' into your Master's Joy : Go thou, that hast hid the Lord's Money 1656.  
 ' in the Earth, into utter Darknes ; Take it from him, and give it to ~~him~~  
 ' him that hath : and every Man shall have his Reward. For the London,  
 ' Lord hath given to every Man, according to his several Ability (Mat.  
 ' 25. 15.) Mark that, To every Man according to his several Ability :  
 ' Read this, if you can : And now is the Lord coming to call every  
 ' Man severally to Accomp, to whom he hath given severally, accord-  
 ' ing to their Ability. And now the wicked and slothful Servant, who  
 ' hid the Lord's Money in the Earth, will be found out ; and the  
 ' Lord's Money will be taken from him, although he hath hidden it :  
 ' To him the Lord's Commands have been grievous ; but to us they are  
 ' not, who love God and keep his Commandments. And saith the Apostle  
 ' to the Romans, I say, through the Grace given unto me, to every Man that  
 ' is among you, not to think of himself more highly, than he ought to think ;  
 ' but to think soberly, according as God hath dealt to every Man the measure  
 ' of Faith, (Rom. 12. 3.) Read and mark, here is a Measure of Faith.

' And, saith another Apostle, As every one hath received the Gift,  
 ' even so minister the same one to another, as good Stewards of the mani-  
 ' fold grace of God, (1 Pet. 4. 10.) For the grace of God hath appear-  
 ' ed to all Men. Now, the good Stewards can give their Accomp  
 ' with Joy : But ye bad Stewards, that turn the grace of God into La-  
 ' sciviousness, now ye will be reckoned withal ; now ye shall have  
 ' your Reward. But, say the World, Must every one minister, as he  
 ' hath received the Gift ? Yea, say I, but let him speak, as the Oracles  
 ' of God ; and let him do it, as of the Ability, which God giveth,  
 ' (ver. 11.) John in the Revelation saith, They were judged every  
 ' Man according to their works, (Rev. 20. 13.) Christ saith, Every  
 ' idle Word, that Men shall speak, they shall give Account thereof in  
 ' the day of Judgment, (Mat 12. 36.) So ye, that name the Name of  
 ' Christ, depart from Iniquity, (2 Tim. 2. 19.) The Son of Man shall  
 ' come in the glory of his Father, with his Angels ; and then he shall re-  
 ' ward every Man according to his Works, (Mat 16. 27.) He who is  
 ' gone into a far Country, and hath given the Talents to every one of  
 ' you, according to your several Ability, will render to every Man  
 ' according to his Deeds, (Rom. 2. 6.) And further I say unto you,  
 ' If any Man have not the Spirit of Christ, he is none of his. And if  
 ' Christ be in you, the Body is dead because of Sin ; but the Spirit is Life,  
 ' because of Righteousnes, (Rom 8. 9, 10.) So let the Light, which  
 ' cometh from Christ, Examin : for the Lord is appearing. Ye that  
 ' have received according to your Ability, smite not your Fellow-ser-  
 ' vant ; and think not, that the Lord delayeth the Time of his Coming : Be  
 ' not, as they that said, Let us Eat and Drink, for toMorrow we shall die.

' The Apostle tells the Ephesians, that unto him this grace was  
 ' given—to make all Men see, what is the Fellowship of the Mystery,  
 ' which from the beginning of the World hath been hid in God, who cre-  
 ' ated all things by Jesus Christ, (Eph. 3. 9.) Read and understand  
 ' every one with the Light, which comes from Christ, the Mystery ;  
 ' which will be your Condemnation, if ye believe not in it. This is to  
 ' all, who stumble at the work of the Spirit of God, the manifestation  
 ' of it, which is given to every Man, to profit withal. Come, ye Pro-  
 ' fessors, who stumble at it ; Let us read the Parables. A Sower  
 ' wens forth to sow ; and some Seed fell on the High-way-ground,

1656. 'and some on stony ground, and some on thorny ground: The Seed is the word, the Son of Man is the Seeds-man. He that hath an Ear, let him hear, (Mat. 13.) Now look, all ye Professors, which Ground ye are? And what ye have brought forth? And whether the wicked Seeds-man hath not got his Seed into your Ground? He that hath an Ear, let him hear it. And come, read another Parable, of the Householder, hiring Labourers to go into the Vineyard, and agreeing with every Man for a Penny, (Mat. 20.) Every Man is to have his Penny; the Last that went in, as well as the First: and the Last shall be First, and the First shall be Last; for many are called, but few are chosen. He that hath an Ear, let him hear. There is a Promise spoken to Cain, that if he did well, he should be accepted, (Gen. 4.7.) And Esau had a Birth-right, but despised it. Yet is it not of him that wills, (Rom. 9.16.) but by grace ye are saved, (Ephes. 2.8.) And stand still, and see your Salvation, (Exod. 14.13.) And ye that be Children of Light, put on the Armour of Light, that ye may come into the Unity of the Faith, and of the knowledge of the Son of God; unto a perfect Man, unto the measure of the Stature of the fulness of Christ: that henceforth ye be no more Children tossed to and fro, (Eph. 4.13.)

'And the Lord said, he would make a new Covenant, by writing his Law in People's Hearts, and putting his Spirit in their inward parts; whereby they should all come to know the Lord, him by whom the World was made. Now every one of you mind the Law written in your Hearts, and this Spirit put in your inward parts; that it need not be said to you, Know the Lord: but that ye may witness the Promise of God fulfilled in you. But, say the World and Professors, If every one must come to witness the Law of God written in their Hearts, and the Spirit put in the inward parts; what must we do with all our Teachers? As we come to witness that, we need not any Man to Teach us to know the Lord, having his Law written in our Hearts, and his Spirit put in our inward parts. This is the Covenant of Life, the everlasting Covenant, which decays not, nor changes not: and here is the way to the Father, without which no Man cometh unto the Father. And here is the Everlasting Priesthood, the End of the Old Priesthood, whose Lips were to preserve Knowledge: but now saith Christ, Learn of me; who is the High-Priest of the New Priesthood. And, saith the Apostle, — That ye may grow up in the Knowledge of Jesus Christ, in whom are hid the Treasures of Wisdom and Knowledge. So we are brought off from the Old Priesthood, that did change, to Christ, to the New Priesthood, that doth not change; and off from the first Covenant, that doth decay, to the Everlasting Covenant, that doth not decay, Christ Jesus, the Covenant of Light, from whom every one of you have a Light, that ye might believe in the Covenant of Light. If ye do not believe, ye are condemned: for Light is come into the World, and Men love Darkness rather than Light, because their Deeds are evil. I am come a Light into the World, saith Christ, that whosoever believeth in me, should not abide in Darkness, but have the Light of Life, (Joh. 12. 46.) And, Believe in the Light, that ye may be Children of the Light. But ye, who do not believe in the Light, but hate it, because it manifests your Deeds to be evil; ye are they, that are condemned by the Light. Therefore while ye have Time, prize it: Seek the Lord, while he may be found, and call upon him, while he is nigh; lest ye say, Time is past: for the Rich Glutton's Time was past. Therefore while

' while Time is not quite past, consider and search your selves, and see, if ye be not they, that hate the Light ; and so are Builders, that ~~stumble~~<sup>1655.</sup> at the Corner-stone : for they that hated the Light, and did London. not believe in the Light, did so in Ages past. I am the Light of the World, saith Christ, and who doth enlighten every Man, that cometh into the World : and he also saith, Learn of me ; and of him God saith, This is my beloved Son, bear ye him : Here is your Teacher. But ye that hate the Light, do not learn of Christ, and will not have him to be your King, to reign over you ; him, to whom all Power in Heaven and Earth is given, who bears his Government upon his Shoulders, who is now come to reign : who lighteth every Man, that cometh into the World ; and who will give to every Man a Reward, according to his Works, whether they be good or evil. So every Man, with the Light that comes from Christ, will see his Deeds, both he that hates it, and he that loves it. And he that will not bring his Deeds to the Light, because the Light will reprove him, that is his Condemnation ; and he shall have a Reward according to his Deeds. For the Lord is come to reckon with you, and he looks for Fruits ; and now the Ax is laid to your Root, and every Tree of you, that bears not good Fruit, must be hewn down, and cast into the Fire.

G. F.

Having staid sometime in London, and visited the Meetings of Friends in and about the City, and cleared my self, of what Services the Lord had at that time laid upon me there, I left the Town, and travelled into Kent, Sussex and Surrey, visiting Friends in those Count-  
Kent.  
Sussex.  
Surrey.ies : amongst whom I had great Meetings ; and many times met with Opposition from Baptists, and other jangling Professors : but the Lord's Power went over them.

We lay one Night at Farnham, where we had a little Meeting ; ~~Farnham.~~ and the People were exceeding Rude : But at last the Lord's Power came over them. After Meeting we went to our Inn, and gave notice, That any, that feared God, might come to our Inn to us : And there came abundance of rude People, and the Magistrates of the Town also ; and some Professors. I declared the Truth unto them ; and those of the People, that behaved themselves rudely, the Magistrates put out of the Room. When they were gone, there came up another Rude Company of Professors, and some of the Chief of the Town : and they called for Faggots and Drink, though we forbade them ; and were as Rude a carriaged People, as ever I met withal. The Lord's Power chained them, that they had not power to do us any Mischief : but when they went away, they left all their Faggots and Beer, which they had called for into the Room, for us to pay for in the Morning. We shewed the Inn-keeper, what an Unworthy thing it was ; but he told us, we must pay it : and pay it we did. And before we left the Town, I writ a Paper to the Magistrates and Heads of the Town, and to the Priest, shewing them and him, how he had

1656. taught his People; and laying before them their rude and uncivil Carriage to Strangers, that sought their good.

Basing-stoke. Then leaving that Place, we came to Basingstoke, a very Rude Town; where they had formerly very much abused Friends. There I had a Meeting in the Evening, which was quiet; for the Lord's Power chained the Unruly. At the Close of the Meeting I was moved to put off my Hat, and to pray to the Lord to open their Understandings: upon which they raised a Report, That I put off my Hat to them, and bid them Good Night; which was never in my Heart. After the Meeting, when we came to our Inn, I sent for the Inn-keeper (as I used to do;) and he came into the Room to us, and shewed himself a very Rude Man. I admonished him to be sober, and fear the Lord: but he called for Faggots, and a pint of Wine, and drank it off himself; and then called for another: and called up half a dozen men into our Chamber. Thereupon I bid him go out of the Chamber, and told him, he should not drink there; for we sent for him up to speak to him concerning his Eternal good: And he was exceeding mad, rude and drunk. When he continued his Rudeness, and would not be gone, I told him, The Chamber was mine, for the Time I lodged in it; and I called for the Key: and then he went away in a great Rage. In the Morning he would not be seen: but I told his Wife of his Unchristian and Rude Carriage towards us.

Bridport. After this we passed through the Country, till we came to Bridport; having Meetings in the way. We went to an Inn there, and sent into the Town for such as feared God, to come to us: and there came a Shop-keeper, a Professor, and put off his Hat to us: and seeing, we did not the like to him again, but said Thou and Thee to him, he told us; He was not of our Religion: and after some discourse with him, he went away; his Wife (who came with him) being somewhat loving. Then went he, and stirred up the Priest and Magistrates against us: and after a while sent to the Inn to us, to desire us to come to his House; for there were some would speak with us, he said. Thomas Curtis was then with me, and he went down to the Man's House: where when he came, the Man had laid a snare for him; for he had gotten the Priest and Magistrates thither: and they boasted much, that they had catched George Fox, taking him for me. When they perceived their Mistake, they were in a great Rage: yet the Lord's Power came over them, so that they let him go again. Mean while I had an Opportunity of speaking to some sober People, that came to the Inn. And when Thomas was come back, and we were passing out of the Town, some of them came to us, and said; The Officers were coming to fetch me: But the Lord's Power came over them all, so that they had not power to touch me. There were some Convicted in the Town that time, who were turned to the Lord; and have stood faithful in their Testimony to the Truth ever since, and a fine Meeting there is there.

1657. Passing from hence we visited Portsmouth and Pool, where ye had glorious Meetings; and many were turned to the Lord. And at Ringwood we had a large general Meeting, where the Lord's Power was over all. And at Weymouth we had a Meeting: and from thence came to Dorchester, and so to Lime, where the Inn we went to,

to, was taken up with Mountebanks ; so that there was hardly any room for us, or our horses. In the Evening we drew up some <sup>1657.</sup> ~~Quer~~<sup>Lime:</sup>ies concerning the ground of all Diseases, and the Natures and Virtues of Medicinable Creatures, and sent them to the Mountebanks ; letting them know, If they would not answer them, we would stick them on the Cross next Day : This brought them down, and made them Cool ; for they could not answer them : But in the Morning they reasoned a little with us : And we left the Querries with some friendly People, that were Convinced in the Town, to stick upon the Market-Cross. And the Lord's Power reached some of the sober People in that place, who were turned by the Light and Spirit of Christ to his free Teaching.

Then traveled we on through the Country, till we came to Exeter : and there, at the Sign of the Seven Stars, an Inn at the Bridge-foot, we had a general Meeting of Friends out of Cornwall and Devonshire ; to which came Humphry Lower, and Thomas Lower, and John Ellis from the Land's End, and Henry Pollexfen, and Friends from Plymouth, Elizabeth Trelawny, and divers other Friends. A blessed, heavenly Meeting we had, and the Lord's everlasting Power came over all ; in which I saw, and said, That the Lord's power had surrounded this Nation round about, as with a Wall and Bulwark ; and his Seed reached from Sea to Sea : And Friends were established in the everlasting Seed of Life, Christ Jesus, their Life, Rock, Teacher and Shepherd.

The next Morning after the Meeting, Major Blackmore sent Souldiers to apprehend me ; but I was gone, before they came : and as I was riding up the Street, I saw the Officers going down. So the Wolf missed the Lamb ; and the Lord crossed them in their Design : and Friends passed away peaceably and quietly. The Souldiers examined some Friends, after I was gone, What they did there ? but when they told them, They were in their Inn, and had occasions and busines in the City ; they passed away without meddling any further with them.

From Exeter I travelled through the Countries, taking Meetings as I went, till I came to Bristol ; and was at the Meeting there. After the Meeting was done, I did not stay in the Town ; but passed up into Wales, and had a Meeting at the Slone : and so passed through the Country to Cardiff ; where a Justice of Peace sent to me, desiring, I would come up, with half a dozen of my Friends to his House. So I took a Friend or two, and went up to him ; and he and his Wife received us very civilly. The next Day we had a Meeting in Cardiff in the Town-Hall ; and that Justice sent about seventeen of his Family to the Meeting. There came some disturbers ; but the Lord's Power was over them : and many were turned to the Lord there. There were some, that had run out with James Naylor, that did not come to Meetings ; to whom I sent Word, That the Day of their Visitation was over : and they never prospered after.

We travelled from Cardiff through the Country, to Swanzey, where ~~Swanzey.~~ we had a blessed Meeting : and a Meeting was settled there in the Name of Jesus. In our way thither we passed over in a Passage-boat with the high-Sheriff of the County : and the next Day

1657. Day I went to have spoken with him ; but he would not be spoken withal.

From thence we went to another Meeting in the Country ; where the Lord's Presence was much with us. And from thence we went to a Great Man's House, who received us very lovingly ; but the next Morning he would not be seen : One, that in the mean time came to him, had so estranged him, that we could not get to him to speak with him again, he was so Changed ; and yet over-night was exceeding Loving.

We passed still on through the Countries, having Meetings, and gathering People in the Name of Christ, to him their heavenly Teacher ; till we came to Brecknock : where we set up our Horses at an Inn. There went with me Thomas Holmes, and John ap John ; who was moved of the Lord to speak in the Streets. I walked out but a little into the Fields : and when I came in again, the Town was up in an Uproar. When I came into the Chamber in the Inn, it was full of People ; and they were speaking in Welch : I desired them to speak in English ; and they did : and much discourse we had. After a while they went away. But towards Night the Magistrates gathered together in the Streets, with a multitude of People ; and they bid them about : and gathered up the Town : So that for about Two Hours together, there was such a Noise, as the like we had not heard ; and the Magistrates set them on to about again, when they had given over. We thought, it looked like the Uproar, which we read was amongst Diana's Handicrafts-Men : This Tumult continued, till it was within Night ; and if the Lord's Power had not limited them, they seemed likely to have pulled down the House, and us to pieces.

After it was Night, the Woman of the House would have had us go to Supper in another Room : but we discerning her Plot, refused. Then she would have had half a dozen Men come into the Room to us, under pretence of discoursing with us : but we told her ; That no Persons should come into our Room that Night, neither would we go to them. Then she told us, we should sup in another Room : but we told her, we would have no Supper, if we had it not in our own Room. At length when she saw, she could not get us out ; she brought up our Supper in a great Rage. So She and They were crossed in their Design : for they had an Intent to have done us Mischief ; but the Lord God prevented them. Next Morning I writ a Paper to the Town concerning their Unchristian Carriages ; shewing the Fruits of their Priests and Magistrates : and as I passed out of the Town, I spake to the People, and told them ; They were a shame to Christianity, and Religion.

From this Place we went to a great Meeting in a Steeple-house-yard ; where was a Priest, and Walter Jenkin, who had been a Justice, and another Justice : and a blessed, glorious Meeting we had. And there being many Professors, I was moved of the Lord to open the Scriptures to them, and to Answer the Objections, which they stuck at in their Profession (for I knew them very well;) and to warn them to Christ, who had enlightened them : with which Light, they might see their Sins and Trespasses they had been dead in, and their Saviour, him

' him that came to *Redeem* them out of them, who was to be their 1657.  
 ' Way to God, the Truth and the Life to them, and their Priest made UW  
 ' higher than the Heavens, so that they might come to sit under his Brecknock.  
 ' Teaching. A peaceable Meeting we had; and many were Convinced, and settled in the Truth that day. After the Meeting was over, I went with Walter Jenkin to the other Justice's House; and he said unto me, You have this day given great satisfaction to the People, and answered all the Objections, that were in their Minds. For the People had the Scriptures, but they were not turned to the Spirit, which should let them see that, which gave them forth, the Spirit of God; which is the Key to open them.

From hence we passed to Pontamile, to Richard Hamborow's, where Pontamile was a great Meeting; to which there came another Justice of Peace; and several Great People: whose Understandings were opened by the Lord's Spirit and Power, and the Light of Jesus Christ; and they came to be turned to the Lord Jesus Christ, from whence it came. A great Convincement there was; and a large Meeting is gathered in those parts, and settled in the Name of Jesus.

After this we returned back to England, and came to Shrewsbury, where we had a great Meeting: and visited Friends all up and down the Countries in their Meetings, till we came to William Gandy's in Cheshire; where we had a Meeting of between two and three thousand People (as it was thought:) and the everlasting Word of Life was held forth, and received that day. A blessed Meeting it was; for Friends were settled by the Power of God upon Christ Jesus, the Rock and Foundation.

At this time there was a great Drought: And after this general Meeting was ended, there fell so great a Rain, that Friends said; they thought we could not Travel, the Brooks and Waters would be so risen. But I believed, the Rain had gone so far, as they had come that day to the Meeting. And the next day in the Afternoon, when we turned back into some parts of Wales again, the ways were dusty; and no Rain had fallen thereabouts.

And when Oliver Cromwel set forth a Proclamation for a Fast throughout the Nation, for Rain, when there was a very great Drought, it was observed, that as far as Truth had spread in the North, there were pleasant Showers and Rain enough; when in the South, in many places, they were almost spoiled for want of Rain. At that time I was moved to write an Answer to the Protector's Proclamation; wherein I told him: 'If he had come to own God's Truth, he should have had Rain: And that Drought was a Sign unto them of their Barrenness, and Want of the Water of Life. And about the same time was writ the following Paper to Distinguish betwixt the true and false Fasts.

1656.

London.

## Concerning the True Fast and the False.

' **T**O all you, that be keeping *Fasts*, who smite with the fist of wickedness, and fast for Strife and Debate; against you hath the Voice cried aloud, like a Trumpet, that you may come to know the true fast, which is accepted; and the fast, which is in the Strife and the Debate, and smiting with the fists of wickedness: Which fast is not required of the Lord. Behold, in the day of your fast you find Pleasure, and exact all your Labour: Behold (mark, take notice) ye fast for Strife and Debate, and to smite with the fist of wickedness: To shall not fast, as ye do this day, to make your Voice known on High. Is it such a fast, that I have chosen, saith the Lord, a day for a Man to afflict his Soul? Is it to bow down his Head, like a Bulrush, and to spread Sack-cloth under him? Wilt thou call this a fast, and an acceptable day to the Lord?

' Consider all you, that do fast, see, if it be not hanging down the Head for a day, like a Bulrush; and are in Strife and Debate, and to smite with the fists of wickedness, to make your Voice to be known on high? But this fast is not with the Lord accepted: but that, which leads you from Strife, from Debate, from Wickedness; which is not the bowing down of the Head, as a Bulrush for a day, and yet live in Exacting and Pleasure; this is not accepted with the Lord: but that which separates from all these before-mentioned. Which separates from Wickedness, Debate, Strife, Pleasures, smiting with the fist of wickedness, that which separates from that, brings to know the true fast, which breaks the bonds of Iniquity, and deals the bread to the hungry; brings the poor, that are cast out, to his own House; and when he sees any Naked, he covers them, and hides not himself from his own Flesh. Here is the true fast, which separates from them, where the bonds of Iniquity are standing, and the heavy burdens of the Oppressed remaining, and the Yoke not broken; who deals not the Bread to the Hungry, and brings not the Poor to their own House; and sees the Naked, but lets him go unclothed, and hides himself from his own Flesh. Yet such will make their Voice to be heard on high, as Christ speaks of the Pharisees, which sounded a Trumpet before them, and disfigured their Faces, to appear to Men to fast; but the bonds of Iniquity were standing, Strife and Debate was standing, striking with the fists of wickedness standing; that made their Voice heard on high, who had their Reward.

' But that which brings to the true fast, which appears not to Men to fast, but unto the Father, which sees in secret; and the Father, that seeth in secret, shall reward thee openly. This fast separates from the Pharisees-fast, and them that bow the Head for a day, like a Bulrush: And this is it, which brings to deal the Bread to the hungry, and cloath thine own flesh; when thou seest them naked; and bring the Poor to thine House, and to loose the bonds of Wickedness, mark; this is the fast; and to undo every heavy burthen (mark again) and to let the oppressed go free; this is the fast: and to break every Yoke.

' And

' And thou, that observest this fast, Then shall thy light break forth, 1657.  
 ' as the Morning, and thine Health shall spring forth speedily; and thy ~~Wise~~  
 ' Righteousness shall go before thee: the glory of the Lord shall be thy London:  
 ' Re-reward. Then shalt thou call, and the Lord shall answer; thou shalt  
 ' cry, and he shall say, here I am: If thou take away from the midst of  
 ' thee the Yoke, the putting forth of the Finger, and speaking Vanity:  
 ' and if thou draw out thy Soul to the hungry, and satisfy the afflicted  
 ' Soul; then shall thy light arise in obscurity, and thy darkness be as the  
 ' Noon-day. The Light brings to know this fast; and walking in  
 ' it, this fast is kept: and he that believeth in the Light, in darkness  
 ' abides not. And again; The Lord shall guide thee continually, and  
 ' satisfy thy Soul in drought, and make fat thy Bones; and thou shalt be  
 ' like a watered Garden, and like a Spring of Water, whose Waters fail  
 ' not, Isa. 58. 11. These are them, that are guided with the Light,  
 ' which comes from Christ, where the Springs are.

' And again: They that shall be of thee, (that keeps this fast) shall  
 ' build the old waste Places, and thou shalt raise up the foundations of  
 ' many Generations; and thou shalt be called the Repairer of the breach,  
 ' the Restorer of paths to dwell in, Isa. 58. 12. Now that, which  
 ' gives to see the foundation of many Generations, is the Light, which  
 ' separates from all, which is out of the Light: and they that go out  
 ' of the Light, though they may pretend a fast, and bowing down the  
 ' Head for a time; yet they are far from this fast, that doth raise up  
 ' the Foundation of many Generations; and is the Repairer of the breach,  
 ' and Restorer of the paths to dwell in. That which doth give to see  
 ' this foundation of many Generations, and these Breaches, that are to be  
 ' repaired and restored, and Paths to dwell in, is the Light, which  
 ' brings to know the true fast: and where this fast is known, which  
 ' is from Wickedness, from Debate, from Strife, from Pleasures, from  
 ' Exacting, from the Voice that is heard on high, from the speaking of  
 ' Vanity, from the bonds of Iniquity, which breaks every Yoke, and lets  
 ' the Oppressed go free; here the Health grows. Where the Morning  
 ' is known, Righteousness goes forth; the Glory of the Lord is the  
 ' Re-reward, and the Light riseth, and the Soul is drawn out to the  
 ' Hungry, and satisfies the afflicted Soul; and the Springs of living  
 ' Water are known and felt. The Waters fail not here; the Lord  
 ' guides continually, and the Foundation of many Generations comes to  
 ' be seen and raised up: And the Repairer of Breaches is here witnes-  
 ' sed, and the Restorer of Paths to dwell in.

' But all such, as be from the Light, which the Prophets were in,  
 ' with which they saw Christ, and such to be in Fasts, where was  
 ' Strife, where was Wickedness, where was Debate, where was bow-  
 ' ing down the Head like a Bulrush for a day, lifting their Voice on high,  
 ' and the bonds of wickedness yet standing, and the Burthens unloosed,  
 ' and the Oppressed not let go free, and the Yoke not broken, the Na-  
 ' kedness not cloathed, the Bread not dealt to the Hungry, and this  
 ' foundation of many Generations, not raised up; until these things  
 ' before-mentioned be broken down, on such the Light breaks not  
 ' forth as the Morning, and the Lord hears them not. And such  
 ' have their Reward, and their Iniquities have separated them from  
 ' their God, and their Sins have hid his Face from them, that he will

1657. 'not hear : and such their Hands are defiled with Blood, and their Fingers with Iniquity ; whose Lips have spoken Lies, and Tongues have muttered Perverseness. None calleth for Justice, nor any Plead for Truth ; they trust in Vanity, and speak Lies, they conceive Mischie夫, and bring forth Iniquity. They hatch Cockatrice-Eggs, and weave the Spiders-Web : he that eateth of their Eggs, dies ; and that which is crushed, breaks out into a Viper : their Webbs shall not become Garments, neither shall they cover themselves with their Works. Mark and take notice ; Their works are works of Iniquity, and the Act of Violence is in their Hands : Their Feet run to do evil, and they make haste to shed innocent Blood. Their Thoughts are Thoughts of Iniquity, Wasting and Destruction are in their Paths ; the way of Peace they know not, and there is no Judgment in their Doings. They have made them a crooked Path ; whosoever goes therein, shall not know Peace : Mark : Such go from the Light, therefore is Judgment far ; neither doth Justice overtake. And here is Obscurity, and here is the walking in Darkness ; and here is the groping, like blind Men, as though they had no Eyes, and their stumbling at Noon-day in the desolate Places, like blind Men. And here is the roaring like Bears, and mourning sorely like Doves ; and here Judgment is looked for, but there is none, and Salvation is put far off : For the Light is denied, which gives to see it. But here the multiplying of Transgression, and their Sins testifying against them, and the Transgression that was within them, and their Iniquities, which they knew in transgressing and lying against the Lord, speaking the things they should not ; when that they knew with that of God in them, they should not speak it. So departing from the way of God, speaking Oppression, revolting, conceiving and uttering forth from the Heart words of Falsehood ; here is Judgment turned away backward, and Justice stands afar off : Truth is fallen in the Streets, and Equity cannot enter. Yea, Truth faileth ; and he that departeth from Evil, makes himself a Prey : Yea, the Lord saw it, and it displeased him. These are such, that are in the Fast, which God doth not accept ; and are not in the true fast, whose Light breaks forth as the Morning : but these are such, that be in the false fast, who grope, like blind Men.

'And that which gives to know the true fast, and the false fast, is the Light, which is the Eye, that gives to see each fast ; where the true Judgment is, and the Iniquity standeth not, nor the Transgressor, nor the Speaker of Lies : but that is judged and condemned with the Light, which makes it manifest. And who be in this fast, when they call upon the Lord, the Lord will answer them, here am I : and here Truth is pleaded for, and Falsehood flies away. But who be out of this fast in the Perverseness, Tongues uttering perverse things ; are stumbling and groping like blind Men, which be from the Light in the Iniquity, which separates from God, who hides his Face from them, that he will not hear : going from the Light, goes from the Lord, and his Face. So this is it, which must be fasted from ; for this is it, which separates from God : and here comes the Reward openly, which condemns all that before-mentioned, which is contrary to the Light ; Injustice, Iniquity, Transgression, Vanity,

'Vanity, and that which brings forth Mischief; which hatcheth the 1657.  
 'Cockatrice-Eggs and weaves the Spiders Web: he that eateth of  
 'these Eggs, dies. Mark, That which is crushed, breaks one into a Vt-  
 'per: mark again, Their Web shall not become Garments, neither  
 'shall they cover themselves with their Works of Vanity: Acts of Vio-  
 'lence are in their Hands: This is all from the Light in the wickedness.  
 'Their Feet run to do evil, and they make haste to shed innocent blood; their  
 'thoughtes are thoughts of Vanity, wasting and destruction is in their  
 'Path: This is all from the Light. Agaia: The way of Peace they  
 'know not, there is no Judgment in their Goings: they have made them  
 'crooked Paths, whosoever goes therein, shall not know Peace. Mark;  
 'who goes in their way, that know not the way of Peace, shall they  
 'know Peace? Whose Path is crooked, where there is no Judgment in  
 'their Goings; Take notice, No Judgment in their Goings: And this  
 'is all from the Light, which manifeſteth that, which is to be judged;  
 'where the Covenant of Peace is known; where all that, which is  
 'contrary to it before-mentioned, is kept out. Which all, who live  
 'in those things before-mentioned contrary to the Light, in the false  
 'fast, they may mark their Path, and behold their Reward; who be  
 'out of the Light, stumbling and groping like blind Men. Which  
 'they that be in the true fast, are from all them separated; their  
 'words, their actions and fruits, and their fast: whose fast breaks the  
 'bonds of Iniquity, and whom the Lord bears, and to whom Righte-  
 'ousness springs forth, and goes before them, the Glory of the Lord is  
 'the Re-reward.

## G. F.

We passed up into Wales through Montgomeryshire, and so into Radnorshire, where there was a Meeting like a Leager, for Multitudes. I walked a little aside, whilst the People were gathering: and there came to me John ap John, a Welch-man, whom I spake to, to go up to the People; and if he had any thing upon him from the Lord to speak to them, he might speak to them in Welch, and thereby gather them more together. Then came Morgan Watkins to me, who was then become loving to Friends; And, said he, the People lie like a Leager, and the Gentry of the Country is come in. I bid him go up also, and leave me: for I had a great Travel upon me for the Salvation of the People. When they were well gathered together, I passed up into the Meeting, and stood upon a Chair about three Hours. And I stood a pretty while, before I began to speak: After some time I felt the Power of the Lord went over the whole Assembly; and the Lord's Everlasting Life and Truth shined over all: and the Scriptures were opened to them, and the Objections they had in their Minds, were Answered. And they were every one directed to the Light of Christ, the heavenly Man; that by it they might all see their Sins, and Christ Jesus to be their Saviour, their Redeemer, their Mediator, and come to feed upon him, the Bread of Life from Heaven. Many were turned to the Lord Jesus Christ, and to his free Teaching that Day; and all were bowed down under the Power of God.

Montgo-  
 meryshire.  
 Radnor-  
 shire.

1657. 'God: so that, though the Multitude was so great, that many sat on Horse-back to hear; there was no Opposition made by any. And a ~~Radnorshire~~ Priest sat with his Wife on horse-back, and heard Attentively; and made no Objection: but the People parted peaceably and quietly, with great Satisfaction; many of them saying, They never heard such a Sermon before, and the Scriptures so opened. For the New Covenant was opened, and the Old, and the Nature and Terms of each; and the Parables were explained: and the State of the Church in the Apostles Days was set forth, and the Apostacy since laid open; and the free Teaching of Christ and the Apostles was set a-top of all the hireling-Teachers: and the Lord had the Praise of all, for many were turned to him that Day.'

Lemster. I went back from thence to Lemster, where there was a great Meeting in a Close; many hundreds of People being gathered together. There were a Matter of six Congregational Preachers and Priests amongst the People; and Thomas Taylor, who had been a Priest, but was now become a Minister of Christ Jesus, was with me. I stood up, and declared about three Hours; and none of the Priests were able to open their Mouths in Opposition: the Lord's Power and Truth so reached them, and bound them down. At length one Priest went off about a Bow-shot from me; and drew several of the People after him, and there set a preaching to them: So I kept our Meeting, and he kept his. But after a while Thomas Taylor was moved to go to him, and spake to him; and he gave over: and then he, and the People he had drawn off, came up to us again; and the Lord's Power went over them all. At last a Baptist, that was Convinced, said; Where's Priest Tombs? how chance, he doth not come out? This Tombs was Priest of Lemster. Hereupon some went, and told the Priest; and up comes he with the Bailiffs and other Officers of the Town: And when he was come, they set him upon a Stool over against me. Now I was speaking of the heavenly, divine Light of Christ, which he Enlightens every one, that cometh into the World withal; and turning them to it, to give them the Knowledge of the glory of God in the Face of Christ Jesus, their Saviour. When Priest Tombs heard this, he cried out; That is a Natural Light, and a made Light. Then I desired the People to take out their Bibles: and I asked the Priest, 'Whether he did Affirm, that that was a Created, natural, made Light, which John, a Man that was sent from God, did bear witness to, and did speak of, when he said; In him (to wit, in the Word) was life, and that life was the Light of Men, Joh. 1.4. Dost thou affirm and mean, said I, that this Light here spoken of, was a Created, Natural, Made Light? And he said, Yes. Then said I, Before I have done with thee, I will make thee bend to the Scriptures. Then I shewed by the Scriptures, that the Natural, created, made Light is the outward Light in the outward Firmament, proceeding from the Sun, Moon and Stars: And dost thou Affirm (said I) that God sent John to bear witness to the Light of the Sun, Moon and Stars? Then said he, Did I say so? I replied, 'Didst thou not say, it was a Natural, Created, Made Light, that John bore witness unto? If thou dost not like thy Words, take them again and mend them. Then he said, That Light, which I spake of, was a natural,

'natural, created Light. I told him, He had not at all mended his .1657.  
 'Cause: for that Light, which I spake of, was the very same, that John was sent of God to bear witness to; which was the Life in the Lemster.  
 'Word, by which all the natural Lights, as Sun, Moon and Stars were  
 'made. In him (to wit, the Word) was Life, and that Life was the  
 'Light of Men. So I directed the People to turn to the Place in their  
 Bibles, and I recited to them the Words of John, how that In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God: All things were made by him, and without him was not any thing made, that was made. (So all natural, created Lights were made by Christ the Word.) In him was life, and the life was the light of Men: And that was the true light, which lighteth every Man, that cometh into the World. And Christ faith of himself (John 8. 12.) I am the light of the World: And bids them, Believe in the light (John 32. 36.) And God said of him by the Prophet Isaiah (ch. 49. 6.) I will also give thee for a light to the Gentiles, that thou mayest be my Salvation to the Ends of the Earth: So Christ in his Light is saving. And the Apostle said, The light, which shined in their Hearts, was to give them the light of the knowledge of the Glory of God in the face of Jesus Christ: And that was their Treasure in their earthen Vessels. 2 Cor. 4. 6, 7.

When I had thus opened the matter to the People, the Priest cried to the Magistrates; Take this man away, or else I shall not speak any more. But, said I, 'Priest Tombs, deceive not thy self, thou art not in thy Pulpit now, nor in thy Old Mass-house; but we are in the Fields. So he was shuffling to be gone: and Thomas Taylor stood up, and undertook to make out our Principle by Christ's Parable concerning the Sower, Matth. 13. Then said the Priest, Let that Man speak, and not the other. So he got up into a little Jangling for a while; till the Lord's Power catched him again, and stopt and confounded him. Afterwards a Friend stood up and told him, How he had sued him for Tithe-Eggs, and other Friends for other Tithes: for he was an Anabaptist Preacher, and yet had a Parsonage at Lemster; and had several Journey-men under him. And he said; He had a Wife, and he had a Concubine; and his Wife was the Baptized People, and his Concubine was the World. But the Lord's Power came over him and them all, and the everlasting Truth was declared that Day; and many were turned by it to the Lord Jesus Christ, their Teacher and Way to God: And of great Service that Meeting was in those Parts. The next day Thomas Taylor went to this Priest, and reasoned with him; and came over him by the Power of the Word.

From this place I travelled on in Wales, having several Meetings Tenby, as I went, till I came to Tenby: where, as I rode up the Street, a Justice of Peace came out of his House, and desired me to alight, and stay at his House: and I did so. On the First-day the Mayor and his Wife, and several others of the Chief of the Town came in about the tenth Hour, and stay'd all the Time of the Meeting: and a glorious Meeting it was. John ap John being then with me, left the Meeting, and went to the Steeple-house; and the Governor cast him into Prison. On the Second-day Morning the Governor sent one of his Officers to the Justice's House to fetch me: which grieved the Mayor and the Justice; for

1656. for they were both with me in the Justice's House, when the Officer came. So the Mayor and the Justice went up to the Governour before Tenby. me ; and a while after I went up with the Officer. When I came in, I said; *Peace be unto this House*: And before the Governour could Examime me, I asked him, 'Why he did cast my Friend into Prison ?' He said; *For standing with his Hat on in the Church*. I said, 'Had 'not the Priest two Caps on his Head, a black one, and a white one ?' 'and cut of the brims of the Hat, and then my Friend would have 'but one ; and the brims of the Hat were but to defend him from 'Weather. These are frivolous things, said the Governour : 'Why 'then, said I, dost thou cast my Friend into Prison for such frivolous 'things ? Then he asked me, *Whether I owned Election and Reprobation ?* 'Yes, said I, and thou art in the Reprobation. At that he was in a Rage, and said; *He would send me to Prison, till I proved it :* But I told him, 'I would prove that quickly, if he would confess 'Truth. Then I asked him, *Whether Wrath, Fury and Rage, and 'Persecution were not Marks of Reprobation ?* for he that was born 'of the Flesh, persecuted him that was born of the Spirit; 'but Christ and his Disciples never persecuted, nor imprisoned any. Then he fairly Confest, *That he had too much Wrath, Haste and Passion in him*: And I told him, '*Esas* was up in him, the first-Birth; not '*Jacob*, the second-Birth. The Lord's Power so reached the Man, and came over him, that he confess'd to Truth; and the other Justice came, and shook me kindly by the Hand.

As I was passing away, I was moved to speak to the Governour again ; and he Invited me to Dinner with him ; and set my Friend at Liberty. I went back to the other Justice's House : And after some time the Mayor and his Wife, and the Justice and his Wife, and divers other Friends of the Town went about half a Mile out of Town with us, to the Water-side, when we went away ; and there, when we parted from them, I was moved of the Lord to 'kneel down with 'them, and pray to the Lord to preserve them. So after I had recommended them to the Lord Jesus Christ, their Saviour and free Teacher, we passed away in the Lord's Power ; and the Lord had the Glory : And there is a Meeting continues in that Town to this Day.

Pembroke-shire.  
Pembroke  
Haverford  
west.

*ad ut*

So we travelled through the Country to Pembrookshire ; and in Pembrook-Town we had some Service for the Lord. From thence we passed to Haverford-west, where we had a great Meeting, and all was quiet ; and the Lord's Power came over all, and many were settled in the New Covenant, Christ Jesus, and built upon him, their Rock and Foundation : and they stand a precious Meeting to this Day. The next day, being their Fair-day, we passed through their Fair, and founded the Day of the Lord, and his Everlasting Truth amongst them.

After this we came into another County : and at Noon came into a great Market-Town ; and went into several Inns, before we could get any Meat for our Horses. At last we came to an Inn, where we did get some Meat for our Horses : and then John ap John being with me, went, and spake through the Town, declaring the Truth to the people ; and when he came to me again, he said he thought, *All the Town was a people asleep*. After a while he was moved to go and declare Truth in

in the Streets again ; and then the Town was all in an Uproar, and cast him into Prison. Presently after, several of the Chief of the Town came down, with others, to the Inn where I was, and said ; *WALBS.* They have cast your Man into Prison. ‘ For what ? said I ; He preached in our Streets, said they. Then I asked them, ‘ What did he say ? Had he reproved some of the Drunkards and Swearers, and warned them to Repent, and leave off their evil Doings, and turn to the Lord ? I asked them, Who cast him into Prison ? And they said, The High-Sheriff, and the Justices, and the Mayor. ‘ I asked the Names of them, and whether they did understand themselves ? ‘ And whether that was their Carriage to Travellers, that passed through their Town ; and to Strangers, that did admonish them, and exhort them to fear the Lord, and reprobated Sin in their Gates ? So these went back, and told the Officers, what I said : And after a while they brought down John ap John guarded with Halberts, to the Inn-door, in order to put him out of the Town. I being at the Inn-door, bid the Officers, take their Hands off of him : They said ; The Mayor and Justices had commanded them to put him out of Town. ‘ I told them, I would talk with their Mayor and Justices anon, concerning their uncivil and unchristian Carriage towards him. So I spake to John to go look after the Horses, and get them ready ; and charged the Officers not to touch him. And after I had declared the Truth to them, and shewed them the Fruits of their Priests, and their Incivility and unchristian-like Carriage, they went away and left us. They were a kind of Independents ; but a very wicked Town, and false. We bid the Inn-keeper give our Horses a Peck of Oats ; and no sooner had we turned our Backs, but the Oats were stolen from our Horses. After we had refresh'd our selves a little, and were ready ; we took Horse, and rode up to the Inn, where the Mayor, and Sheriff and Justices were : And I called to speak with them, and asked them the Reason, ‘ Wherefore they had Imprisoned John ap John, and kept him in Prison two or three hours ? But they would not answer me a Word ; only looked out at the Windows upon me. So I shewed them, how unchristian their Carriage was to Strangers and Travellers, and manifested the Fruits of their Teachers ; and I declared the Truth unto them, and warned them of the Day of the Lord, that was coming upon all the Evil-Doers : and the Lord's Power came over them, that they looked abashed ; but not a Word could I get from them in Answer. So when I had warned them to Repent, and Turn to the Lord, we passed away : And at Night came to a little Inn, very poor, but very cheap ; for our own Provision, and our two Horses cost but Eight Pence : But the Horses would not eat their Oats. We declared the Truth to the People of the Place, and sounded the Day of the Lord through the Countries.

Travelling from thence, we came to a great Town, and went to an Inn. And Edward Edwards went into the Market, and declared the Truth amongst the People ; and the People followed him down to the Inn, and filled the Inn-yard, and were exceeding rude : Yet a good Service he and we had for the Lord amongst them. For the Life of Christianity, and the Power of it tormented their chaffy Spirits, and came over them, so that some were reached and Convinced ; and the Lord's

1657. Lord's Power came over all : and the Magistrates were bound, they had no Power to meddle with us.

WALES. After this we passed away, and came to another great Town on a Market-day ; and John ap John declared the Everlasting Truth through the Streets, and proclaimed the Day of the Lord amongst them. In the Evening many People gathered about the Inn ; and some of them being drunk, they would fain have had us forth into the Street again : but we seeing their Design, I told them ; ' If there were any, that feared God, and desired to hear Truth, they might come into our Inn : or else we might have a Meeting with them next Morning. So some Service for the Lord we had amongst them, both over Night and in the Morning : And though the People was hard to receive the Truth, yet the Seed was sown ; and thereabouts the Lord hath a People gathered to himself. In that Inn also I turned but my Back to the Man, that was giving Oats to my Horse ; and I looked back again, and he was filling his Pockets with the Provender, that was given to my Horse. A wicked, theevish People, to rob the poor, dumb Creature of his Food ! I had rather they had robbed me.

Leaving this Town, and travelling on, there was a Great Man overtook us on the Way ; and he purposed (as he told us afterward) to have taken us up at the next Town for High-way-men. But before we came to the Town, I was moved of the Lord to speak to him : And what I spake, reached to the Witness of God in the Man ; and he was so affected therewith, that he had us to his House, and entertained us very civilly. And he and his Wife desired us to give them some Scriptures, both for proof of our Principles, and against the Priests. We were glad of the Service, and furnished him with Scriptures enough : And he writ them down, and was Convinced of the Truth, both by the Spirit of God in his own Heart, and by the Scriptures, which were a Confirmation to him. Afterwards he set us on in our Journey : And as we travelled, we came to an Hill, which the People of the Country say, is two or three Miles high ; from the Side of this Hill I could see a great Way. And I was moved to set my Face several ways, and to sound the Day of the Lord there : And I told John ap John (a faithful Welch Minister) in what Places God would raise up a People to himself, to sit under his own Teaching. Those Places he took notice of ; and since there hath a great People arisen in those Places. The like I have been moved to do in many other Places and Countries, which have been rude Places ; and yet I have been moved to declare, the Lord had a Seed in those Places : and afterwards there hath been a brave People raised up in the Covenant of God, and gathered in the Name of Jesus ; where they have Salvation and free Teaching.

Dalgethly From this Hill we came down to a Place called Dalgethly : and we went to an Inn ; and John ap John declared through the Streets ; and the Town's People rose, and gathered about him. And there being two Independent-Priests in the Town, they both came out, and discoursed with him both together. I went up to them : and finding them speaking in Welch, I asked them, ' What was the Subject they spake upon, and why they were not more moderate, and spake one

\*by

' by one? For the *things* of God, I told them, were *weighty*, and they 1657.  
 ' should speak of them with *Fear* and *Reverence*. Then I desired  
 ' them to speak in *English*, that I might discourse with them: and *WALES.*  
 they did so. Now they affirmed, *That the Light, which John came* Dalgetby  
*to bear witness of, was a created, natural, made Light.* But I took the  
*Bible*, and shewed them (as I had done to others before) ' *That the*  
*Natural Lights*, which were made and created, were the *Sun, Moon*  
*and Stars*: but this *Light*, which *John* bare witness to, and which  
*he called the True Light, that lighteth every Man, that cometh into the*  
*World*, is the *Life in Christ the Word*, by which all things were  
*made and created*. The same, that is called the *Life in Christ*, is  
*called the Light in Man*: and this is an *heavenly, divine Light*,  
*which lets Men see their evil Words and Deeds*, and shews them all  
*their Sins*; and (if they would attend unto it) would bring them  
*to Christ* (from whom it comes,) that they might know him to  
*save them from their Sin, and to blot it out*. This *Light*, I told them,  
*shined in the Darkness in their Hearts*, and the *Darkness* in them  
*could not comprehend it*: but in those *Hearts*, where *God* had com-  
*manded it to shine out of *Darkness**, it gave unto such the *Knowledge*  
*of the glory of God, in the face of Christ Jesus, their Saviour*. Then  
*I opened the Scriptures largely to them*, and turned them to the *Spি-  
 rit of God in their Hearts*; which would reveal the *Mysteries* in the  
*Scriptures* to them, and would lead them into all the *Truth* thereof,  
*as they became subject thereunto*. I directed them to that, which  
*would give every one of them the Knowledge of Christ*, who died  
*for them*; that he might be their *Way to God*, and might make  
*Peace betwixt God and them*. The People were *attentive*, and I  
spake to *John ap John* to stand up, and speak it in *Welch* to them;  
which he did: and they generally received it, and with *Hands lifted*  
*up*, blessed and praised *God*. The *Priest's Mouths* were *stopt*, so that  
they were quiet all the while: for I had brought them to be *sober* at  
the first, by telling them, ' *That when they speak of the things of*  
*God and of Christ, they should speak with Fear and Reverence*.  
Thus the *Meeting* brake up in peace in the *Street*: and many of the  
People accompanied us to our *Inn*, and rejoiced in the *Truth*, that had  
been declared unto them; that they were turned to the *Light* and  
*Spirit* in themselves, by which they might see their *Sin*, and know  
*Salvation* from it. And when we went out of the *Town*, the  
People were so affected, that they *lifted up* their *Hands*, and blest the  
*Lord* for our *Coming*. A precious Seed the *Lord* hath there-aways;  
and a great People in those Parts is since gathered to the *Lord Jesus*  
*Christ*, to sit down under his free *Teaching*; and have suffered much for  
him.

From this place we passed to a City, like a *Castle*: Where when — —  
we had set up our Horses at an *Inn*, and refreshed our selves, *John*  
*ap John* went forth, and spake through the *Streets*; which were so  
*broad and shore*, that one might stand in the *Midst* of the *Town*, and  
see both the *Gates*. I followed *John ap John*, and a multitude of  
People were soon gathered about him; amongst whom a very dark  
*Priest* began to *babble*: but his *Mouth* was soon *stopped*. So when  
*John* had cleared himself, I declared the word of *Life* amongst the  
L 1 People;

1657. People; 'directing them to the Light of Christ in their Hearts, that by it they might see all their own Ways, Religions and Teachers, WALES. 'and might come off from them all, to Christ, the true and living Way, and the Free Teacher. Some of the People were rude, but the greater part were civil; and told us, They had heard, how we had been persecuted, and abused in many places, but they would not do so to us there. I commended their Moderation and Sobriety, 'and warned them of the Day of the Lord, that was coming upon all Sin and Wickedness; testifying unto them, that Christ was now come to Teach his People himself, by his Spirit and by his Power.

*Beaumor-  
ris.* From hence we went to Beaumorris; a Town, wherein John ap John had formerly been Preacher to a Congregation. After we had put up our Horses at an Inn, John went forth, and spake through the Street: and there being a Garrison in the Town, they took him, and put him into Prison. The Inn-keeper's Wife came, and told me, That the Governour and Magistrates were sending for me, to send me to Prison also: I told her, 'They had done more, than they could answer already; and had acted contrary to Christianity in Imprisoning him for Reproving Sin in their Streets and Gates, and for declaring the Truth. Soon after came other friendly People, and told me; If I went out into the Street, they would Imprison me also: and therefore they desired me to keep within the Inn. Upon this I was moved to go, and walk up and down in the Streets; and told the People, 'What an uncivil and un-Christian thing they had done, in casting my Friend into Prison. And, they being high Professors, I asked them, If this was the Entertainment they had for Strangers? And if they would willingly be so served themselves? And whether they, who looked upon the Scriptures to be their Rule, had any Example in the Scriptures from Christ or his Apostles, for what they had done? So after a while they set John ap John at Liberty again.

Next Day, being Market-day, we were to cross over a great Water: and not far from the place, where we were to take Boat, many of the Market-People drew to us; amongst whom we had good Service for the Lord, 'declaring the word of Life and Everlasting Truth unto them, and proclaiming the Day of the Lord amongst them, which was coming upon all wickedness: and directing them to the Light of Christ, which he, the heavenly Man, had enlightened them withal; by which they might see all their sins, and all their false Ways, Religions, Worships and Teachers: and by the same Light might see Christ Jesus, who was come to save them, and lead them to God. So after the Lord's Truth had been declared to them in the Power of God, and Christ the free Teacher set over all the Hireling-Teachers; I bid John ap John get his Horse into the Boat, which was then ready. But there being a Company of wild Gentlemen (as they called them) got into it (whom we found very rude, and far from gentleness); they, with others, kept his Horse out of the Boat. So I rode to the Boat's-side, and spake to them, shewing them, 'What an unmanly and unchristian Carriage it was; and told them, they shewed an unworthy Spirit, below Christianity or Humanity. As I spake unto them, I leapt my Horse into the Boat amongst them; thinking, John's Horse would have followed, when he had seen mine go in before

fore him: but the Water being pretty deep, John could not get his Horse into the Boat. Wherefore I leapt out again on Horseback into the Water, and staid with John on that side, till the Boat returned. Wales  
 There we tarried from the Eleventh Hour of the Forenoon, to the Second in the Afternoon, before the Boat came to fetch us; and then had we forty and two Miles to ride that Evening: and by that time we had paid for our Passage, we had but one groat left between us both, in Money. We rode about sixteen Miles, and then got a little Hay for our Horses: and setting forward again, we came in the Night to a little Ale-house, where we thought to have staid and basted. But finding, we could have neither Oats nor Hay there, we travelled on all Night: And about the fifth Hour in the Morning got to a place within six Miles of Rexam; where that Day we met with many Friends, and had a glorious Meeting, and the Lord's Everlasting Power and Truth was over all: and a Meeting is continued there to this day. Very weary we were with travelling so hard up and down in Wales; and in many places we found it difficult to get meat either for our Horses or Ourselves.

The next Day we passed from thence into Flintshire, sounding the Day of the Lord through the Towns: and came into Rexam at Night. Flintshire.  
Rexam.  
 Here many of Floyd's People came to us; but very rude, wild and airy they were, and little Sense of Truth they had: Yet some were Convinced in that Town. Next Morning one, called a Lady, sent for me, who kept a Preacher in her House. I went to her House, but found both her and her Preacher very light and airy; too light to receive the weighty Things of God. In her Lightness she came, and asked me, If she should cut my Hair? But I was moved to reprove her; and bid her Cut down the Corruptions in her self with the Sword of the Spirit of God. So after I had admonished her to be more grave and sober, we passed away: and afterwards in her frothy mind she made her boast, That she came behind me, and cut off the Cart of my Hair; but she spake falsely.

From Rexam we came through the Country to West-chester; and it being the Fair-time, we stay'd there a while, and visited Friends. West.  
Chester.  
 For I had travelled through every County in Wales, preaching the Everlasting Gospel of Christ; and a brave People there is now, which hath received it, and sitteth under Christ's Teaching. But before I left Wales, I writ a Paper to the Magistrates of Beaumaris concerning their Imprisoning of John ap John; letting them see their Conditions, and the Fruits of their Christianity, and of their Teachers! And afterwards I met with some of them near London; but oh! how abased they were of their Action!

From West-chester we came through the Country to Liverpool, where was at that time a Fair also. And as I rode through the Fair, there stood a Friend upon the Cross, declaring the Truth to the People: Who seeing me ride by, and knowing, I had appointed a Meeting to be the next Day upon an Hill not far off, gave Notice to the People, That George Fox, the Servant of the Lord, would have a Meeting next day upon such an Hill; and if any feared the Lord, they might come there, and hear him declare the Word of Life to them. We went that Night to Richard Cubban's, who himself was Convinced,

1657; but not his Wife; but at that time his Wife was Convinced also.

~~Liverpool~~ Next Day we went to the Meeting on the Top of the Hill, which was very large: and some Rude People with a Priest's Wife came, and made a Noise for a while; but the Lord's Power came over them, and the Meeting became quiet, and the Truth of God was declared amongst them: And many were that Day settled upon the Rock and Foundation Christ Jesus, and under his Teaching; who made Peace betwixt God and them.

~~Malpeth.~~ We had a small Meeting, with a few Friends and People, at Malpeth. And from thence we came to another place, where we had another Meeting; and there came a Bailiff with a Sword, and was rude: but the Lord's Power came over him; and Friends were established in the Truth.

~~Manchester.~~ From thence we came to Manchester: and the Sessions being there that Day, many rude People were come to the Town out of the Country. In the Meeting they threw at me Coals, and Clods, and Stones, and Water: Yet the Lord's Power bore me up over them, that they could not strike me down. At last, when they saw, they could not prevail by throwing Water, Stones and Dirt at me, they went and Informed the Justices in the Sessions; who thereupon sent Officers to fetch me before them. The Officers came in, while I was declaring the Word of Life to the People; and they plucked me down, and haled me up into their Court. When I came there, all the Court was in a Disorder and a Noise: Wherefore I asked; 'Where were the Magistrates, ' that they did not keep the People civil? Some of the Justices said, They were Magistrates. I asked them, 'Why then they did not appease the People, and keep them sober? For one cried I'll swear, and another cried, I'll swear. So I declared to the Justices, 'How we were abused in our Meeting by the rude People, who threw Stones, and Clods, and Dirt, and Water: and how I was haled out of the Meeting, and brought thither, contrary to the Instrument of Government, which said; None should be molested in their Meetings, that professed God, and owned the Lord Jesus Christ: which I did. So the Truth came over them, that when one of the rude Fellows cried, He would swear; one of the Justices checked him, saying, What will you swear? hold your Tongue. At last they bid the Constable, Have me to my Lodging; and there I should be secured, till to morrow Morning, that they sent for me again. So the Constable had me to my Lodging: And as we went, the People were exceeding rude; but I let them see the Fruits of their Teachers, and how they shamed Christianity, and dishonoured the Name of Jesus, which they professed. At Night we went to a Justice's House in the Town, who was pretty moderate; and I had a great deal of Discourse with him. Next Morning we sent to the Constable to know, If he had any thing more to say to us? And he sent us Word, He had nothing to say to us, but that we might go, whither we would. The Lord hath since raised up a People to stand for his Name and Truth in that Town, over those chaffy Professors.

We passed from Manchester through the Country, having many precious Meetings in several Places, till we came to Preston; between which and Lancaster I had a general Meeting: From which I went to Preston. to Lancaster. There at our Inn I met with Colonel West, who was very glad to see me: and he meeting with Judge Fell, told him, That I was mightily grown in the Truth; when as indeed he was come nearer to the Truth, and so could better discern it.

We came from Lancaster to Robert Widders: and on the First-Day after I had a general Meeting near the Sands-side, of Friends of Westmorland and Lancashire, where the Lord's Everlasting Power was over all; in which the Word of Eternal Life was declared, and Friends were settled upon the Foundation, Christ Jesus, under his free Teaching: And many were Convinced, and turned to the Lord.

Next day I came over the Sands to Swarthmore, where Friends were glad to see me: and I stay'd there two first Days, visiting Friends in their Meetings there-aways; who rejoiced with me in the Goodness of the Lord, who by his Eternal Power had carried me through, and over many Difficulties and Dangers in his Service: to him be the Praise for ever!

Having gotten a little Respit from Travel, I was moved to write an Epistle to Friends, as followeth:

**A**LL Friends of the Lord every where, whose Minds are turned in towards the Lord, take heed and hearken to the Light within you, which is the Light of Christ; which, as ye love it, will call your Minds inward, that are abroad in the Creatures: so your Minds may be renewed by it, and turned to God in this which is pure, to worship the living God, the Lord of Hosts over all the Creatures. That which calls your Minds out of the Lusts of the World, it will call them out of the Affections and Desires, and turn you to set your Affections above. The same that calls the mind out of the World, will give judgment upon the World's Affections and Lusts, that which calls out your Minds from the World's Teachers, and the Creatures; and so to have your minds renewed. There is your Obedience known and found, and there the Image of God is renewed in you; and ye come to grow up in it. That which calls your minds out of the Earth, turns them towards God, where the pure Babe is born of the Virgin; and the Babe's food is known, the Children's Bread, which comes from the living God, and nourishes up to Eternal Life: Which Babes and Children receive their Wisdom from above, from the pure, living God, and not from the Earthly Ones; for that is trodden under Foot with such. And all who hate this Light, whose minds are abroad in the Creatures, in the Earth, and in the Image of the Devil, get the Words of the Saints (that received their Wisdom from above) into the old Nature, and their corrupted minds: Such are they, that are Murderers of the just, Enemies to the Cross of Christ, in whom the Prince of the Air lodgeth; Sons of perdition, Betrayers of the just. Therefore take heed to that Light, which is opprest with that Nature; which Light, as it arises, shall condemn all that cursed Nature, and shall turn it out, and shut it

1657. 'it out of the House : And so ye will come to see the Candle lighted,  
 and the House sweeping and swept. Then afterward the pure Pearl  
 swarthy ; and then the Eternal God is exalted. The same Light, that  
 more. calls in your minds out of the World (that are abroad) the same  
 turns them to God, the Father of Lights. Here in the pure mind is  
 the pure God waited upon for Wisdom from above ; and the pure God  
 is seen Night and Day, and the Eternal Peace, of which there is no  
 end, enjoyed. People may have Openings, and yet their minds go  
 into the Lusts of the Flesh ; but there the Affections are not mortified.  
 Therefore hearken to that, and take heed to that, which calls your  
 minds out of the Affections and Lusts of the World, to have them  
 renewed : The same will turn your minds to God ; the same Light  
 will set your Affections above, and bring you to wait for the pure  
 Wisdom of God from on high, that it may be justified in you. Wait  
 all in that, which calls in your minds, and turns them to God ;  
 Here is the true Cross : that mind shall feed upon nothing, that is  
 earthly ; but be kept in the pure Light of God up to God, to feed  
 upon the living Food, which comes from the living God. So the  
 Lord God Almighty be with you all, Dear Babes, and keep you all  
 in his Strength and Power to his Glory, over all the world, ye whose  
 minds are called out of it, and turned to God, to worship the Crea-  
 tor, and serve him, and not the Creature. And the Light of God,  
 which calls the mind out of the Creatures, and turns it to God ;  
 brings into a Being of Endless Joy and Peace : And here is alway a  
 Seeing God present, which is not known to the world, whose minds  
 are in the Creatures, whose Knowledge is in the Flesh, whose minds  
 are not renewed. Therefore all Friends, the Seed of God mind and  
 dwell in, to reign over the Unjust : and the Power of the Lord dwell  
 in, to keep you clear in your Understandings, that the Seed of  
 God may reign in you all ; the Seed of God, which is but one in all,  
 which is Christ in the male and in the female, which the Promise is  
 to. Wait upon the Lord for the Just to reign over the Unjust, and  
 for the Seed of God to reign over the Seed of the Serpent, and be the  
 Head ; and all that is mortal, may die : for out of that will rise  
 Presumption. So Fare ye well, and God Almighty bless, and guide,  
 and keep you in his Wisdom.

G. F.

About this time Friends, that were moved of the Lord to go to the Steeple-houses and Markets, to reprove Sin, and warn People of the Day of the Lord, suffered much hardship from the rude People, and also from the Magistrates ; being commonly pulled down, buffeted and beaten, and many Times sent to Prison. Wherefore I was moved to give forth the following Paper, to be spread abroad amongst People, to shew them, How contrary they acted therein to the Apostles Doctrine and Practice ; and to bring them to more moderation. Thus it was t

1657.

IS it not better for you, that have cast into Prison the Servants and Children of the Lord God, for speaking, as they are moved, in Steeple-houses or Markets, Is it not better, I say, for you to Try all things, and hold fast that which is good? Is it not of more Honour and Credit, to prove all things, and try all things, than to pluck down in the Steeple-houses, and pull off the Hair of their Heads, and cast them into Prison? Is this an Honour to your Truth and Gospel you profess? Doth it not shew, that ye be out of Truth, and are not they, that are ready to Instruct the Gainsayers? Hath not the Lord said, He will pour out of his Spirit upon all Flesh, and his Sons and his Daughters shall prophesy, and old Men shall dream Dreams, and young Men see Visions, and on his Hand-maids he will pour forth of his Spirit? Was not this Prophecy in Ages past stood against by the Wise, learned Men in their own Wisdom, and by the Synagogue-Teachers? And were not such haled out of the Synagogues and Temple, who witnessed the Spirit poured forth upon them? Doth not this shew, that ye have not received the pourings forth of this Spirit upon you, who fill the Gaols with so many Sons and Daughters, and hold up such Teachers, as are bred up in Learning at Oxford and Cambridge, and are made by the Will of Man? Doth not this shew, that ye, that are bred up there, and are made Teachers by the Will of Man, and do persecute for Prophesying, are Strangers to the Spirit, that is poured forth upon Sons and Daughters, by which Spirit they come to minister to the Spirits, that are in Prison? The Lord hath a Controversy with you, who are found imprisoning and persecuting such, as the Lord hath poured forth of his Spirit upon. Do not all your Fruits shew, in all the Nation, where ye come, in Towns, Cities, Villages and Countries, that ye are the Seeds-men made by the Will of Man, who to the Flesh do sow, of which nothing but Corruption is reaped in Nations, Countries, Cities and Villages? Ye are looked upon, and your Fruits; and that which may be gathered, is seen by all that be in the Light, as they pass through your Countries, Towns, Cities and Villages, that ye are all the Seeds-men, that have sown to the Flesh. Mark, and of this take ye Notice, who are of that Birth, that is born of the Flesh; and so ye sow to your own, persecuting him, that is born of the Spirit, who sows to the Spirit, and of the Spirit reaps Life Eternal: Such ye, who sow to the Flesh, cast into Prison. Do ye not hale out of the Synagogues? and persecute and beat in the Synagogues, and knock down? Are not these the Works of the Flesh? Have not many been almost murdered and smothered in your Synagogues? And have not some been haled out of your Synagogues, for but looking at the Priest, and after cast into Prison? Doth not all this make manifest, what Spirit ye are of, and your Fruits to be of the Flesh? What Pleasures and Sports in every Town are to be seen among your Flocks, that sow to the flesh, and are born of it! Whereas the Ministers of the Spirit cried against such, as sported in the day-time; and such, as ate and drank, and rose up to play; and such, as lived wantonly upon Earth in Pleasures; and such, as lived in fulness of Bread and Idleness; such as desle

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1675. 'the Flesh: such did God overthrow and destroy, and set them forth as Examples to all them, that after should live Ungodly. But are not the Fruits of this reaped in every Town? Cannot we from hence see, that here is sowing to the flesh? Again, what Scorning, Scoffing, Mocking, Derision and Strife! What Oaths, Drunkenness, Uncleanliness and cursed Speaking! What Lust and Pride is seen in the Streets! These fruits, we see, are reaped of the flesh. So here we see the Seeds-man, him that sows to this flesh, of which nothing but Corruption is reaped; as the Countries, Towns, Cities and Villages make manifest. But the Ministers of the Spirit, who sow to the Spirit, come to reap Life Eternal: These discern the other Seeds-man, who sows to the flesh, and of the flesh reaps Corruption. For the Day hath manifested each Seeds-man, and what is reaped from each, is seen; Glory be to the Lord God for ever! The Ministers of the Spirit, which be born of the Spirit, Sons and Daughters, which have the Spirit poured forth upon them, and witness the promise of God fulfilled in them; by the Spirit of God preach and minister to the Spirit in Prison in every one, in the sight of God, the Father of Spirits. God's Hand is turned against you all, that have destroyed God's Creatures upon your Lust: And God's Hand is turned against you, that have wronged by unjust Dealing, and defrauded, and have oppressed the Poor, and have respected the Persons of the Proud, (such as be in gay Apparel;) and lend not your Ear to the Cry of the Poor. The Lord's Hand and Arm against you all is turned, and his righteous Judgment and Justice upon you all will be accomplished and repayed; who shall have a Reward every one, according to your Works. Oh the Abomination and hypocritical Profession, that is upon the Earth, where God and Christ, Faith, Hope, the holy Spirit and Truth is professed; but the fear of God, and the Faith, that purifies and gives Victory over the World, not lived in! Doth it not appear, that the Wisdom, that rules in all those, whom the Seeds-man, that sows to the flesh, sows for, and who are born of the Flesh, is from below, earthly, sensual and devilish, and their Understanding brutish, and their knowledge natural as the brute Beasts? For Men and Women in that state have not patience, to speak one to the other of the Scriptures, without much Corruption and Flesh appearing, yet they have a feigned Humility, a Will-worship, and Righteousness of Self; but they own not the Light, which lighteth every Man, that cometh into the World, Christ Jesus, the Righteousness of God: Which Light being owned, Self, and the Righteousness of Self comes to be denied. Here is the Humility, that is contrary to the Light, and that is below and feigned: Here is the Wisdom, that is from below, earthly, sensual and devilish: for People can scarce speak one to another, without destroying one another, imprisoning and persecuting one another, when they speak of the Scriptures. Now, this is the Devilish Wisdom, murdering and destroying: This is not the Wisdom that is from above, which is pure and peaceable, gentle and easie to be intreated, full of Mercy and good Fruits. Here all may read each Seeds-man, which hath each Wisdom: He that sows to the Flesh, and is born of that, hath the wisdom that is earthly, sensual and devilish; He that sows to the Spirit,

'a Minister of the Spirit, hath the Wisdom from above, which is pure, 1657.  
 'which is peaceable, which is gentle, which is easie to be intreated ; WW  
 'the Wisdom, by which all things were made and created. Now is Swarth-  
 'each Wisdom discovered, and each Seeds-man : the Day, which is more.  
 'the Light, hath discovered them.

G. F.

As the fore-going Paper was sent forth amongst the World's People, to let them see, from whence their *Imprisoning* and *Persecuting*, *Cruelty* and *violent Dealing* sprang ; so I was also moved to give forth the following Epistle to Friends, to stir them up to be bold and valiant for the Truth, and to encourage them in their Sufferings for it.

ALL Friends and Brethren every where, Now is the Day of your Trial, and now is the Time for you to be Valiant ; and to see, that the Testimony of the Lord doth not fall : For now is the Day of Exercise of your Gifts, of your Patience, and of your Faith. Now is the Time to be armed with Patience, with the Light and with Righteousness, and with the Helmet of Salvation : And now is the Trial of the Slothful Servant, who hides his Talent, and will judge Christ hard. Now, happy are they that can say, *The Earth is the Lord's, and the Fulness thereof, and he gives the Increase* : And therefore, who takes it from you ? Is it not the Lord still, that suffers it ? For the Lord can trye you, as he did Job, whom he made Rich, whom he made Poor ; and whom he made Rich again : who still kept his Integrity in all Conditions. So learn Paul's Lesson, *In all States to be content : And have his Faith, That nothing is able to separate us from the Love of God, which we have in Christ Jesus*. Therefore be Rich in Life, and in Grace, which will endure, ye who are Heirs of Life, and born of the Womb of Eternity, that Noble Birth, that cannot stoop to that, that is born in Sin, and conceived in Iniquity ; who are better bred and born : whose Religion is from God, above all the Religions, that are from below ; and who walk by Faith, by that which God hath given you, and not by that which Men make, who walk by Sight, from the Mass-book to the Directory : Such are subject to stumble and fall, who walk by Sight, and not by Faith. Therefore mind him, that destroys the Original of Sin, the Devil and his Works, and cuts off the Entail of Satan, viz. Sin ; who would have by Entail an Inheritance of Sin in Men and Women from Generation to Generation, and pleads for it by all his Lawyers and Counsellors. For though the Law did not cut it off, which made nothing perfect ; yet Christ being come, destroys the Devil and his Works, and cuts off the Entail of Sin : This angers all the Devil's Lawyers and Counsellors, that Satan shall not hold Sin by Entail in thy Garden, in thy Field, in thy Temple, thy Tabernacle. So keep your Tabernacles, that there ye may see the Glory of the Lord appear at the Doors thereof. And be faithful : for ye see, what the Worthies and Valiants of the Lord did attain unto by

1657. *Faith.* Enoch by *Faith* was translated: Noah by *Faith* was pre-  
 served over the Waters in his *Ark*: Abraham by *Faith* forsook his  
 Swarth-  
 more. *Father's House and Religion*, and all the *Religions of the World*:  
*Isaac and Jacob* by *Faith* followed his Steps. And see, how *Samuel*,  
 and other of the *Lord's Prophets*, with *David*, by *Faith* were pre-  
 served to God, over God's Enemies! And *Daniel*, and the *Three*  
*Children* by *Faith* escaped the *Lions* and the *Fire*, and preserved  
 their *Worship* clean, and by it were kept over the *Worships* of the  
*World*. And the *Apostles* by *Faith* travelled up and down the *World*,  
 and were preserved from all the *Religions of the World*, and held  
 forth the *pure Religion to the dark World*, which they had received  
 from above, from God (for the *Way* they walked in, and the *Wor-  
 ship* they performed and taught, was received from above, from God  
 and from Christ Jesus) and likewise their *Fellowship* was received  
 from above, which is in the *Gospel*, that is *Everlasting*. And in this  
 neither *Powers*, *Principalities*, nor *Thrones*, *Dominions* nor *Angels*,  
 nor things present, nor things to come, nor Heights, nor Depths, nor  
 Death, Mockings, nor spoiling of Goods, nor Prisons, nor Fetters,  
 were able to separate them from the *Love of God*, which they had  
 in Christ Jesus. And Friends, Quench not the *Spirit*, nor despise  
*Prophesying*, where it moves; neither hinder the Babes and Suck-  
 lings from crying *Hosannah*: for out of their Mouths will God  
 ordain Strength. There were some in Christ's Day, that were against  
 such; whom he reproved: And there were some in Moses his Day,  
 who would have stopt the *Prophets* in the *Camp*; whom Moses re-  
 proved, and said in Way of Encouragement to them, *Would God,*  
*that all the Lord's People were Prophets!* So I say now to you.  
 Therefore ye, that stop it in your selves, do not quench it in others,  
 neither in Babe nor Suckling; for the *Lord* hears the Cries of the Nee-  
 dy, and the Sighs and Groans of the Poor. Judge not that, nor the  
 Sighs and Groans of the *Spirit*, which cannot be uttered; lest ye  
 judge Prayer: for Prayer as well lies in Sighs and Groans to the  
*Lord*, as otherwise. So let not the Sons and Daughters, nor the  
*Hand-maidens* be stopt in their *Prophesying*, nor the Young-men in  
 their *Visions*, nor the Old-men in their *Dreams*: but let the *Lord* be  
 glorified in and through all, who is over all, God blessed for ever!  
 So that every one may improve their *Talents*, and every one exer-  
 cise their *Gifts*; and every one speak, as the *Spirit* gives them Ut-  
 terance. Thus every one may minister, as he hath received the  
*Grace*, as a good *Steward* to him, that hath given it him; so that  
 all *Plantes* may bud, and bring forth *Fruit* to the glory of God: for  
*the manifestation of the Spirit is given to every one to profit withal*.  
 So see, that every one hath profited in heavenly things: Male and  
 Female, look into your own *Vineyards*, and see, what *Fruit* ye bear  
 to God; look into your own *Houses*, see how they are decked and  
 trimmed, and see, what *Odors*, *Mirrh* and *Frankincense* ye have there-  
 in, and what a *Smell* and *Savour* ye have to ascend to God, that he  
 may be glorified. So bring your *Deeds* all to the *Light*, which ye  
 are taught to believe in by Christ, your Head, the heavenly Man;  
 and see, how they are wrought in God. And every Male and  
 Female, let Christ dwell in your Hearts by *Faith* (Christ in the

Male

'Male and in the Female;) and let your Mouths be opened to the Glory 1657.  
 'of God the Father, that he may rule and reign in you. We must not sin  
 'have Christ Jesus, the Lord of Life, put any more in a Stable, Swarth-  
 'amongst the Horses and Asses: but he must now have the best more.  
 'Chamber, the Heart; and the rude, debauched Spirit must be turned  
 'out. Therefore let him reign, whose Right it is, who was con-  
 'ceived by the Holy Ghost; by which Holy Ghost ye call him Lord,  
 'in which Holy Ghost ye pray, and by which Holy Ghost ye have  
 'Comfort, and Fellowship with the Son and with the Father. There-  
 'fore know the Triumph in it, and in God and his Power (which the  
 'Devil is out of) and in the Seed, which is first and last, the begin-  
 'ning and ending, the Top-and Corner-stone: in which is my Love  
 'to you, and in which I rest—

Your Friend, G. F.

### P O S T S C R I P T.

'And Friends, be careful, how ye set your feet among the tender  
 'Plants, that are springing up out of God's Earth; lest ye do tread  
 'upon them, and hurt them, and bruise them, or crush them in God's  
 'Vineyard.

Now after I had tarried two first-Days at Swarthmore, and had visited Friends in their Meetings thereabouts, I passed from thence into Westmorland, visiting Friends Meetings there; till I came to John Audland's, where there was a general Meeting. The Night before I had a vision of a desperate Creature, that was coming to destroy me; but I got Victory over it. And the next Day in the Meeting-time there came one Otway, with some rude fellows with him; and he rode round about the Meeting with his Sword or Rapier, and would fain have gotten in, through the Friends to me: but the Meeting being great, the Friends stood thick; so that he could not easily come at me. Then when he had rid about several Times raging, and found, he could not get in, being limited by the Lord's Power; he at length went away. It was a glorious Meeting, and ended peaceable; and the Lord's everlasting Power came over all. But this wild Man went home, and became distracted; and not long after died. I sent a Paper to John Blayking to read to him, while he lay ill, shewing him his wickedness; and he did acknowledge something of it.

Westmor-  
land.

Going from hence, I went through Kendal, where a Warrant Kendal.  
 had long lain to apprehend me: and the Constables seeing me, ran to fetch their Warrant, as I was riding through the Town: but before they could come with it, I was gone past the Town; and so escaped their Hands.

I travelled on Northwards, visiting Friends Meetings, as I went; till I came to Strickland-head, where I had a great Meeting. And Strickland most of the Gentry of that Country being gathered to an Horse-Race, head.  
 not far off from the Meeting, I was moved to go, and declare the

**1657.** *Truth unto them ; and a Chief-Constable, that was there, did also admonish them. Our Meeting was quiet, and the Lord was with us ; Strickland and by his Word and Power Friends were settled in the Eternal head. Truth.*

**Cumber-**  
**land.** From hence we passed into *Cumberland*, where we had many precious, living *Meetings*. And after we had travelled through to *Gilf-*  
**Gilf-**  
**land.** *land*, and had a *Meeting* there ; we came to *Carlisle*, where they had used to put Friends out of the Town : but there came a great *Flood*, while we were there, that they could not put us out of the Town ; so we had a *Meeting* there on the first-Day. After which we passed through the Country to *Abby-holm*, and had a little *Meeting* there. This is a Place, where I told Friends long before, there would a great People come forth to the Lord ; which hath since come to pass, and a large *Meeting* there is gathered to the Lord in those Parts.

**Abbey-**  
**holm.** I passed from hence to a general *Meeting* at *Langlands* in *Cumberland*, which was very large : for most of the People had so forsaken the *Priests*, that the *Steeple-houses* in some places stood empty. And *John Wilkinson*, a *Preacher*, that I have often named before, who had three *Steeple-houses*, had so few *Hearers* left, that giving over preaching in the *Steeple-houses*, he first set up a *Meeting* in his *House*, and preached there to them that were left. Afterwards he set up a silent *Meeting* (like Friends,) to which came a few : for most of his *Hearers* were come off to Friends. Thus he held on, till he had not past half a Dozen left ; the rest still forsaking him, and coming away to Friends. At last, when he had so very few left, he would come to *Pardsey-Crag* (where Friends had a *Meeting* of several hundreds of People, who were all come to sit under the Lord Jesus Christ's Teaching) and he would walk about the *Meeting* on the first-Days, like a man that went about the Commons to look for Sheep. Now during this time, I came to this *Pardsey-Crag-meeting*, and he with three or four of his followers, that were yet left to him, came to the *Meeting* that Day ; and they were all thoroughly Convinced. After the *Meeting* was done, *Priest Wilkinson* asked me two or three Questions, which I answered him to his Satisfaction : and from that time he came amongst Friends to their *Meetings*, and became an Able Minister ; and preached the *Gospel* freely, and turned many to Christ's free Teaching. And after he had continued many Years in the free Ministry of Christ Jesus, he died in the *Truth*.

**SCOT-**  
**LAND.** I had for some time felt Drawings on my Spirit to go into *Scotland* ; and had sent to one *Colonel William Osborn* of *Scotland*, desiring him to come and meet me : and he, with some others with him, were come out of *Scotland* to this *Meeting*. So after the *Meeting* was over (which, he said, was the most glorious *Meeting*, that ever he saw in his life) I passed with him, and those others that were with him, into *Scotland* ; having *Robert Widders* with me, who was a *Thundering man* against *Hypocrisy* and *Deceit*, and the *Rottenness* of the *Priests*.

The first Night we came into *Scotland*, we lodged at an *Inn* ; and the *Inn-keeper* told us : There was an *Earl* lived about a Quarter of a Mile off, who had a desire to see me ; and had left word at his *House*, that if ever I came into *Scotland*, he should send him word. He told us, there were three Draw-bridges to his *House* ; and that it would be Nine

\* Clock, before the third Bridge was drawn. So finding, we had time .1657. in the Evening, we walked down to his House. He received us very w lovingly ; and said, *He would have gone with us on our Journey, but Scotland.* *that he was before engaged to go to a Funeral.* After we had spent some time with him, we parted very friendly; and returned to our Inn. Next Morning we travelled on, and passing through Dumfries, we came to Douglas; where we met with some Friends : and from thence we passed to the Heads, where we had a blessed Meeting in the Heads. Name of Jesus, and felt him in the midst.

Dumfries  
Douglas.

Leaving Heads, we went to Badcow, and had a Meeting there ; Badcow. to which abundance of People came, and many were Convinced : amongst whom there was one, that was called a Lady, Convinced. From thence we passed towards the High-lands to William Osburn's Highlands House ; where we gathered up the Sufferings of Friends, and the Principles of the Scotch Priests, which may be seen in a Book called, The Scotch-Priests Principles.

Afterwards we came back again to Heads and Badcow, and Gar- Heads. sbore, where the said Lady Margaret Hambleton was Convinced ; who Badcow. afterwards went to warn O. Cromwel and Charles Fleetwood of the Day Garshore. of the Lord, that was coming upon them.

On the First-day we had a great Meeting, and several Professors came to it. Now, the Priests had frightened the People with the Doctrine of Election and Reprobation ; telling them : That God had ordained the greatest part of Men and Women for Hell ; and that, let them Pray, or Preach, or Sing, and do what they could, it was all to no purpose, if they were ordained for Hell. And that God had a certain Number, which were Elected for Heaven ; and let them do what they would, as David an Adulterer, and Paul a Persecutor, yet elected Vessels for Heaven. So the fault was not at all in the Creature, less or more ; but God had ordained it so. Now I was lead to open to the People the falseness and folly of their Priests Doctrines, and shewed them ; ' How the Priests had abused those Scriptures, which they had brought and quoted to them, as in Jude, and other Places. For whereas they said, There was no fault at all in the Creature; I shewed them, that they, who Jude speaks of, to wit Cain, Core and Balaam, who, he says, were ordained of old to Condemnation, the fault was in them. For did not God warn Cain and Balaam, and gave a Promise to Cain, If he did well, he should be accepted ? And did not the Lord bring Core out of Egypt, and his Company ? And yet did not he gainsay both God and his Law, and his Prophet Moses ? So here People might see, that there was a fault in Cain, Corah and Balaam ; and so there is in all them, that go in their ways. For if they, who are called Christians, resist the Gospel, as Core did the Law, and err from the Spirit of God, as Balaam did ; and if they do Evil, as Cain did, is not here a fault ? Which fault is in themselves, and is the Cause of their Reprobation, and not God. Doth not Christ say, Go, preach the Gospel to all Nations ? Which is the Gospel of Salvation. He would not have sent them out into all Nations, to preach the Doctrine of Salvation, if the greatest part of Men had been ordained for Hell. Was not Christ a Propitiation for the sins of the whole World, for those that become Reprobates, as well as for the Saints ?

' He

1657: 'He died for all Men, the Ungodly as well as the Godly,' as the Apostle bears witness, (2 Cor. 5. 15. Rom. 5. 6.) And he enlightens Scotland. 'every Man, that cometh into the World, that through him they might all believe. And Christ bids them believe in the Light: But all they, that hate the Light, which Christ bids all believe in; they are Reprobated. Again, The Manifestation of the Spirit of God is given to every Man to profit withal: But they that vex, quench and grieve it, are in the Reprobation; and the fault is in them, as it is also in them that hate his Light. The Apostle saith, The grace of God, which brings Salvation, hath appeared unto all Men, teaching us, (saith he) that denying Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World, (Tit. 2. 11. 12.) Now all thole Men and Women, that live Ungodly, and in the Lusts of the World, that turn this grace of God into Wantonness, and walk despitefully against it, and so deny God, and the Lord Jesus Christ, that bought them; the fault is in all such, that turn the grace into Wantonness, and walk despitefully against that, which would bring their Salvation, and save them out of the Reprobation. But the Priests, it seems, can see no fault in such as deny God, and the Lord Jesus Christ, that hath bought them, such as deny his Light, which they should believe in, and his grace, which should teach them to live godly, and which should bring them their Salvation. Now all that believe in the Light of Christ, as he commands, are in the Election; and sit under the Teaching of the grace of God, which brings their Salvation. But such, as turn this grace into Wantonness, are in the Reprobation: and such as hate the Light, are in the Condemnation. Therefore I exhorted all the People to believe in the Light, as Christ commands, and own the grace of God their free Teacher; and it would assuredly bring them their salvation: for it is sufficient. Many other Scriptures were opened concerning Reprobation, and the People were opened to see; and a spring of Life rose up among them.

These things soon came to the Priests Ears: for the People, that sat under their dark Teachings, began to see Light, and to come into the Covenant of Light. So the Noise was spread over Scotland, amongst the Priests, That I was come thither; and a great Cry was among them, that all would be spoiled: for they said, I had spoiled all the honest Men and Women in England already (so, upon their own account, the worst were left to them.) Upon this they gathered great Assemblies of Priests together, and drew up a Company Articles of Curses to be read in their several Steeple-houses; and that all the People should say, Amen to them. Some few of these I will here set down; the rest may be read in the Book before-mentioned of The Scotch Priests Principles.

The first was; *Cursed is he, that saith, Every Man hath a Light within him sufficient to lead him to Salvation: And let all the People say, Amen.*

The second; *Cursed is he that saith, Faith is without Sin: And let all the People say, Amen.*

The third; *Cursed is he, that denieth the Sabbath-day: And let all the People say, Amen.*

In this last they make the People Curse themselves : for on the Sabbath-day (which is the Seventh-day of the Week, which the Jews kept by the Command of God to them) they kept Markets and Fairs ; and so brought the Curse of God upon their own Heads. 1657.

And as to the first, concerning the Light, Christ faith ; Believe in the Light, that ye may become Children of the Light : and he that believeth, shall be saved ; he that believeth, shall have everlasting Life : He that believeth, passes from Death to Life, and is grafted into Christ. And ye do well, said the Apostle, that ye take heed unto the Light, that shines in the dark place, until the day dawn, and the Day-star arise in your Hearts. So the Light is sufficient to lead unto the Day-star.

And as concerning Faith, it is the gift of God ; and every gift of God is pure. The faith, which Christ is the Author of, is precious, divine and without Sin : And this is the faith, which gives Victory over Sin, and Access to God ; in which faith they please God. But they are Reprobates themselves concerning this faith, and are in their dead faith, who Charge sin upon this faith under pain of a Curse : which faith gives victory over their Curse, and returns it into their own Bowels.

There were a Company of Scots near Badcow, who challenged a Dispute with some of our Scotch Friends (for with me they would not dispute :) so some of the Scotch Friends met them at the Market-Place. The Dispute was to be concerning the Sabbath-day, and some other of their Principles before-mentioned : And I having gotten their Principles and Assertions, shewed the Friends, where they might easily be overthrown ; and a Scotch Friend, a Smith, overthrew them clearly. Badcow.

There were two Independent Churches in Scotland, of which many were Convinced : But the Pastor of the other was in a great Rage against Truth and Friends. They had their Elders, who sometimes would exercise their Gifts amongst the Church-members, and would sometimes be pretty tender : but their Pastor speaking so much against the Light, and us, who are the Friends of Christ, he darkned his Hearers ; so that they grew dark, and blind, and dry, and lost their Tenderness. And he continued preaching against Friends, and against the Light of Christ Jesus, calling it natural : At last one Day, in his Preaching he Cursed the Light ; and fell down dead in his Pulpit. The People carried him out, and laid him upon a Grave-stone, and poured Strong-Waters into him ; which fetched him to Life again : and they carried him home, but he was Mopish. After a while he stripped off his Cloths, and put on a Scotch Plod ; and went into the Country amongst the Dairy-women : and when he had staid there about two Weeks, he came home, and went into the Pulpit again. Whereupon the People expected some great Manifestation or Revelation from him : but instead thereof he began to tell them, what Entertainment he had met with ; how One Woman gave him Skim'd Milk, Another gave him Butter-milk, and Another gave him good Milk : So the People were fain to take him out of the Pulpit again, and carry him home. He that gave me this Account, was one Andrew Robinson, who was one of his Chief Hearers ; and came afterwards to be Convinced, and received

1657. received the Truth: And he said, *He never heard, that he recovered his Senses again.* By this People may see the Vengeance of God, which came upon him, that cursed the Light; which Light was the Life in Christ, the Word: And it may be a Warning to all others, that speak Evil against the Light of Christ.

Now were the Priests in such a Rage, that they posted up to Edenborough, to O. Crommel's Council there, with Petitions against me. And the Noise was, *That all was gone:* for several Friends were come out of England, and spread over Scotland, Sounding the Day of the Lord, and preaching the everlasting Gospel of Salvation, and turning People to Christ Jesus, who died for them, that they might receive his free Teaching. After I had gathered up the Principles of the Scotch Priests, and the Sufferings of Friends, and had seen the Friends in that part of Scotland settled, by the Lord's Power, upon Christ their Foundation; Lithgow. I went up to Edenborough; and in the way came to Lithgow: Where lodging at an Inn, the Inkeeper's Wife, who was blind, received the Word of Life, and came under the Teaching of Christ Jesus, her Saviour. At Night there came in abundance of Soldiers, and some Officers, with whom we had much Discourse; and some were rude: One of the Officers said, *He would obey the Turk's or Pilate's Command, if they should command him to guard Christ to crucify him.* So far he was from all Tenderness, or Sense of the Spirit of Christ, that he would rather crucify the Just, than suffer for or with the Just; whereas many Officers and Magistrates have lost their Places, before they would turn against the Lord and his Just one.

Edenburg  
Leith.

When I was come to Edenborough, and had stayed there a while, I went from thence to Leith, where many Officers of the Army came in with their Wives; and many were convinced. Among those that came, Edward Billing's Wife was one: She brought a great Deal of Coral in her Hand, and threw it on the Table before me, to see, whether I would speak against it, or no? I took no notice of it, but declared the Truth to her; and she was reached. There came in many Baptists also, who were very rude; but the Lord's Power came over them, so that they went away confounded. Then there came in another sort; and one of them said, *He would dispute with me: and for Argument's sake, would deny, There was a God.* I told him, 'He was one of those fools, that said in his Heart, *There is no God:* but 'he should know him in the Day of his Judgment. So he went his way: and a fine precious time we had afterward with several People of Account; and the Lord's Power came over all. William Osburn was with me: And Colonel Lideot's Wife and William Welch's Wife, and several of the Officers themselves also, that were there, were convinced at that Time. Now Edward Billing and his Wife were at that time separated, and lived apart; and she being reached by Truth, and become loving to Friends, we sent for her Husband, and he came: and the Lord's Power reached unto them both, and they joined together in it, and agreed to live together in Love and Unity, as Man and Wife.

After this we went back to Edenborongh again, where many Thousands of People were gathered together; with abundance of Priests among them, about burning of a Witch; and I was moved to declare the

the Day of the Lord amongst them. Which when I had done, I went 1657. from thence to our Meeting, whither many rude People and Baptists came. The Baptists began to vaunt with their Logick and Syllogisms: scotland. but 'I was moved, in the Lord's Power, to thresh their chaffy, light Eden-borough. minds; and shewed the People, That, after that fallacious way of discoursing, they might make White seem Black, and Black seem White: as, That because a Cock had two Legs; And each of them had two Legs; therefore they were all Cocks. Thus they might turn any thing into Lightness and Vanity: but it was not the Way of Christ, or his Apostles, to Teach, Speak or Reason after that manner. Hereupon those Baptists went their way; and after they were gone, we had a blessed Meeting in the Lord's Power, which was over all.

I mentioned before, that many of the Scotch Priests, being greatly disturbed at the Spreading of Truth, and Loss of their Hearers thereby; were gone up to Edenborough, to Petition the Council against me. Now, when I came back from the Meeting to the Inn, where I lodged, an Officer belonging to the Council, came to me, and brought me the following Order:

Thursday, the 8th of October, 1657. at his Highness's Council in Scotland.

Ordered,

**T**HAT George Fox do appear before the Council on Tuesday, the 13th of October next, in the Fore-noon.

E. Downing, Clerk of the Council.

When he had delivered me the Order, he asked me, Whether I would Appear or no? I did not tell him, whether I would or no; but asked him, If he had not forged the Order? He said, No; it was a real Order from the Council, and he was sent as their Messenger with it. When the Time came, I Appeared, and was had up into a great Room; where many great Persons came, and looked at me. After a while the Door-keeper came, and had me into the Council-Chamber: and as I was going in, he took off my Hat. I asked him, 'Why he did so? and who was there, that I might not go in with my Hat on? for I told him, I had been before the Protector with my Hat on: But he hung up my Hat, and had me in before them. When I was come in, and had stood a while, and they said nothing to me; I was moved of the Lord to say, 'Peace be amongst you, and Wait in the Fear of God, that ye may receive his Wisdom from above, by which all things were made and created; that by it ye may all be Ordered, and may Order all things under your Hands to God's Glory. After I had done speaking, they asked me; What was the Occasion of my coming into that Nation? I told them, 'I came to visit the Seed of God, which had long lain in Bondage under Corruption: and the Intent of my Coming was, that all in the Nation, that did profess the Scriptures, the Words of Christ, and of the Prophets and Apostles,

1657. 'Apostles, might come to the *Light*, *Spirit* and *Power*, which they were in, who gave them forth; that so in and by the *Spirit* they might understand the *Scriptures*, and know *Christ* and *God* aright, and have fellowship with them, and one with another. They asked me, *Whether I had any outward Business there?* I said, *Nay*. Then they asked me, *How long I intended to stay in the Country?* I told them, 'I should say little to that: My *Time* was not to be long; yet in my freedom in the *Lord* I stood, in the *Will* of him, that sent me. Then they bid me withdraw; and the *Door-keeper* took me by the *Hand*, and led me forth. In a little time they sent for me in again, and told me; *I must depart the Nation of Scotland by that day Seven-night*. I asked them, 'Why? What had I done? What was my *Transgression*, that they passed such a *Sentence* upon me to depart out of the *Nation*? They told me, *They would not dispute with me*. Then I desired them to hear, what I had to say to them: but they said; *They would not hear me*. I told them, 'Pharaoh heard *Moses* and *Aaron*, and yet he was an *Heathen*, and no *Christian*; and *Herod* heard *John Baptist*: and they should not be worse, than these. But they cried, *Withdraw, withdraw*: Whereupon the *Door-keeper* took me again by the *Hand*, and led me out. Then I returned to my *Inn*, and continued still in *Edenborough*; visiting *Friends* there and thereabouts, and strengthening them in the *Lord*. And after a little time I writ a *Letter* to the *Council*, to lay before them their *Unchristian Dealing*, in banishing me, an *innocent Man*, that sought their *Salvation* and *Eternal Good*; A *Copy* of which *Letter* here followeth, directed—

### To the Council of Edenborough.

'**V**E that sit in *Council*, and bring before your *Judgment-seat* the *Innocent*, the *Just*, without shewing the least *Cause*, what *Evil* I have done, or convicting me of any *Breach* of any *Law*; and afterward ye *banish* me out of your *Nation* and *Country*, without telling me, for what, or what *Evil* I had done: though I told you, 'when ye asked me, *How long I would stay in the Nation?* That my *Time* was not long (I spake it *innocently*;) and yet ye *banish* me. Will not all, think ye, that fear *God*, judge this to be *wickedness*? Consider, did not they sit in *Council* about *Stephen*, when they stoned him to *Death*? Did not they sit in *Council* about *Peter* and *John*, when they haled them out of the *Temple*, and put them out of their *Council* for a little *Season*, and took *Counsel* together; and then brought them in again, and threatned them, and charged them To speak no more in that *Name*? Was not this to stop the *Truth* from spreading in that *Time*? And had not the *Priests* an hand in these things, with the *Magistrates*? and in examining *Stephen*, when he was stoned to *Death*? Was not the *Council* gathered together against *Jesus Christ*, to put him to *Death*? and had not the Chief *Priests* an hand in it? When they go to persecute the *Just*, and crucify the *Just*, do they not then neglect *Judgment*, and *Mercy*, and *Justice*, and the *weighty Matters* of the *Law*, which is *just*? Was not the *Apostle Paul* tossed up and down by the *Priests* and the *Rulers*,

'Rulers, and Prisoned? And was not John Baptist cast into Prison? 1657.  
 'Are not ye doing the same Work, shewing, what Spirit ye are of?  
 'Now, do not ye shew the End of your Profession, the End of your  
 'Prayers, the End of your Religion, and the End of your Teaching,  
 'who are now come to banish the Truth, and him that is come to  
 'declare it unto you? Doth not this shew, that ye be but in the  
 'Words, out of the Life of the Prophets, Christ and his Apostles?  
 'for they did not use such Practice, as to banish any. How do ye re-  
 'ceive Strangers, which is a Command of God among the Prophets,  
 'Christ and the Apostles? some by that means have entertained An-  
 'gels at unawares; but ye banish one, that comes to Visit the Seed of  
 'God, and is not chargeable to any of you. Will not all, that fear  
 'God, look upon this to be Spight, and Wickedness against the Truth?  
 'How are ye like to love Enemies, that banish your Friend? How  
 'are ye like to do Good to them that hate you, when ye do Evil  
 'to them that love you? How are ye like to heap Coals of Fire on  
 'their Heads that hate you, and to Overcome Evil with Good, when  
 'ye banish thus? Do ye not manifest to all, that are in the Truth,  
 'that ye have not the Christian Spirit? How did ye do Justice to me,  
 'when ye could not convict me of any Evil, yet banish me? This  
 'shews, that Truth is banished out of your Hearts, and ye have  
 'taken part against the Truth with Evil-doers, and the wicked, envi-  
 'ous Priests, and Stoners, Strikers and Mockers in the Streets; with  
 'these, ye that banish, have taken part: whereas ye should have  
 'been a Terror to these, and a Praise to them that do well, and Suc-  
 'coursers of them that be in the Truth; then might ye have been a  
 'Blessing to the Nation, and not have banished him, that was moved of  
 'the Lord to visit the Seed of God, and thereby have brought your  
 'Names upon Record, and made them to stink in Ages to come, among  
 'them that fear God. Were not the Magistrates stirred up in former  
 'Ages to persecute or banish, by the corrupt Priests? and did not the  
 'corrupt Priests stir up the rude Multitude against the Just in other  
 'Ages? Therefore are your Streets like Sodom and Gomorrha. Did  
 'not the Jews and the Priests make the Gentiles Minds envious against  
 'the Apostles? And who were they, that would not have the Prophet  
 'Amos to prophesie at the King's Chappel; but bad him, fly his way?  
 'And when Jeremiah was put in the Prison, in the Dungeon, and in  
 'the Stocks, had not the Priests an Hand with the Princes in doing  
 'it? Now see all, that were in this Work of banishing, imprisoning,  
 'persecuting, Whether they were not all out of the Life of Christ, the  
 'Prophets and Apostles? To the Wines of God in you all I speak:  
 'Consider, Whether or no they were not always the blind Magistrates,  
 'which turned their Sword always backward, that knew not their  
 'Friends from their Foes, and so hit their Friends? Such Magistrates  
 'were deceived by Flattery.

 Scotland.  
Edenbor-  
rough.

G. F.

When this was delivered, and read amongst them, some of them,  
 as I heard, were troubled, at what they had done; being made sen-  
 sible, that they would not be so served themselves. But it was not

1657, long, before they that banished me, were banished themselves, or glad to get away; who would not do good in the Day when they had Pow-

er, nor suffer others, that would.

**Heads.** After I had spent some time among Friends at Edenborough, and thereabouts, I passed from thence to Heads again, where Friends had been in great Sufferings: for the Presbyterian Priests had Excommunicated them, and given Charge, That none should Buy or Sell with them, nor Eat nor Drink with them. So they could neither Sell their Commodities, nor Buy what they wanted; which made it go very hard with some of them: for if they had bought Bread or other Victuals of any of their Neighbours, the Priests threatened them so with Curses, that they would run, and fetch it from them again. But Colonel Aſbfield, being a Justice of Peace in that Country, put a stop to the Priests Proceedings. This Colonel Aſbfield was afterwards convinced himself, and had a Meeting settled at his House; and declared the Truth, and lived and died in it.

**Glasgow.** After I had visited Friends at Heads and there-aways, and had encouraged them in the Lord, I went to Glasgow, where a Meeting was appointed; but not One of the Town came to it. As I went into the City, the Guard at the Gates had me up before the Governour, who was a moderate Man; and a gread deal of Discourse I had with him: but he was too light to receive the Truth; yet he set me at Liberty, and so I passed to the Meeting. But seeing, none of the Town's People came to the Meeting, we declared Truth through the Town, and so passed away; and visited Friends in their Meetings thereabouts: and then returned towards Badcow.

**Badcow.** Several Friends went, and declared Truth in their Steeple-houses; and the Lord's Power was with them. And one time, as I was going with William Osburn to his House, there lay a Company of rude Fellows by the War-side, who had hid themselves under the Hedges and in Bushes; and I spying them, asked him, What they were? Oh, said he, they are Thieves. Now Robert Widders being moved to go to speak to a Priest, was left behind, intending to come after. So I said to William Osburn, 'I will stay here in this Valley; and do thou go look after Robert Widders: But he was unwilling to go, being afraid to leave me there alone, because of those Fellows; till I told him, 'I feared them not. Then I called to them, asking them, What they lay lurking there for? and I bid them, Come up to me: but they were loth to come up. I charged them to come up to me, or else it might be worse with them: Then they came trembling to me; for the Dread of the Lord had struck them. I admonished them to be honest; and directed them to the Light of Christ in their Hearts, that by it they might see, what an Evil it was to follow after Theft and Robbery: and the Power of the Lord came over them. So I stayed there, till William Osburn and Robert Widders came up; and then we passed on together. But it is likely, that if we two had gone away before, they would have robbed Robert Widders, when he had come after alone; there being three or four of them.

**Highlands** We went to William Osburn's House, where we had a good Opportunity to declare the Truth to several People, that came in there. And then we went among the Highlanders; who were so Devilish, they

they had like to have spoilt us and our *Horses*: for they run at us 1657.  
with *Pitch-forks*; but through the *Lord's Goodness* we escaped them, u u  
being preserved by his *Power*.

Scotland.

From thence we passed to *Starling*, where the *Soldiers* took us up, Starling  
and had us to the *Main-guard*; and after a few Words with their  
*Officers*, the *Lord's Power* coming over them, we were set at *Liberty*:  
But no *Meeting* could we get amongst them in the *Town*, they were  
so closed up in *Darkness*. Next Morning there came a *Man* with an  
*Horse*, that was to run a *Race*; and most of the *Town's People*, and  
the *Officers* went to see it. As they came back from the *Race*, I had  
a brave Opportunity, to declare the *Day of the Lord*, and his *Word*  
of *Life* amongst them: Some Confessed to it, and some Opposed:  
but the *Lord's Truth* and *Power* came over them all.

Leaving *Starling*, we travelled through the *Country*, till we came  
to *Burnt-Island*, where I had two *Meetings* at one Captain *Pool's*  
House; one in the *Morning*, and the other in the *Afternoon*. Whilst  
they went to *Dinner*, I walked to the *Sea-side*, not having freedom  
to eat with them. Both he and his *Wife* were *Convinced*, and be-  
came good *Friends* afterward; and several *Officers* of the *Army* came  
in, and received the *Truth*.

Burnt-  
Island.

We passed from thence through several other *Places* in the *Country*,  
till we came to *Johnston's*; where were several *Baptists*, that were *Johnstons*  
very bitter, and came in a *Rage* to *dispute* with us: *Vain Fanglers* and  
*Disputers* indeed they were. And when they could not *prevail* by  
*disputing*, they went, and informed the *Governour* against us; and  
next Morning they raised a whole *Company* of foot, and *banished* me,  
and *Alexander Parker*, and *James Lancaster* and *Robert Widders* out  
of the *Town*. As they guarded us through the *Town*, *James Lan-*  
*caster* was moved to *Sing* with a *Melodious Sound* in the *Power* of *God*;  
and I was moved to proclaim the *Day of the Lord*, and preach the  
*Everlasting Gospel* to the *People*. For the *People* generally came forth,  
so that the *Streets* were *filled* with them: and the *Souldiers* were so  
*ashamed*, that they said, *They had rather have gone to Jamaica, than*  
*have guarded us so*. But we were put into a *Boat*, with our *Horses*;  
and carried over the *Water*, and there left. And the *Baptists*, who  
were the *Cause* of our being thus put out of this *Town*, were them-  
selves, not long after, turned out of the *Army*; and he that was then  
*Governour*, was turned out also, when the *King* came in.

Being thus thrust out of *Johnston's*, we went to another *Market-*  
*Town*, where *Edward Billing* and many *Souldiers* quartered. We  
went to an *Inn*, and desired to have a *Meeting* in the *Town*, that we  
might preach the *Everlasting Gospel* amongst them. The *Officers* and  
*Souldiers* said, *We should have it in the Town-hall*; but the *Scotch*  
*Magistrates* in *spight* appointed a *Meeting* there that Day, for the  
*Business* of the *Town*. Which when the *Officers* of the *Souldiery* un-  
derstood, and perceived, that it was done in *Malice*, they would  
have had us to have gone into the *Town-hall* nevertheless. But we  
told them, *No, by no means*; for then the *Magistrates* might inform  
the *Governour* against them, and say, *They took the Town-hall from*  
*them by force, when they were to do their Town-business therein*. But  
we told them, 'We would go to the *Market-place*: They said, *It*  
*was*

1657. was Market-day; We replied, 'It was so much the better: for we would have all People to hear the Truth, and know our Principles. So Scotland. Alexander Parker went up, and stood upon the Market-cross, with a Bible in his Hand, and declared the Truth amongst the Soldiers and Market-people; but the Scots, being a dark, carnal People, gave little heed, nor hardly took notice, what was said. After a while I was moved of the Lord God to stand up at the Cross, and to declare with a loud Voice the Everlasting Truth, and the Day of the Lord, that was coming upon all Sin and Wickedness. Whereupon the People came running out of the Town-hall; and they gathered so together, that at last we had a large Meeting: for they sat in the Courts but only for a Colour, to hinder us from having the Hall to Meet in. When the People were come away, the Magistrates followed them; and some walked by, but some staid and heard: and the Lord's Power came over all, and kept all quiet. And the People were 'Turned to 'the Lord Jesus Christ, who died for them, and had enlightened them; 'that with his Light they might all see their evil Deeds, and be saved 'from their Sins by him, and might come to know him to be their 'Teacher. But if they would not receive Christ, and own him, it 'was told them, that this Light, which came from him, would be 'their Condemnation.

Several of them were made loving to us, especially of the English People, and some came afterwards to be Convinced. But there was a Soldier, that was very envious against us, and hated both us and the Truth, and spake Evil of the Truth, and very spitefully against the Light of Christ Jesus, which we bore Testimony to; and mighty Zealous he was for the Priests, and their Hearers. As this Man was hearing the Priest, holding his Hat before his Face, while the Priest prayed; one of the Priest's Hearers stabbed him to Death: So he, who had rejected the Teachings of the Lord Jesus Christ, and cried down the Servants of the Lord, was murdered amongst them, whom he had so cried up, and by one of them.

Leith.

We travelled from this Town through the Country to Leith, warning and exhorting People, as we went, to turn to the Lord. At Leith the Inn-keeper told me, that the Council had granted forth Warrants to apprehend me, because I was not gone out of the Nation, after the seven Days were expired, that they had ordered me to depart the Nation in; several friendly People also came, and told me the same. To whom I said: 'What do ye tell me of their Warrants against me? 'if there were a Cartload of them, I do not heed them; for the Lord's Power is over them all.'

Eden-  
borough.

So I went from Leith up to Edenborough again, where they said, the Warrants from the Council were out against me; and I went to the Inn, where I had lodged before: and no Man offered to meddle with me. After I had visited the Friends in the City, I desired those Friends, that travelled with me, to get ready their Horses in the Morning; and we rode out of Town together. There were with me at that time Thomas Rawlinson, Alexander Parker and Robert Widder. When we were come out of Town, they asked me, Whether I would go? I told them, 'It was upon me from the Lord, to go back again to Johnston (the Town, out of which we had been lately 'thrust)

'thrust) and to set the Power of God and his Truth over them also. 1657.  
*Alexander Parker* said, he would go along with me : and I wisht the other Two to stay at a Town, about three Miles from *Edenborough*, scotland. till we returned. Then *Alexander Parker* and I got over the Water, *Johnstons.* which was about three Miles over ; and rid on through the Country : but in the Afternoon, his Horse being weak, and not able to hold up with mine, I put on, and got into *Johnston's*, just as they were drawing up the Bridges ; the Officers and Soldiers never questioning me. So I rid up the Street to Capt. *Davenport's* House, from which *House* we had been banished before. There were many Officers with him : and when I came amongst them, they lifted up their Hands, admiring, that I should come again ; but I told them, 'The Lord God had sent 'me amongst them again. So they went their Way : And the Baptists sent me a Letter, by way of Challenge, That they would discourse with me the next day : I sent them Word, 'I would Meet them at such an House, about half a Mile out of the Town, at such an Hour. For I considered, if I should stay in Town to discourse with them, they might, under pretence of discoursing with me, have raised Men, to put me out of the Town again, as they had done before. At the Time appointed I went to the Place appointed, Capt. *Davenport* and his Son accompanying me ; and there I stay'd some Hours, but never a one of them came. But while I stay'd there waiting for them, I spied *Alexander Parker* coming ; who not being able to reach the Town, had lain out the Night before : and when I saw him, I was exceeding glad, that we were met again.

This Captain *Davenport* was then loving to Friends ; but afterwards coming more into the Obedience to Truth, he was turned out of his Place, for not putting off his Hat, and for saying Thou and Thee to them.

Now when we had waited, beyond reasonable Ground to expect any of their Coming, we departed : And *Alexander Parker* being moved to go again to the Town, where we had the Meeting at the Market-Cross ; I passed alone through the Country to Lieutenant *Foster's* Quarters, where there were several Officers, that were Convinced. From thence I went up to the Town, where I had left the other two Friends ; and they and I went back to *Edenborough* together.

When we were come to the City, I bid *Robert Widders* follow me ; and in the Dread and Power of the Lord we came up to the two first Sentries : and the Lord's Power came so over them, that we passed by them without any Examination. Then we rode up the Street to the Market-place, and by the Main-guard out at the Gate by the third Sentry : and so clear out at the Suburbs, and there came to an Inn, and set up our Horses ; it being the seventh Day of the Week. Now I saw and felt, that we had rid, as it were, against the Canon's Mouth, or the Sword's Point ; but the Lord's Power and immediate Hand carried us over the Heads of them all. Next day I went up to the Meeting in the City, Friends having notice, that I would be at it : There came many Officers and Soldiers to it, and a glorious Meeting it was ; and the Everlasting Power of God was set over the Nation, and his Son reigned in his glorious Power : and all was quiet, and no Man

1657. Man offered to meddle with me. When the Meeting was ended; and I had visited Friends, I came out of the City to my Inn again; and the next day, being the second day of the Week, we set forward, through the Country, towards the Borders of England.

Eden-  
borough.

Dunbar.

As we travelled along the Country, I spied a Steeple-house; and it struck at my Life. I asked, what Steeple-house it was? and was Answered, that it was Dunbar. When I came thither, and had set up at an Inn, I walked up to the Steeple-house, having a Friend or two with me. When we came into the Steeple-house-yard, one of the chief Men of the Town was walking there: So I spake to one of the Friends, that was with me, 'To go to him, and tell him, that about 'the Ninth Hour next Morning there would be a Meeting there of 'the People of God called Quakers; of which we desired, he would 'give notice to the People of the Town. He sent me Word, *That they were to have a Lecture there by the Ninth Hour; but that we might have our Meeting there by the Eighth Hour, if we would.* We concluded so; and desired him to give Notice of it. Accordingly in the Morning both Poor and Rich came: And there being a Captain of Horse quartered in the Town, He and his Troopers came also; so that we had a large Meeting: And a glorious Meeting it was, the Lord's Power being set over all. After some time the Priest came, and went into the Steeple-house: but we being in the Steeple-house-yard, most of the People afraid with us. And Friends were so full, and their Voices so high in the Power of God, that the Priest could do little in the Steeple-house; but came quickly out again, and stood a while, and then went his Way. For after I had opened to the People, 'Where they 'might find Christ Jesus, having turned them to the Light, which 'he had enlightened them withal, that in the Light they might see Christ, 'that died for them, and turn to him, and know him to be their 'Saviour and free Teacher; and had let them see, that all the Teachers 'they had hitherto followed, were Hirelings, who made the Gospel 'chargeable; and had shewed them the wrong Ways they had walked 'in, in the Night of Apostacy, and had directed them to Christ, the 'new and living Way to God; and had manifested unto them, how 'they had lost the Religion and Worship, which Christ set up in Spirit 'and Truth, and had hitherto been in the Religions and Worships of 'Mens making and setting up; and after I had turned the People to 'the Spirit of God, which led the holy Men of God to give forth the 'Scriptures; and shewed them, that they must also come to receive 'and be led by the same Spirit in themselves (a Measure of which 'was given unto every one of them) if ever they came to know God 'and Christ, and the Scriptures aright: perceiving, the other Friends, that were with me, to be full of the Power and Word of the Lord, I stepped down; giving way for them to declare, what they had from the Lord to say unto the People. Towards the latter End of the Meeting some Professors began to jangle: Whereupon I stood up again, and answered their Questions, so that they seemed to be satisfied; and our Meeting ended in the Lord's Power, quiet and peaceable. This was the last Meeting I had in Scotland: And the Truth and the Power of God was set over that Nation; and many, by the Power and Spirit of God were turned to the Lord Jesus Christ, their Saviour and Teacher, whose

whose Blood was shed for them : And since there is a great Increase ; and 1657. great there will be in Scotland. For when first I set my Hories Feet upon, <sup>Scotland.</sup> the Scottish Ground, I felt the Seed of God to sparkle about me, like in-  
numerable Sparks of Fire. Not but that there is Abundance of thick, Dunbar.  
<sup>scoldland.</sup> Cloddy Earth of *Hipocrisy and Falseness*, that is a top, and a briary, bram-  
bly Nature, which is to be burnt up with God's Word, and plowed up  
with his Spiritual Plow, before God's Seed brings forth heavenly and spi-  
ritual Fruit to his glory. But the Husbandman is to wait in Pati-  
ence.

From Dunbar we came to Berwick, where we were questioned a little <sup>Northum-  
berland.</sup> by the Officers ; but the Governor was loving towards us : and in the <sup>Berwick.</sup> Evening we had a little Meeting, in which the Power of the Lord was manifested over all.

Leaving Berwick, we came to Morpeth ; and so through the Country, <sup>Morpeth.</sup>  
visiting Friends, to New-castle, where I had been once before : For the Newcastle-Priests had written many Books against us ; and one Ledger, an Alderman of the Town, was very envious against Truth and Friends. He and the Priests had laid ; *The Quakers would not come into any great Towns,*  
*but lived in the Fells, like Butterflies.* So I took Anthony Pearson with me, and went to this Ledger, and several others of the Aldermen ; de-  
siring, to have a Meeting amongst them, seeing they had written so  
many Books against us : for we were now come, I told them, into their  
great Town. But they would not yield we should have a Meeting, nei-  
ther would they be spoken withal, save only this Ledger, and one other. I told them ; 'Had they not called Friends Butterflies, and said, *We would  
not come into any great Towns ?* And now we were come into their Town,  
they would not come at us, though they had printed Books against us.  
Who are the Butterflies now, said I ? Then Ledger began to plead for  
the Sabbath-day : but I told him 'They kept Markets and Fairs on that  
which was the Sabbath-day, for that was the seventh day of the Week ;  
whereas that Day, which the professed Christians now Meet on, and call  
their Sabbath, is the First day of the Week. So when we could not have  
a publick Meeting among them, we got a little Meeting among Friends  
and friendly People, at the Gate-side ; where a Meeting is continued to  
this day, in the Name of Jesus. As I was passing away by the Market-  
place, the Power of the Lord rose in me, 'To warn them of the Day of  
the Lord, that was coming upon them. And not long after, all those  
Priests of Newcastle, and their Profession, were turned out, when the  
King came in.

From New-Castle we travelled through the Countries, having Meet-  
ings, and visiting Friends as we went, in Northumberland and Bishoprick, <sup>Northum-  
berland.</sup>  
<sup>Bishopricks.</sup> and a very good Meeting we had at Lieutenant Dove's, where many were turned to the Lord and his Teaching. After the Meeting I went to visit a Justice of Peace, a very sober, loving Man ; and he confessed to the Truth.

From thence we came to Durham, where was a Man come down from London, to set up a Colledge there, to make Ministers of Christ, as they said : I went, with some others, to reason with the Man, and to let him see, 'That to teach Men Hebrew, Greek and Latin, and the Seven  
Arts, which was all but the Teachings of the Natural Man, was not  
the Way to make them Ministers of Christ. For the Languages began at

## George Fox his Journal.

1657. 'Babel: and to the Greeks, that spake Greek, as their Mother-Tongue, the Preaching of the Cross of Christ was foolishness; and to the Jews, Durham. 'that spake Hebrew, as their Mother-Tongue, Christ was a Stumbling-block. And as for the Romans, who had the Latin and Italian, they persecuted the Christians; and Pilat, one of the Roman Governours, set Hebrew, Greek and Latin a top of Christ, when he Crucified him. So he might see, the many Languages began at Babel, and they set them a top of Christ, the Word, when they Crucified him. And John the Divine, who preached the Word, that was in the beginning, said, 'That the Beast, and the Whore have Power over Tongues and Languages, and they are as Waters. Thus, I told him, he might see, the Whore and Beast have Power over the Tongues and the many Languages, which are in Mystery Babylon: for they began at Babel; and the Persecutors of Christ Jesus set them over him, when he was Crucified by them: but he is Risen over them all, who was before them all. Now (said I to this Man) Dost thou think to make Ministers of Christ by these natural, confused Languages, which sprang from Babel, are admired in Babylon, and set a top of Christ, the Life, by a Persecutor? Oh no! So the Man confess to many of these things. Then we shewed him further, 'That Christ made his Ministers himself, and gave Gifts unto them; and bid them Pray to the Lord of the Harvest, to send forth Labourers. And Peter and John, though unlearned and ignorant (as to School-learning) preached Christ Jesus the Word, which was in the beginning, before Babel was. Paul also was made an Apostle not of Man, nor by Man, neither received he the Gospel from Man, but from Jesus Christ; who is the same now, and so is his Gospel, as it was at that Day. When we had thus Discoursed with the Man, he became very loving and tender: and after he had considered further of it, he never set up his Colledge.

Cleveland  
Yorkshire.  
Holderness.  
Hull.  
Pomfret

From Durham we went to Anthony Pearson's, and from thence into Cleaveland; and so passed through Yorkshire to the further End of Holderness, and had mighty Meetings, the Lord's Power accompanying us.

Scalehouse  
Swarthmore.  
  
Yorkshire.  
Cheshire.  
Derbyshire.  
Nottinghamshire.  
Nottingham.

After we parted from Anthony Pearson's: we went by Hull and Pomfret through the Countries to George Warkinson's House, and visited most of the Meetings all up and down in these Parts, till we came to Scale-house, and so on to Swarthmore; the everlasting Power and Arm of God carrying us through, and preserving us. After I had visited Friends up and down there-aways, I passed through the Countries into Yorkshire again, and into Cheshire; and so through other Counties into Derbyshire and Nottinghamshire: and glorious Meetings we had, the Lord's Presence being with us.

At Nottingham I sent to Rice Jones, desiring him 'To make his People acquainted, that I had something to say to them from the Lord. He came and told me, Many of them lived in the Country, and he could not tell, how to send to them. I told him, 'He might acquaint them about the Town of it, and send to as many in the Country, as he could. So the next Day we Met at the Castle, there being about fourscore People; to whom I declared the Truth for about the space of two Hours: And the Lord's Power was over them all, so that they had not Power to open their Mouths in Opposition. When I had done, one of them asked me a Question, which I was loth to have answered; for I saw, it might lead

lead into *Jangling*, and I was unwilling to go into *Jangling*, for some 1657.  
 of the People were tender: yet I could not tell, how well to escape it. Wherefore I answered the *Question*: and was moved forthwith to Nottin-  
 speak to Rice Jones, and lay before him, 'How that he had been the gham-  
 'Man, that had scattered such, as had been *Tender*, and some that had  
 'been *Convinced*, and had been led out of many *Vanities* of the *World*,  
 'which he had formerly judged; but now he judged the *Power* of God  
 'in them, and they, being simple, turned to him: and so he and they  
 'were turned to be *vainer* than the *World*: for many of his *Followers*  
 'were turned to be the greatest *Foot-ball-players* and *Wrestlers* in the  
 'Country. So I told him, it was the *Serpent* in him, that had scat-  
 'tered, and done hurt to such as were *Tender* towards the *Lord*. Ne-  
 'vertheleſſ, if he did wait in the *Fear* of God, for the *Seed* of the *Woman*,  
 'Christ Jesus, to bruise the *Serpent's Head* in him, that had scattered,  
 'and done the hurt; by the *Seed* Christ Jesus, (he coming into him)  
 'he might come to gather them again by this heavenly *Seed*: though  
 'it would be an *hard work* for him, to gather them again out of those  
 'Vanities, he had led them into. At this Rice Jones said, *Thou liest*,  
*it is not the Seed of the Woman, that bruises the Serpent's Head* 'No!  
 'said I, *What is it then? I say, it is the Law*, said he. But, said I,  
 'the Scripture speaking of the *Seed* of the *Woman*, saith, *It shall bruise  
 thy Head, and thou shalt bruise his Heel*: Now, hath the *Law* an *Heel*;  
 'said I, to be *bruised*? Then Rice Jones and all his *Company* were at a  
 stand: and I was moved in the *Power* of the *Lord* to speak to him, and  
 say; 'This *Seed*, Christ Jesus, the *Seed* of the *Woman*, which should  
 'bruise the *Serpent's Head*, shall bruise *thy Head*, and break you all to  
 'pieces. Thus I did leave on the *Heads* of them the *Seed*, *Christ*: and  
 not long after he and his *Company* scattered to pieces; and several of them  
 came to be *Friends*, and stand to this Day. For many of them had  
 been *Convinced* about eight Years before, but had been led aside by this  
 Rice Jones: For they denied the *Inward Cross*, the *Power* of God, and so  
 went into *Vanity*. And it was about eight Years, since I had been for-  
 merly amongst them; in which time I was to pass over them and by them,  
 seeing they had slighted the *Lord's Truth* and *Power*, and the *Visitation* of  
 his *Love* unto them. But now was the time, that I was moved to go to  
 them again, and it was of great *Service*; for many of them were brought  
 to the *Lord Jesus Christ*, and were settled upon him, sitting down under  
 his *Teaching* and *Feeding*, where they were kept *fresh* and *green*: and  
 the others, that would not be gathered to him, soon after *withered*.  
 This was that Rice Jones, that some Years before had said; *I was then at  
 the highest, and should fall*: But, poor *Man*! he little thought, how  
 near his own Fall was.

We left *Nottingham*, and went into *Warwickshire*: and thence passing 1658.  
 through some parts of *Northamptonshire* and *Leicestershire*, visiting Warwicksh.  
*Friends*, and having *Meetings* with them, as we travelled, we came into Northamp-  
*Bedfordshire*; where we had large *Gatherings* in the Name of *Jesus*.  
 After some time we came to *John Crook's Houle*, where a General Yearly  
*Meeting* for the whole *Nation* was appointed to be held. This *Meeting* last-  
 ed *Three Days*, and many *Friends* from most Parts of the *Nation* came  
 to it; so that the *Inns* and *Towns* round thereabouts were filled: for ma-  
 ny *Thousands* of *People* were at it. And although there were some Di-  
 sturbance

## George Fox his Journal.

1658. disturbance by some rude People, that had run out from Truth; yet the Lord's Power came over all, and a glorious Meeting it was. And the Everlasting Gospel was preached, and many received it, (for there were many sorts of Professors came to the Meeting;) which Gospel brought Life and Immortality to Light in them, and shined over all.

Yearly  
Meeting.

Then was I moved, by the Power and Spirit of the Lord, to open unto them the ‘Promise of God, how that it was made to the Seed, not ‘to Seeds, as many, but to One; which Seed was Christ: And that all ‘People, both Males and Females, should feel this Seed in them, which ‘was Heir of the Promise; that so they might all witness Christ in them, ‘the Hope of Glory, the Mystery, which had been hid from Ages and Ge-‘nerations, which was revealed to the Apostles, and is revealed again ‘now, after this long Night of Apostacy. So that all might come up ‘into this Seed, Christ Jesus, and walk in it, and sit down together in ‘the heavenly Places in Christ Jesus; who was the Foundation of the Pro-‘phets and Apostles, and the Rock of Ages, and is our Foundation now. ‘And all sitting down in him, sit down in the Substance, the First and ‘the Last, that changes not, the Seed that bruises the Serpent’s Head, and ‘was, before he was; who ends all the Types, Figures and Shadows, and ‘is the Substance of them all, in whom there is no Shadow. Now, these things were upon me to open unto all, that they might mind and see, what it is, they sit down in.

' For First, They that sit down in *Adam* in the Fall, sit down in Misery, in Death, in Darkness and Corruption.

' Secondly, They that sit down in the *Types*, *Figures* and *Shadows*, and  
' under the *first Priesthood*, *Law* and *Covenant*, sit down in that which  
' must have an *End*; and which made nothing *perfect*.

' Thirdly, They that sit down in the *Apostacy*, that hath gotten up  
' since the *Apostles Days*, sit down in spiritual *Sodom* and *Egypt*; and are  
' drinking of the *Whore's Cup*, under the *Beast's* and *Dragon's*  
' Power.

'Fourthly, They that sit down in the State, in which Adam was before he fell, sit down in that which may be fallen from; for he fell from that State, though it was perfect.

*' Fifthly, They that sit down in the Prophets, sit down in that which must be fulfilled: And they that sit down in the Fellowship of Water, Bread and Wine, these being temporal things, they sit down in that which is short of Christ, and of his Baptism.*

*'Sixthly, To sit down in a Profession of all the Scriptures from Genesis to the Revelations, and not be in the Power and Spirit, which they were in, that gave them forth; That was to be turned away from, by them that came into the Power and Spirit, which they were in, that gave forth the Scriptures.*

*Seventhly, They that sit down in the heavenly Places in Christ Jesus, these sit down in him, that never fell, nor never changed. Here is the safe sitting for all his Elect, his Church, his Spiritual Members, of which he is the living Head, his living Stones, the Household of Faith; of which House he is the Corner-stone, that stands and abides all Weathers. For, as the Apostle said, He hath quickened us, who were dead in Sins and Trespasses, &c. and made us to sit together in the heavenly places in Christ Jesus; that in the Ages to come he might shew the exceeding Riches*

'Riches of his Grace, in his Kindness towards us; through Jesus Christ. 1658.  
 'Now, the Ages are come; that his Kindness and exceeding Riches to-  
 wards us through Jesus Christ is truly manifested in us, as it was in Bedford.  
 'the Apostles days; even in us, who have been dead in Sins and Treas. shire.  
 'passes, as they were: but now are quickned, and made alive, and Yearly  
 'made to sit together in the heavenly Places in Christ Jesus, the First and Meeting;  
 'the Last, by whom all things were created; who is ascended above  
 'all, and is over all, and whose glorious presence is now known. And  
 'all that sit down here, in Christ Jesus, they see, where all other People  
 'sit, and in what. So the Promise of God being to the Seed, which is  
 'one, Christ Jesus, every Man and Woman must come to witness this  
 'Seed, Christ in them, that they may be Heirs of the Promise; and in-  
 heriting that, they will inherit Substance. These things were largely  
 'declared of, and the state of the Church, and the state of the false  
 'Church since the Apostles days, opened; and how the true Church fled  
 'into the Wilderness: and the state of the false Prophets, which Christ  
 'said should come, and John saw were come, and how all the World won-  
 'dred after them; and how they had filled the World with false Doctrines,  
 'Ways, Worships and Religions: and how the Everlasting Gospel was  
 'now preached again to all Nations, Kindreds, Tongues and People;  
 'for all Nations, Kindreds, Tongues and People had drunk the Whore's  
 'Cup, and she was over them, and fate upon them. And in this Night  
 'of Apostacy the pure Religion and Worship in Spirit, which was in the  
 'Apostles days, and the way of Life and living Faith, and the Power and  
 'Holy Ghost were lost: but now they came to be set up again by Christ  
 'Jesus, and his Messengers and Ministers of the Gospel, as in the Apostles  
 'days. For as Christ sent his Disciples to go and preach the Gospel, into  
 'all the World; and after that, the false Prophets and Antichrists went  
 'over the World, and preached their false Doctrines and Traditions, and  
 'Heathenish and Jewish Rudiments: So now again, the Everlasting Gof-  
 'pel must be preached to all Nations, and to every Creature, that they  
 'may come into the pure Religion, to worship God in the Spirit and  
 'Truth, and may know Christ Jesus, their Way to God, and him to be  
 'the Author of their Faith, and may receive the Gospel from Heaven,  
 'and not from Men; in which Gospel, received from Heaven, is the  
 'Heavenly Fellowship, which is a Mystery to all the Fellowships in the  
 'World. Now after these things had been largely opened, with many  
 other things concerning Christ Jesus, and his Kingdom, and the People  
 were turned to the divine Light of Christ, and his Spirit, by which they  
 might come both to know God and Christ, and the Scriptures, and to  
 have Fellowship with them, and one with another in the same Spirit; I  
 was moved to declare and open divers other things to those Friends,  
 who had received a part of the Ministry, concerning the Exercise of their  
 Spiritual Gifts in the Church: Which, being taken in writing, by one  
 that was present, was after this manner;

Friends,

'Take heed of destroying that, which ye have begotten: for that  
 'which destroys, goes out, and is the Cast-away. And though that  
 'be true, yea, and may be the pure Truth, which such an one speaks;  
 'yet if he doth not remain in that, and live in that in his own particular,  
 'but

## George Fox his Journal.

1658. 'but goes out, the same, which he is gone out from, cometh over him.  
~~~~~ 'So that, that calms the Spirits, and cools the Spirits, that goes over the  
Bedford-  
shire. 'World, and brings to the Father, to inherit the Life Eternal ; and  
Yearly  
Meeting. 'reaches to the Spirits in Prison in all. Therefore in the living, im-  
'moveable Word of the Lord God dwell, and in the Renown thereof ;  
'and remain on the Foundation, that is pure, and that is sure : for who-  
'soever goes out from the Pure, and Ministers not in and from that, he  
'comes to an End, and doth not remain ; though he may have had a  
'Time, and may have been serviceable for a Time, while he lived in the  
'Thing.

'And take heed of many Words, but what reacheth to the Life, that  
'settles in the Life : That which cometh from the Life, and is received  
'from God, that reacheth to the Life, and settles others in the Life : For  
'the Work is not now, as it was at first ; but the Work now is, to settle  
'and stay in the Life. For as Friends have been led to minister in the  
'Power, and the Power hath gone through, so that there hath grown  
'an Understanding among both People of the World, and Friends ; so  
'Friends must be kept in the Life, which is pure, that with that they  
'may answer the pure Life of God in others. For if Friends do not live  
'in the pure Life, which they speak of, to answer the Life in those, that  
'they speak to, the other part steps in ; and so there comes up an Out-  
'ward Acquaintance, and he lets that come over him. But as every  
'one is kept living in the Life of God, over all that which is contrary,  
'they are in their places ; then they do not lay Hands on any suddenly,  
'which is the Danger now : for if any one do, he may lose his Discern-  
'ing, and may lay Hands on the wrong Part, and so let the Deceit come  
'too near him ; and the Deceit will steal over, so that it will be an hard  
'thing for him, to get it down. There is no one strikes his Fellow-ser-  
'vants, but first he is gone from the pure in his own particular : for  
'when he goeth from the Light, he is enlightened withal, then he strikes ;  
'and then he hath his Reward : the Light, which he is gone from, Christ,  
'he comes, and gives him his Reward. This is the state of the evil Ser-  
'vants : the boisterous, and the hasty and rash beget nothing to God ; but  
'the Life, which doth reach the Life, is that which begets to God.  
'Now when all are settled in the Life, they are in that which remains  
'for ever ; and what is received there, is received from the Lord : and  
'what one receiveth from the Lord, he keepeth, and so he sitteth still,  
'and cool, and quiet in his own Spirit, and gives it forth, as he is moved ;  
'but to the Harlots, Judgment.

'So Friends, this is the Word of the Lord to you all, be Watchful  
'and Careful in all Meetings ye come into ; for where Friends are sitting  
'together in silence, they are many times gathered into their own mea-  
'sures. Now, when a Man is come newly out of the World, from  
'ministring to the World's People, he cometh out of the Dirt ; and then  
'he had need take heed, that he be not Rash. For now, when he  
'comes into a Silent Meeting, that is another State ; then he must come,  
'and feel his own Spirit, how it is, when he comes to them, that sit  
'silent : for if he be Rash, they will judge him ; that having been in the  
'World, and amongst the World, the Heat is not yet off him. For he  
'may come in the Heat of his Spirit out of the World ; whereas the others  
'are still and cool : and his Condition in that, not being agreeable to  
'theirs,

' theirs, he may rather do them *Hurt*, by begetting them out of the *Cool State* into the *Heating State*; if he be not in that, which commands. *his own Spirit*, and gives him to know it.

Bedford-  
shire-  
Yearly  
Meeting,

' There is a great *Danger* too in *Travelling abroad* in the *World*: The same *Power*, that moves any to *go forth*, is that which must keep them. For it is the greatest *Danger* to go abroad, except a Man be moved of the *Lord*, and go in the *Power* of the *Lord*: for then, he keeping in the *Power*, is kept by it in his *Journey*, and in his *Work*; and it will enable him to answer the *Transgressed*, and keep above the *Transgressor*. And every one feeling the *Danger* to his own particular in *Travelling abroad*, there the pure *Fear* of the *Lord* will be placed, and kept in. For now, though they that *Travel*, may have *Openings*, when they are abroad, to *Minister* to others; yet as for their own particular *Growth*, they must dwell in the *Life*, which doth open: and that will keep down that, which would *boast*. For the *Minister* comes into the *Death* to that, which is in the *Death* and in *Prison*; and so returns up again into the *Life*, and into the *Power*, and into the *Wisdom*, to preserve him *clean*.

So this is the *Word* of the *Lord God* to you all; *Feel, that ye stand in the Presence of the Lord*: for every Man's *Word* shall be his *Burden*; but the *Word* of the *Lord* is pure, and answers the *pure* in every one. The *word* of the *Lord* is that, which was in the *Beginning*, and brings to the *Beginning*: It is an *Hammer*, to beat down the *Transgressor* (not the *Transgressed*) and as a *Fire* to burn up that, which is contrary to it. So *Friends*, come into that, which is over all the *Spirits* of the *world*, and fathoms all the *Spirits* of the *world*, and stands in the *Patience*; with that ye may see, where others stand, and reach that which is of *God* in every one. So here is no *Strife*, no *Contention*, out of *Transgression*: for he that goeth into the *Strife*, and into the *Contention*, he is from the *pure Spirit*. For where any goeth into the *Contention*, if any thing hath been begotten by him before, then that *contentious Nature* doth get a top, and spoil that, which was begotten; and quencheth his own *Prophesying*. So if that be not subjected by the *Power* in the Particular, which would arise into the *Strife*, that is *dangerous*.

' Now, if any one have a *Moving* to any *Place*, and have spoken, what they were *moved* of the *Lord*; let them return to their *Habitation* again, and live in the *pure Life* of *God*, and in the *Fear* of the *Lord*: and so will ye in the *Life*, and in the *solid* and *seasoned Spirit* be kept, and preach as well in *Life*, as with *Words* (for none must be *light*, or *wild*.) For the *Seed* of *God* is *weighty*, and brings to be *solid*; and leads into the *Wisdom* of *God*, by which the *Wisdom* of the *Creation* is known. But if that *Part* be up, which runs into the *Imaginations*, and that *Part* be standing, in which the *Imaginations* come up, and the *pure Spirit* be not thoroughly come up to *rule* and *reign*, then that will run out, and that will *glory*, and will *boast* and *vapor*; and so will such an one spoil that, which opened to him: And this is for *Condemnation*. So every one mind that, which feels through and commands his *Spirit*, whereby every one may know, what *Spirit* he is of: for he should first *Trie* his own *Spirit*, and then he may *Trie* others; and he should first know his own *Spirit*, and then he may know others. Therefore that, which doth command all these *Spirits*, where the *Heats* and *Burnings* come in and get up, in that *waist*, which chains them down and cools: That is the

' *Elect*,

## George Fox his Journal.

1658 Elect, the Heir of the Promise of God. For no hasty, rash, brittle Spirits (though they have Prophecies) have held out, and gone through, they not being subiected in the Prophecy. The Earthly will not abide, for it is brittle; and in that State the Ministry was another's, not the Son's: for the Son hath Life in himself, and the Son hath the Power; which Man being obedient to, he may be serviceable: but if he go from the pure Power, then he falls, and abuseth it. Therefore let your Faith stand in the pure Power of the Lord God, and do not abuse it; but let that search through, and work through: and let every one stand in the Power of the Lord God, which reacheth the Seed of God; which is the Heir of the Promise of Life without End. And let none be hasty to speak; for ye have Time enough, and with an Eye ye may reach the witness: Neither let any be backward, when ye are moved; for that brings Destruction. Now, Truth hath an Honour in the Hearts of People, which are not Friends; so that all Friends being kept in the Truth, they are kept in the Honour, they are honourable, and that will honour them: but if any lose the Power, they lose the Life, they lose their Crown, they lose their Honour, they lose the Cross, which should crucify them, and they crucify the Just; and by losing the Power, the Lamb comes to be slain. And as it is here, so will it be in other Nations: for all Friends, here and there, are as one Family; the Seed, the Plants, they are as a Family. Now all being kept in that which subjects all, and keeps all under, to wit, the Seed it self, the Life it self, that is the Heir of the Promise; and that is the Bond of Peace: for there is the Unity in the Spirit with God, and with one another. For he that in the Life is kept, hears God, and sees Man's Condition; and with that he answers the Life in others, that hear God also: Thus one Friend, that is come into that, comprehends the world. But that which Friends do speak, they must live in; so may they look, that others may come into that, which they speak, to live in the same. For the Power of the Lord God hath been abused by some, and the worth of Truth hath not been minded: there hath been a Trampling on, and Marring with the Feet, and that abuseth the Power. But now every Friend is to keep in the Power, and to take heed to that: for that must be kept down, which would trample and marr with the Feet, and the pure Life and Power of God is to be lived in over that; that none with the Feet might foul or marr, but every one may be kept in the pure Power and Life of the Lord: Then the water of Life cometh in; then he that Ministreth, drinketh himself, and giveth others to drink.

Now, when any shall be moved to go to speak in a Steeple-house or Market, turn in to that which moves, and be Obedient to it; that that which would not go, may be kept down: for that which would not go, will be apt to get up. And take heed on the other Hand, that the lavish Part do not get up, for it is a bad Savour; therefore that must be kept down, and be kept subject. So wait in the Light of the Lord God, that ye may be all kept in the wisdom of God. For when the Seed is up in every particular, then there is no Danger: But when there is an Opening and Prophecy, and the Power stirs, before the Seed comes up, then there is something, that will be apt to run out rashly; there's the Danger, and there must be the Patience in the Fears. For it is a weighty Thing to be in the work of the Ministry of the Lord God, and

' and to go forth in that : It is not as a customary *Preaching* ; but it is 1658.  
 ' to bring People to the *End* of all *outward Preaching*. For when ye have <sup>Bedford-</sup>  
 ' declared the *Truth* to People, and they have received it, and are come <sup>shire.</sup>  
 ' into that, which ye *speak* of ; the uttering of *many Words*, and *long* <sup>Yearly</sup>  
 ' *Declarations* out of the *Life*, may beget them into a *Form*. And if any  
 ' should run on *rashly* into *Words* again, without the *savour* of *Life*, then  
 ' they, that are come into the *Thing*, that he *speak* of, will judge him ;  
 ' whereby he may *hurt* again that, which he had *raised up* before. So  
 ' Friends, ye must all come into the *Thing*, that is *spoken* in the *Openings*  
 ' of the heavenly *Life* among you ; and *walk* in the *Love* of God, that ye  
 ' may answer the *Thing* spoken to.

' And take heed all of running into *Inordinate Affections* : For when  
 ' People come to own you, then there is *Danger* of the wrong *Part* to get  
 ' up. There was a *Strife* among the *Disciples* of Christ, who should be  
 ' the *Greatest*? Christ told them, *The Heathen exercise Lordship*, and  
 ' have *Dominion* over one another ; but it shall not be so among you : For  
 ' Christ the *Seed* was to come up in every one of them ; so then, where  
 ' is the *Greatest*? For that part in the *Disciples*, which looked to be  
 ' *Greatest*, was the same, that was in the *Gentiles*. But w<sup>o</sup> comes here  
 ' to live in the *Word*, that sanctified him, having the *Heart* sanctified,  
 ' the *Tongue* and *Lips* sanctified, living in the *Word* of *Wisdom*, that  
 ' makes clean the *Heart*, and reconciles to God, all things being upheld  
 ' by the *Word* and *Power* ; as there is an abiding in the *Word* of God, that  
 ' upholds *Times* and *Seasons*, and gives all things Increase, here dwel-  
 ' ling in the *Word* of *Wisdom*, if there be but Two or Three agreed in this  
 ' on Earth, it shall be done for them in Heaven. So in this must all  
 ' things be ordered by the *Word* of *Wisdom* and *Power*, that upholds all  
 ' things, the *Times* and the *Seasons*, that are in the *Father's Hand*; to the glo-  
 ' ry of God, whereby his *Blessing* may be felt among you : and this brings  
 ' to the Beginning. So this is the *Word* of the *Lord God* to you all, *Keep*  
 ' down, *Keep low*, that nothing may rule nor reign in you, but *Life* it self.

' Now, the *Power* being lived in, the *Cross* is lived in : and where-  
 ' ever Friends come in this, they draw the *Power* and the *Life* over ;  
 ' and they leave a *Witness* behind them, answering the *Witness* of God  
 ' in others. And where this is lived in, there is no want of *Wisdom*, no  
 ' want of *Power*, no want of *Knowledge* : but he that *Ministreth* in this,  
 ' feeth with the *Eye*, which the *Lord openeth* in him, what is for the  
 ' *Fire*, and what is for the *Sword* ; and what must be fed with *Judg-  
 ' ment*, and what must be *nourished*. This brings all down, and to be *Low*,  
 ' every one keeping to the *Power* : for let a Man get up never so *high*,  
 ' yet he must come down again to the *Power*, where he left ; and what  
 ' he went from, he must come down again to that. So now, before all  
 ' these wicked *Spirits* be got down, which are *rambling* abroad, Friends  
 ' must have *patience*, and must wait in the *Patience*, and in the *cool Life* :  
 ' and who is in this, doing the *work* of the *Lord*, he hath the *Tasting* and  
 ' the *Feeling* of the *Lamb's Power* and *Authority*. Therefore all Friends,  
 ' keep cool and quiet in the power of the *Lord God*; and all that is contrary, will  
 ' be subjected: the *Lamb* hath the *victory*, in the *Seed*, through the *Patience*.

' If any have been moved to speak, and have quenched that, which mo-  
 ' ved them ; let none such go forth afterward into *Words*, until they feel  
 ' the *Power* to arise and move them thereto again : for after the first Mo-  
 ' tion is quenched, the other part will be apt to get up ; and if any go  
 ' forth

1658. *forth in that, he goeth forth in his own, and the Betrayer will come into that. — And all Friends, be Careful not to meddle with the Powers of the Earth; but keep out of all such things: and as ye keep in the Lamb's Authority, ye will answer That of God in them, and bring them to do Justice, which is the End of the Law. And keep out of all Jangling: for all that be in the Transgression, they be out from the Law of Love; but all that be in the Law of Love, come to the Lamb's Power, in the Lamb's Authority, who is the End of the Law outward. For the Law being added because of Transgression, Christ, who was glorified with the Father, before the world began, is the End of the Law; bringing them that live in the Law of Life, to live over all Transgression: which every Particular must feel in himself.*

More was then spoken to many of these Particulars; which were not taken at large, as they were delivered.

— After this Meeting was over, and most of the Friends gone away, as I was walking in John Crook's Garden, there came a Party of Horse, with a Constable, to seize on me. I heard them ask, *Who was in the House?* And some-body made them Answer, *I was there:* They said, *I was the Man, they looked for;* and went forthwith into the House, where they had many Words with John Crook, and some few Friends, that were with him. But the Lord's Power so confounded them, that they never came into the Garden to look for me; but went their Way in a Rage. When I came into the House, Friends were very glad to see them so confounded, and that I had escaped them. Next day I passed from thence: and after I had visited Friends in several places, as I went, I came to London; the Lord's Power accompanying me, and bearing me up in his Service.

London.

I had not been long come to London, before I heard, that a Jesuit, who came over with an Ambassador from Spain, had challenged all the Quakers, to dispute with them at the Earl of Newport's House: whereupon some Friends let him know, *That we would meet him.* Then he sent us word, *He would meet with Twelve of the Wifist Learned-Men we had:* A while after he sent us word, *He would meet with but Six;* and after that he sent us word again, *He would have but Three to come.* We hastened what we could, lest, for all his great Boast, he should put it quite off at last. When we were come to the House, I bid Nicholas Borda and Edward Burrough go up, and enter the Discourse with him; and I would walk a while in the Yard, and then come up after them. I advised them to state this Question to him, *'Whether or no the Church of Rome, as it now stood, was not degenerated from the true Church, which was in the Primitive Times, from the Life and Doctrine, and from the Power and Spirit, that they were in?'* They stated the Question accordingly; and the Jesuit affirmed, *That the Church of Rome now was in the Virginity and Purity of the Primitive Church.* By this time I was come to them. Then we asked him, *'Whether they had the Holy Ghost poured out upon them, as the Apostles had?'* and he said, *No.* Then said I, *'If ye have not the same Holy Ghost poured forth upon you, and the same Power and Spirit, that the Apostles had, then ye are degenerated from the Power and Spirit, which the Primitive Church was in.'* So there needed little more to be said to that. Then I asked him, *'What Scripture they had for setting up Cloisters for Nuns, Abbies and Monasteries for Men, and for all their several Orders; and for their Praying by Beads, and to Images, and for making Crosses, and for forbidding of Meats and Marriages, and for putting People to Death for Religion?'*

'ligion? If (said I) ye are in the Practice of the Primitive Church, in its Purity and Virginity, then let us see by Scriptures, where-ever they practised any such things? (For it was agreed on both hands, that both he and London we should make good by Scriptures, what we said.) Then he told us of a written Word, and an unwritten Word. I asked him, 'What he called his unwritten Word? He said; The written Word is the Scriptures: and the unwritten Word is that, which the Apostles spake by Word of Mouth; which (said he) are all those Traditions, that we practise. Ibid him, Prove that by Scripture. Then he brought that Scripture, where the Apostle says (2 Thess. 2. 5.) When I was with you, I told you these things. That is, said he, I told you of Nunneries and Monasteries, and of putting to death for Religion, and of Praying by Beads, and to Images, and all the rest of the Practices of the Church of Rome; which, he said, was the unwritten Word of the Apostles, which they told then, and have since been continued down by Tradition unto these Times. Then I desired him to read that Scripture again, that he might see, how he had perverted the Apostle's Words; for that, which the Apostle there tells the Thessalonians, he had told them before, is not an unwritten Word, but is there written down; namely, That the Man of Sin, the Son of Perdition shall be revealed, before that great and terrible Day of Christ, which he was writing of, should come: so this was not telling them any of those things, that the Church of Rome practises. In like manner, the Apostle in the third Chapter of that Epistle, tells the Church of some disorderly Persons, he heard, were amongst them, busie-bodies, who did not work at all; concerning whom he had commanded them by his unwritten Word, when he was among them, that if any would not work, neither should he eat: which now he commands them again in his written Words in this Epistle, 2 Thess. 3. So this Scripture afforded no Proof for their invented Traditions; and he had no other Scripture-Proof to offer. Therefore I told him, 'This was another De-generation of their Church into such Inventions and Traditions, as the Apostles and primitive Saints never practised.'

After this he came to his Sacrament of the Altar, beginning at the Paschal Lamb, and the Shew-bread: and so came to the Words of Christ, This is my Body, and to what the Apostle writ of it to the Corinthians; Concluding, That after the Priest had Consecrated the Bread and Wine, it was Immortal and Divine, and he that received it, received the whole Christ. I followed him through the Scriptures he brought, till I came to Christ's Words and the Apostle's; and I shewed him, 'That the same Apostle told the Corinthians, after they had taken Bread and Wine in Remembrance of Christ's Death, that they were Reprobates, if Christ was not in them: But if the Bread they ate, was Christ, he must of necessity be in them, after they had eaten it. Besides, if this Bread and this Wine, which the Corinthians ate and drank, was Christ's Body; then how hath Christ a Body in Heaven? I observed to him also, 'That both the Disciples at the Supper, and the Corinthians afterwards were to eat the Bread, and drink the Wine in Remembrance of Christ, and to shew forth his Death, till he come; which plainly proves, the Bread and Wine, which they took, was not his Body. For if it had been his Real Body, that they ate, then he had been Come, and was then there present; and it had been improper, to have done such a thing in Remembrance of him, if he had been then present with them: as he must have been, if that Bread and Wine, which they ate and drank, had been his Real Body.' Then as to those Words

## George Fox his Journal.

1658. Words of Christ, *This is my Body*, I told him, ‘Christ calls himself a *Vine*,  
and a *Door*, and is called in Scripture a *Rock*; Is Christ therefore an  
outward Rock, Door or Vine? O, said the Jesuit, Those words are to be  
interpreted; So, said I, are those words of Christ, *This is my Body*. Now  
having stopt his Mouth as to Argument, I made the Jesuit a Proposal thus:  
‘That seeing he said, *The Bread and VVine was Immortal and Divine, and  
the very Christ; and that whosoever received it, received the whole Christ*:  
‘Let a Meeting be Appointed between some of them (whom the Pope and  
his Cardinals should Appoint) and some of us; and let a Bottle of *VVine*  
and Loaf of Bread be brought, and divided each into two Parts,  
and let them Consecrate, which of those Parts they would. And  
then set the Consecrated and the Unconsecrated Bread and *VVine*  
in a safe Place, with a sure *VWatch* upon it; and let Trial thus be  
made: *VVether the Consecrated Bread and VVine would not lose its  
Goodnes, and the Bread grow dry and mouldy, and the VVine turn dead  
and sour, as well and as soon, as that which was Unconsecrated?* By  
this means, said I, the Truth of this matter may be made manifest. And  
if the Consecrated Bread and *VVine* change not, but retain their Savour  
and Goodness; this may be a Means to draw many to your Church: If  
they change, decay and lose their Goodness; then ought you to con-  
fess, and forsake your Error, and shed no more Blood about it: for  
much Blood hath been shed about these things; as in Queen Mary’s  
Days. To this the Jesuit made this Reply: Take (said he) a piece of New  
Cloth, and cut it into two pieces, and make two Garments of it; and put one  
of them upon King David’s Buck, and the other upon a Beggar’s: and the  
one Garment shall wear away, as well as the other. ‘Is this thy Answer,  
said I? Yes, said he. Then (said I) by this the Company may all be sa-  
tisfied, that your Consecrated Bread and *VVine* is not Christ. Have ye told  
People so long, that the Consecrated Bread and *VVine* was Immortal and  
Divine, and that it was the very and real Body and Blood of Christ, and  
dost thou now say, it will wear away, or decay, as well as the other! I must  
tell thee, Christ remains the same to day, as yesterday, and never de-  
cays; but is the Saints heavenly Food in all Generations, through which  
they have Life. He replied no more to this, being willing to let it fall:  
for the People, that were present, saw his Error, and that he could not  
defend it. Then I asked him, ‘Why their Church did persecute, and put  
People to Death for Religion? He replied, It was not the Church did it,  
but the Magistrates. I asked him, ‘Whether those Magistrates were not  
counted and called Believers and Christians? He said, Yes: ‘Why then,  
said I, Are they not Members of your Church? Yes, said he. Then I  
left it to the People to judge from his own Concessions, Whether the Church  
of Rome doth not persecute, and put People to Death for Religion? Thus  
we parted; and his Subtlety was comprehended by Simplicity.

Now, during the Time that I was at London, I had many Services lay  
upon me; for it was a Time of much Suffering. And I was moved to write  
to O. Cromwell, and lay before him the Sufferings of Friends both in this  
Nation, and in Ireland. There was also a Talk about this time of making  
Crommel King: Whereupon I was moved to go to him, and warned  
him against the same, and of divers Dangers; which if he did not avoid,  
I told him, ‘He would bring a Shame and Ruin upon himself and his Po-  
sterity. He seemed to take well, what I said to him, and thanked me:  
Yet afterwards I was moved to write unto him more fully concerning that  
matter.  
About

About this time the Lady *Claypool* (so called) was sick, and much 1658.  
troubled in Mind, and could receive no Comfort from any that came to her; which, when I heard of, I was moved to write unto her this following Letter:

London.

Friend,

BE Still and Cool in thy own Mind and Spirit from thy own Thoughts, and then thou wilt feel the Principle of God, to turn thy Mind to the Lord God, from whom Life comes; whereby thou mayest receive his Strength and Power to allay all Blustrings, Storms and Tempests. That is it, which works up into Patience, into Innocency, into Sobornels, into Stilness, into Stayednels, into Quietnes up to God, with his Power. Therefore mind, that is the Word of the Lord God unto thee, that the Authority of God thou mayst feel, and thy Faith in that, to work down that which troubles thee: For that is it, which keeps Peace, and brings up the Witness in thee, which hath been transgressed, to feel after God with his Power and Life, who is a God of Order and Peace. When thou art in the Transgression of the Life of God in thy own particular, the Mind flies up in the Air, and the Creature is led into the Night, and Nature goes out of its Course, and an old Garment goes on, and an uppermost Clothing; and thy Nature, being led out of its Course, it comes to be all on a Fire, in the Transgression; and that defaceth the Glory of the First Body. Therefore be still a while from thy own Thoughts, searching, seeking, Desires and Imaginations, and be staled in the Principle of God in thee, that it may raise thy Mind up to God, and stay it upon God, and thou wilt find Strength from him, and find him to be a God at hand, a present Help in the time of Trouble, and of Need. And thou being come to the Principle of God, which hath been transgressed, it will keep thee humble; and the humble God will teach his way, which is Peace, and such he doth Exalt. Now as the Principle of God in thee hath been transgressed, come to it, that it may keep thy Mind down low to the Lord God; and deny thy self, and from thy own Will, that is the Earthly, thou must be kept: Then thou wilt feel the Power of God, which will bring Nature into its Course, and give thee to see the Glory of the First Body. And there the Wisdom of God will be received (which is Christ, by which all things were made and Created) to be thereby preserved and ordered to God's Glory. There thou wilt come to receive and feel the Physician of Value, who cloaths People in their right Mind; whereby they may serve God, and do his Will. For all Distractiōns, Upurulines and Confusion is in the Transgression; which Transgression must be brought down, before the Principle of God, which hath been Transgressed against, be lifted up; whereby the Mind may be seasoned and stilled, and a right understanding of the Lord may be received; whereby his Blessings enter, and are felt, over all that is contrary, in the Power of the Lord God, which raises up the Principle of God within, and gives a feeling after God, and in time gives Dominion. Therefore keep in the Fear of the Lord God; that is the Word of the Lord God unto thee: for all these things happen to thee for thy Good, and for the Good of those concerned

1658. ' for thee, to make you know your selves, and your own Weakness,  
 and that ye may know the Lord's Strength and Power, and may  
 trust in him. Therefore *Let the time, that is past, be sufficient to*  
*every one, who in any thing hath been lifted up in Transgression, out*  
*of the Power of the Lord : For he can bring down and abase the*  
*Mighty, and lay them in the Dust of the Earth. Therefore all keep*  
*low in his Fear, that thereby ye may receive the Secrets of God and*  
*his Wisdom, and may know the Shadow of the Almighty, and sit un-*  
*der it, in all Tempests, and Storms, and Heats. For God is a God at*  
*hand, and the Most-High rules in the Children of Men. So then, this*  
*is the Word of the Lord God unto you all, what the Light doth make*  
*manifest and discover, as Temptations, Distractions, Confusions, do*  
*not look at the Temptations, Confusions, Corruptions ; but at the*  
*Light, which discovers them, and makes them manifest. And with*  
*the same Light you may feel over them, to receive Power to stand*  
*against them. The same Light, which lets you see Sin and Trans-*  
*gression, will let you see the Covenant of God, which blots out your*  
*Sin and Transgression, which gives Victory and Dominion over it,*  
*and brings into Covenant with God. For looking down at Sin, and*  
*Corruption, and Distraction, ye are swallowed up in it : But look-*  
*ing at the Light, which discovers them, ye will see over them. That*  
*will give Victory ; and ye will find Grace and Strength : and there*  
*is the first Step to Peace. That will bring Salvation, and by it ye*  
*may fee to the beginning, and the Glory that was with the Father be-*  
*fore the World began ; and so come to know the Seed of God, which*  
*is the Heir of the Promise of God, and of the World which hath no*  
*end ; and which bruises the Head of the Serpent, who stops People*  
*from coming to God. That ye may feel the Power of an endless*  
*Life, the Power of God, which is Immortal ; which brings the Im-*  
*mortal Soul up to the Immortal God, in whom it doth rejoice. So in*  
*the Name and Power of the Lord Jesus Christ, God Almighty*  
*Strengthen thee.*

G. F.

When the foregoing Paper was read to her, she said, It stay'd her Mind for the present. Afterwards many Friends got Copies of it, both in England and Ireland, and read it to People, that were Troubled in Mind ; and it was made useful for the settling of the Minds of several.

About this time came forth a Declaration from O. Cromwel, the Protector, for a Collection towards the Relief of divers Protestant Churches (so called) driven out of Poland ; and of Twenty Protestant-Families driven out of the Confines of Bohemia. And there having been a like Declaration published some time before, to invite the Nation to a Day of Solemn Fasting and Humiliation, in Order to a Contribution to be made for the suffering Protestants of the Valleys of Lucern, Angrona, &c. who were persecuted by the Duke of Savoy : I was moved to write to the Protector and Chief Magistrates on this occasion, both to shew them the Nature of a true Fast (such as God requires and accepts;) and to make them sensible of their Injustice and Self-Condemnation, in blaming the Papists for persecuting the Protestants abroad, while they themselves,

themselves, calling themselves *Protestants*, were at the same time 1658. persecuting their *Protestant Neighbours* and *Friends* at home. That <sup>Loudon.</sup> which I writ to them, was after this manner :

*To the Heads and Governours of this Nation, who have put forth a Declaration for the keeping of a Day of Solemn Fasting and Humiliation, for the Persecution (as you say) of divers People beyond the Seas, professing the Reformed Religion, which, ye say, hath been transmitted unto them from their Ancestors.*

A Profession of the Reformed Religion may be transmitted to Generations, and so holden by Tradition ; and in that, wherein the Profession and Tradition is holden, is the Day of Humiliation kept ; which stands in the Will of Man, which is not the Fast, that the Lord requires, *To bow down the Head like a Bulrush, for a Day*, and the Day following be in the same Condition, as they were the Day before. To the Light of Christ Jesus in your Consciences do I speak, which testifieth for God every Day, and witnesseth against all Sin and Persecution ; which Measure of God, if ye be guided by it, doth not limit God to a Day, but leads to the Fast, which the Lord requires, which is *To loose the Bonds of Wickedness, to undo the heavy Burdens, to break every Took, and to let the oppressed go free*, Isa. 58. 6, 7. This is the Fast the Lord requires ; and this stands not in the Transmission of Times, nor in the Traditions of Men : But this standis in that which was before Times were, and which leads out of Time, and shall be, when Time shall be no more. And these that teach for Doctrine the Commandments of Men, are they that ever persecuted the Life and Power, when it came. And whereas ye mention a Decree or Edict, that was made against the said Persecuted Protestants ; all such Decrees or Edicts proceed from the Ground of the Pope's Religion and Supremacy, and therein stands his Tyranny and Cruelty, acted in that Will, which is in that Nature, which exerciseth Lordship over one another, (as ye may read, Mark 10. 42. Luke 22. 25.) as all the Heathen do, and ever did ; and in the Heathenish Nature is all the Tyranny and Persecution exercised, by them that are out of the Obedience to the Light of Christ Jesus in the Conscience, which is the Guider and Leader of all, who are tender of that of God in the Conscience. But who are not led by this, know not what it is to suffer for Conscience sake. Now, whereas ye take into your Consideration the sad Persecution, Tyranny and Cruelty exercised upon them, whom ye call your Protestant Brethren, and do Contribute and Administer to their Wants outwardly ; this is good in its place, and we own it ; and see it good to administer to the Necessities of others, and to do good to all : and we, who are Sufferers by a Law derived from the Pope, are willing to join, and to contribute with you to their outward Necessities. For the Earth is the Lord's, and the Fulness thereof ; who is good to all, and gracious to all, and willing, that all should

1658. 'be saved, and come to the Knowledge of the Truth. But in the mean time, while ye are doing this, and taking notice of others London. 'Cruelty, Tyranny and Persecution, turn your Eye upon your selves, 'and see, what ye are doing at home? To the Light of Christ Jesus 'in all your Consciences I speak, which cannot Lie, nor cannot Err, 'nor cannot bear False Witness; but doth bear Witness for God, and 'cries for Equity, and Justice, and Righteousness to be executed. See 'what ye are doing, who profess the Scriptures, which were given 'forth by the Saints in Light, who dwelt in the Light and in the 'Life of them. For them, who do now witness the same Light, 'the same Life, and the same Power, which gave forth the Scriptures, 'which ye in Words profess, them ye persecute, them ye hale out of 'your Synagogues and Markets; them ye beat, stock, and Imprison. 'Now let that of God, in your Consciences, which is just, and righteous, and equal, examin and try, whether ye have any Example, 'or Precedent to exercise this Persecution, which now many in this 'Nation suffer under, who are a People harmless and innocent, walk- 'ing in Obedience towards God and Man? And though ye account 'the way of Truth, they walk in, Heresie; yet therein do they ex- 'ercise themselves, to have always a Conscience void of Offence 'towards God and Man; as ye may read, the Saints of Old did; '(Acts 24. 14, 15, 16.) not wronging any Man, neither giving any 'just Cause of Offence; only being obedient to the Commands of the 'Lord, to declare, as they are moved by the Holy Ghost; and 'standing for the Testimony of a Good Conscience, speaking the Truth 'in Christ, their Consciences bearing them witness, that they lie 'not: For this do they suffer under you, who in Words profess the 'same thing, for which they suffer. Now see, if any Age or Gene- 'ration did ever persecute, as ye do? For ye profess Christ Je- 'sus, who Reveals the Father; and persecute them, that witness the 'Revelation of the Father by Christ Jesus unto them. Ye profess 'Christ Jesus, who is the Light of the World, that enlightens every 'one, that cometh into the World; and yet persecute them, that bear 'Witness and give Testimony to this Light. Ye profess, that the 'Word is become Flesh; and yet persecute them that witness it so. 'Ye profess, that whosoever confesseth not, that Jesus Christ is come 'in the Flesh, is an Antichrist; and yet persecute them, that do Con- 'fess him come in the Flesh, and call them Antichrists and Deceivers. 'Ye profess, that the Kingdom of Christ is come; and yet persecute 'them, that witness it come. Ye profess Christ Jesus, the Resurrec- 'tion and the Life; and yet persecute them, that witness him to be so. 'If ye say, How shall we know, that these People, who say, they witness 'these things, do so, or no? I answer: Turn your Minds to the 'Light, which Christ Jesus hath enlightened you withal, which is one 'in all; and if ye walk in the Light, ye shall have the Light of Life, 'and then ye will know and see, what ye have done, who have per- 'secuted the Lord of Glory (in his People) in whom is Life, and the 'Life is the Light of Men. To no other Touchstone shall we turn 'you, but into your own Consciences, and there shall ye find the 'Truth, of what we have declared unto you, and of what we bear 'Testimony to, according to the Holy Scriptures. And when the Books

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Books of *Consciences* are opened, and all judged out of them, then  
 shall ye witness us to be of God, and our Testimony to be true ;  
 though now ye may stop your Ears, and harden your Hearts,  
 while it is called to day : But then ye shall know, what ye have  
 done, and whom ye have transgressed against ; and then ye will  
 see, that no *Persecutors*, in any Age or Generation, that ever went  
 before you, did ever *Transgress* against that *Light*, and Measure of  
 God made manifest, in such manner as ye have done. For though  
 Christ and the Apostles were *persecuted* in their times, the Jews (for  
 the most part of them) did not know, that he was the *Christ*, when  
 he came, notwithstanding that they had the *Scriptures*, which pro-  
 phesied of him ; neither did they believe, that he was *Risen* again,  
 when the Apostles preached his *Resurrection*. But ye say, *Ye be-*  
*lieve he is come* ; and ye say, *Ye believe His Resurrection* ; and yet ye  
*persecute* those that witness him come in the *Flesh*, those that are bur-  
*tied* with him in *Baptism*, those that are conformable to his *Death*,  
 and know the Power of his *Resurrection*, those ye *persecute*, those ye  
*hale before Magistrates*, and suffer to be beaten in your *Synagogues* ;  
 those ye cause to be whipt, and flock't, and shamefully entreated,  
 and into *Prison cast*, and kept : as many *Goals* in this Nation at this  
 day testify to your Faces. Therefore honestly consider, what ye  
 are doing, while ye are taking notice of others *Crabties*, lest ye  
 over-look your own. There is little difference, in many things,  
 between the *Popish Religion*, and that which ye call the *Protestant* ;  
 but in this *Persecution* of yours there is no difference : For ye will  
 Confess, that the Foundation of your *Religion* is grounded upon the  
*Scriptures* ; and yet now ye are *persecuting* them that be in the same  
 Life, which they were in, who spalte forth the *Scriptures* ; your  
 selves being the mean while under a *Profession* of the *Words* they  
 spake : and this ye shall one day witness. So ye have a *Profession*  
 and *Form*, and persecute them that are in the *Possession*, *Life* and  
*Power*. Therefore know assuredly, that ye must come to Judg-  
 ment ; for he is made manifest, to whom all Judgment is commit-  
 ted. Therefore to the *Light* of Christ Jesus in your Consciences,  
 which searcheth and trieth you, turn your Minds, and stand still,  
 and wait there to receive the *Righteous Law*, which is according to  
 that of God in the Conscience, which is now rising, and is bearing  
 witness against all Ungodliness and Unrighteousness of Men ; and  
 they whom ye persecute, are manifest to God, and that of God in  
 all Consciences shall bear witness for us, that we are of God : And  
 this ye shall one day witness, whether ye will hear or forbear. Our  
 Rejoycing is in the *Testimony* of our Consciences, that in Simplicity  
 and Godly *Sincerity* (not with Fleasly *Wisdom*, but by the *Grace* of  
 God) we have had our *Conversion* in the World, not handling the  
*Word* of God deceitfully, but, in the *Manifestation* of the *Truth* ;  
 commending our selves to every Man's Conscience in the sight of  
 God : and if our *Gospel* be hid, it is hid to them that are lost. And  
 for the witnessing the holding the *Mystery* of *Faith* in a pure Con-  
 science, do we suffer, and are subject for Conscience sake. This is  
 thank-worthy, if a Man, for Conscience sake, endure Griefs and Suf-  
 fering wrongfully. And in this is our Joy and Rejoicing, having

1658. 'a good Conscience, that whereas we are evil spoken of, as *Evil-Doers*, they may be ashamed, that falsly accuse our good Conversation in Christ ; which is not only the putting away of the Filth of the Flesh, but the Answer of a good *Conscience* towards God, by the Resurrection of Jesus Christ. And this we Witnes made manifest, (*Eternal Praises to the Living God*) and bear Testimony to that, which spake it in the Apostle in Life and Power : And therefore do we bear witness and testifie against those, who, being got into a *Form* and *Profession* of it, do persecute the *Life* and *Power*. Therefore to the Eternal *Light* of Christ Jesus, the Searcher and Trier of all Hearts, turn your Minds, and see what ye are doing ; lest ye overturn your *Foundation*, and Bottom, whereon ye pretend to stand, while ye are professing the *Scriptures*, and persecuting the *Life, Light and Power*, which they were in, who gave them forth. For the *Stone*, cut out of the Mountains without Hands, is now striking at the Feet of the Image, the *Profession*, which is set up, and stands in the Will of Man. Now is that made manifest, unto which all must answer, and appear before the Judgment-Seat of Christ ; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad. Knowing therefore the *Terror* of the *Lord*, we perwade Men ; but we are made manifest unto God, and shall be made manifest in all your Consciences, which ye shall witness.

G. F.

Divers times, both in the time of the *Long Parliament*, and of the *Protector* (so called) and of the *Committee of Safety*, when they proclaimed *Fasts*, I was moved to write to them, and tell them, their *Fasts* were like unto *Jesabels* : For commonly, when they proclaimed *Fasts*, there was some Mischief contrived against us : And I knew, their *Fasts* were for Strife and Debate, to smite with the Fist of Wickedness ; as the *New-England-Professors* soon after did ; who, before they put our *Friends* to Death, proclaimed a *Fast* also.

Now was it a time of great *Suffering*, and many *Friends* being in *Prisons*, many other *Friends* were moved to go to the *Parliament*, to offer up themselves to lie in the same *Dungeons*, where their *Friends* lay, that they, that were in *Prison*, might go forth, and not perish in the stinking *Dungeons* and *Goals*. And this we did in Love to God and our Brethren, that they might not die in *Prison* ; and in love to them, that cast them in, that they might not bring *Innocent Blood* upon their own Heads ; which we knew would cry to the Lord, and bring his Wrath, Vengeance and Plagues upon them. But little Favour could we find from those Professing *Parliaments* ; but instead thereof they would be in a Rage, and sometimes threaten those *Friends*, that thus attended them, that they would whip them, and send them home. Then commonly soon after the Lord would turn them out, and send them home ; who had not an Heart to do good in the Day of their Power. But they went not off without being forewarned : For I was moved to write to them, in their several turns, as I did to the *Long-Parliament*, unto whom I declared, before

before they were broken up, That thick *Darknes* was coming over them all, even a Day of *Darkness* that should be felt.

And because the *Parliament*, that now late, was made up mostly of high *Professors*, who pretending to be more Religious than others, were indeed greater *Persecutors* of them, that were truly *Religious*, I was moved to send them the following Lines, as a Reproof of their *Hypocrise* :

' O Friends, do not cloak and *Cover* your selves : There is a God, that knoweth your Hearts, and that will *Uncover* you. He seeth your way : Wo be to him that *Covereth*, but not with my *Spirit*, saith the Lord. Do ye do contrary to the *Law*, and then put it from you ! *Mercy* and true *Judgment* ye neglect. Look, what was spoken against such : My Saviour spake against such; *I was sick, and ye visited me not ; I was hungry, and ye fed me not ; I was a Stranger, and ye took me not in ; I was in Prison, and ye visited me not.* But they said, *When saw we thee in Prison, and did not come to thee ? Inasmuch as ye did it not unto one of these Little Ones, ye did it not unto me.* Friends, ye *Prison* them that be in the Life and Power of *Truth*, and yet profess to be the *Ministers of Christ* : But if Christ had sent you, ye would bring out of Prison, and out of Bondage, and receive Strangers. Ye have lived in Pleasure on the Earth, and been Wanton ; ye have nourished your Hearts, as in a Day of Slaughter : Ye have condemned, and killed the Just, and he doth not Resist you.

G. F.

After this, as I was going out of *Town*, having two *Friends* with me, when we were gone little more than a *Mile* out of the *City*, there met us Two *Troopers*, belonging to *Col. Hacker's Regiment*; and they took me, and the *Friends* that were with me, and brought us back to the *Mews*, and there kept us *Prisoners* a little while : But the Lord's Power was so over them, that they did not have us before any *Officer* ; but after a while set us at liberty again. The same Day, taking Boat, I went down to *Kingston*, and from thence went afterward toward *Hampton-Court*, to speak with the *Protector* about *Kingston* the *Sufferings of Friends*. I met him Riding into *Hampton-Court* *Park* ; *Hampton-Court*. and before I came at him, as he rode in the Head of his *Life-guard*, I saw and felt a *Waft* (or *Apparition*) of *Death* go forth against him ; and when I came to him, he look'd, like a *dead Man*. After I had laid the *Sufferings of Friends* before him, and had warned him, according as I was moved to speak to him ; he bid me, come to his House. So I went back to *Kingston*, and the next day went up to *Hampton-Court* again, to have spoken further with him. But when I came, he was sick, and ----- *Harvey*, who was one that waited on him, told me, The *Doctors* were not willing I should come in to speak with him. So I passed away, and never saw him any more.

From

1658. From *Kingston* I went to *Isaac Penington's*, in *Buckinghamshire*, where I had appointed a *Meeting*; and the Lord's Truth and Power was preciously manifested amongst us. After I had Visited Friends in those parts, I returned to *London*: And soon after went into *Essex*; where I had not been long, before I heard, that the *Protector* was dead, and his Son *Richard* made *Protector* in his Room. Whereupon I came up to *London* again.

And before this time the *Church-Faith* (so called) was given forth, which was said to be made at the *Savoy* in *Eleven Days* time. I got 2 *Copy* of it, before it was published, and writ an *Answer* to it: And when their *Book of Church-Faith* was sold up and down the Streets, my *Answer* to it was sold also. This angered some of the *Parliament-Men*; so that one of them told me, *They must have me to Smithfield*. I told him, I was over their *Fires*, and feared them not. And reasoning with him, I wish'd him to consider; Had all People been without a *Faith* these *Sixteen hundred Years*, that now the *Priests* must make them one? Did not the *Apostle* say, that *Jesus* was the *Author* and *Finisher* of their *Faith*? And since Christ *Jesus* was the *Author* of the *Apostles Faith*, and of the *Churches Faith* in the Primitive Times, and of the *Martyrs Faith*, should not all People look unto him to be the *Author* and *Finisher* of their *Faith*, and not unto the *Priests*? A great deal of work we had about the *Priests made Faith*: For they called us *House-crawlers*, *leading silly Women Captive*, because We Met in *Houses*, and would not hold up their *Priests* and *Temples*, which they had made and set up. But I told them, that it was they, that *Led silly Women Captive*, and *Crept into Houses*, who kept People always Learning under them, who were *Covetous*, and had got a Form of *Godliness*, but denied the *Power* and *Spirit*, which the *Apostles* were in. Such began to *Creep* in the *Apostles Days*; but now they had got the *Magistrates* on their side, who upheld those *Houses* for them, which they had *Crept* into, their *Temples*, with their *Tithes*: Whereas the *Apostles* brought People off from even that *Temple*, and those *Tithes* and *Offerings*, which God had for a time Commanded. And the *Apostles* Met in several private *Houses*, being to Preach the *Gospel* in all Nations; which they did *freely*, as Christ had commanded them. And so do we, who bring People off from these *Priests*, *Temples* and *Tithes* (which God never Commanded) to Meet in *Houses*, or on *Mountains*, as the *Saints* of old did, who were gathered in the Name of *Jesus*; and Christ was their *Prophet*, *Priest* and *Shepherd*.

There was present with the *Parliament-Man*, that I discoursed with, one *Major Wiggan*, a very envious Man; yet he bridled himself before the *Parliament-Man*, and some others that were there in Company. He took upon him to make a Speech, and said, *Christ had taken away the Guilt of Sin, but had left the Power of Sin remaining in us*. I told him, that was strange Doctrine: For Christ came to destroy the *Devil* and his Works, and the *Power* of *Sin*, and so to cleanse Men from *Sin*.

So *Major Wiggan's* Mouth was stopt at that time. But the next day desiring to speak with me again, I took a *Friend* or two with me, and went to him. Then he vented a great deal of *Passion* and

*Rage*,

Rage, beyond the Bounds of a Christian, or Moral Man: Whereupon 1658. I was made to reprove him: And having brought the Lord's ~~Power~~<sup>Power</sup> over him, and let him see, what Condition he was in; I left ~~London~~.

After some time I passed out of *London*, and had a *Meeting* at *Sergeant Birkheads at Twickenham*; to which many People came, and some *Twickenham* of considerable Quality in the World. A glorious *Meeting* it was, wherein the *Scriptures* were largely and clearly opened, and Christ exalted above all, to the great Satisfaction of the Hearers.

But there was great *Persecution* in many places, both by *Imprisoning*, and breaking up of *Meetings*. At a *Meeting* about Seven Miles from *London*, the *Rude People* usually came out of several Parishes round about, to abuse *Friends*, and did often beat and bruise them exceedingly. One day they beat and abused about Eighty *Friends*, that went to that *Meeting* out of *London*, tearing their Coats and Cloaks from off their Backs, and throwing them into Ditches and Ponds; and when they had besmeared them with Dirt, then they said, *They look'd like Witches*. The next *First-day* after this, I was moved of the Lord to go to that *Meeting*, though at that time I was <sup>near London.</sup> very weak. When I came there, I bid *Friends* bring a *Table*, and set it in the *Closet*, where they used to *Meet*, to stand upon. According to their wonted course, the *Rude People* came, and I having a *Bible* in my hand, shewed them theirs and their *Priests* and *Teachers* *Fruits*; and the *People* came to be ashamed, and was quiet: And so I opened the *Scriptures* to them, and our *Principles* agreeing therewith; and I turned the *People* from the *Darkness*, to the *Light of Christ*, and his *Spirit*, by which they might understand the *Scriptures*, and see themselves and their *Sins*, and know Christ Jesus to be their *Saviour*. So the *Meeting* ended quietly, and the Lord's Power came over all, to his Glory. But it was a time of great *Sufferings*; for besides the *Imprisonments*, (through which many died in *Prisons*) our *Meetings* were greatly disturbed: For they have thrown Rotten Eggs and Wild-fire into our *Meetings*, and have brought in Drums beating, and Kettles, to make Noise with, that the Truth might not be heard; and among these, the *Priests* as *Rude* as any: as may be seen in the Book of the Fighting *Priests*, wherein a *List* is given of some of the *Priests*, that had actually beaten and abused *Friends*.

Many also of our *Friends* were brought up to *London*, *Prisoners*, to be Tried before the *Committee*; where *Henry Vane* being *Chairman*, would not suffer *Friends* to come in, except they would put off their *Hats*: but at last the Lord's Power came over him, so that, through the Mediation of some others, that perswaded him, they were admitted. Now many of us having been *Imprisoned* upon *Contempts* (as they called them) for not putting off our *Hats*, it was not a likely thing, that *Friends*, who had suffered so long for it from others, should put off their *Hats* to him. But the Lord's Power came over them all, and wrought so, that several *Friends* were set at Liberty by them. Now insasmuch as *Sufferings* grew very sharp, I was moved of the Lord to write a few Lines, and send abroad amongst *Friends*, to encourage them to go on faithfully and boldly through the Exercises of the day; of which a Copy here follows:

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' My Dear Friends, every where abroad, scattered in Prison, or out of Prison; Fear not, because of the Reports of Sufferings: let not the Evil Spies of the Good Land make you afraid, if they tell you, the Walls are high, and that there be Anakims in the Land: For at the blowing of the Ram's-Horns did the Walls of Jericho fall down; and they that brought the Evil Report, perished in the Wilderness. But dwell ye in the Faith, Patience and Hope, having the Word of Life to keep you, which is beyond the Law; and having the Oath of God, his Covenant, Christ Jesus, which divides the Waters asunder, and makes them to Run all on Heaps; in that stand: and ye will see all things work together for good, to them that love God. And in that Triumph, when Sufferings come, what-ever they be: Your Faith, your Shield, your Helmet, your Armour you have on; ye are ready to skip over a Mountain, or a Wall, or an Hill, and to walk through the deep Waters, though they be Heaps upon Heaps. For the Evil Spies of the good Land may preach up hardness: but Caleb, which signifies an Heart, and Joshua, a Saviour, Triumph over all.

G. F.

Now after a while I passed into the Country, and went to Reading, and was there under great Sufferings and Exercises, and in a great Travel in my Spirit for about Ten Weeks time: For I saw, there was great Confusion and Distraction amongst the People, and that the Powers were plucking each other to pieces. And I saw, how many Men were destroying the Simplicity, and betraying the Truth, and a great deal of Hypocrise, and Deceit, and Strife was got uppermost in the People, so that they were ready to sheath their Swords in one anothers Bowels. There had been a Tenderness in many of them formerly, when they were low; but when they were got up, and had killed, and taken Possession, they came to be as bad as others: So that we had much to do with them about our Hats, and saying Thou and Ihee to them. For they turned their Profession of Patience and Moderation into Rage and Madness; and many of them would be like distracted Men for this Hat-Honour. For they had hardened themselves by persecuting the Innocent, and were at this time Crucifying the Seed, Christ, both in themselves and others; till at last they fell a biting and devouring one another, until they were Consumed one of another; who had turned against, and judged, that which God had wrought in them, and shewed unto them. So shortly after God overthrew them, and turned them upside down, and brought the King over them, who were often surmising, that the Quakers Met together to bring in King Charles, (when as Friends did not concern themselves with the outward Powers, or Government.) But at last the Lord brought him in, and many of them (when they saw, he would be brought in) Voted for the bringing him in. So with Heart and Voice praise the Name of the Lord, to whom it doth

doth belong ; who over all hath the *Supremacy*, and who will Rock 1658. the Nations, for he is over them. Now I had a *Sight* and *Sense* of ~~the King's Return~~<sup>Reading.</sup> a good while before, and so had some others. I writ to Oliver several times, and let him know, that while he was persecuting *God's People*, they whom he accounted his *Enemies*, were preparing to come upon him. And when some forward Spirits, that came amongst us, would have bought *Somerset-House*, that we might have *Meetings* in it ; I forbad them to do so : For I did then foresee the *King's Coming in* again. Besides, there came a *Woman* to me in the *Strand*, who had a *Prophecy* concerning *King Charles's coming in*, *three Years* before he came ; and she told me, she must go to him to declare it. I advised her to wait upon the Lord, and keep it to her self : For if it should be known, that she went on such a Message, they would look upon it to be *Treason* : But she said, She must go, and tell him, that he should be brought into *England* again. I saw, her *Prophecy* was true, and that a great *Stroke* must come upon them in *Power* : For they that had then gotten *Possession*, were so exceeding high, and such great *Persecution* was acted by them, who called themselves *Saints*, that they would take from *Friends* their *Copyhold-Lands*, because they could not *Swear* in their *Courts*. And sometimes, when we laid these *Sufferings* before *Oliver Cromwel*, he would not believe it. Wherefore *Thomas Aldam* and *Anthony Pearson* were moved to go through all the *Goals* in *England*, and to get *Copies* of *Friends Commitments* under the *Goalers Hands*, that they might lay the Weight of *Friends Sufferings* upon *Oliver Cromwel*. And when he would not give Order for the *Releasing* of them, *Thomas Aldam* was moved to take his *Cap* from off his Head, and to *Rend it in pieces* before him, and to say unto him, *So shall thy Government be Rent from Thee and thy House*. Another *Friend* also, a *Woman*, was moved to go to the *Parliament* (that was envious against *Friends*) with a *Pitcher* in her hand, which she *broke into pieces* before them, and told them, *So should they be broken to pieces* : Which came to pass shortly after. And in my great *Suffering*, and *Travel* of *Spirit* for the Nation, being grievously burdened, and almost choked with their *Hypocrisie*, *Treachery* and *Falseness*, I saw, God would bring that a top of them, which they had been a top of ; and that all must be brought down to that, which did *Convince* them, before they could get over that *bad Spirit within and without* : For it is the pure, Invisible *Spirit*, that doth, and only can work down all *Deceit* in People.

Now while I was under that sore *Travel* at *Reading*, by reason of Grief and Sorrow of Mind, and the great Exercise that was upon my *Spirit*, my *Countenance* was alter'd, and I looked poor and thin ; and there came a Company of *Unclean Spirits* to me, and told me ; *The Plagues of God were upon me* : But I told them, It was the same *Spirit* spake that in them, that said so of *Christ*, when he was stricken and smitten ; they *hid their Face* from him. But when I had travelled with the *Witness of God*, which they had quenched, and had gotten through with it, and over all that *Hypocrisie*, which the *Out-side-Professors* were run into, and saw, how that would be brought down, and turned under, and that *Life* would rise over it, I came to have

1658. Ease ; and the Light, Power and Spirit shined over all. And then, ~~having Recovered,~~ having got through my Travels and Sufferings, my Body and Face swelled, when I came abroad into the Air ; and then the bad Spirits said, *I was grown fat* ; and they Envied at that also : So I saw, that no Condition nor State would please that Spirit of theirs. But the Lord preserved me by his Power and Spirit, through and over all ; and in the Lord's Power I came to London again.

London.

Now was there a great Pudder made about the Image or *Effigies* of Oliver Cromwel lying in State, Men standing and sounding with *Trumpets* over his Image, after he was dead. At this my Spirit was greatly grieved, and the Lord, I found, was highly offended. Then did I write the following Lines unto them, and sent among them, to Reprove their *Wickedness*, and warn them to *Repent*.

' Oh Friends, what are ye doing ! and what mean ye to *sound before an Image* ! Will not all sober People think, ye are like *mad People* ? Oh, how am I grieved with your *Abominations* ! Oh, how am I wearied ! My Soul is wearied with you, saith the Lord, Will I not be avenged of you, think ye, for your *Abominations* ? Oh, how have ye plucked down and set up ! Oh how are your Hearts made whole, and not Rent ! And how are ye turned to *Fooleries* ! Which things in times past, ye stood over : Therefore, how have ye left my Dread, saith the Lord ! O ! Therefore *Fear*, and *Repent*, lest the *Snare* and the *Pit* take you all. The great Day of the Lord is come upon all your *Abominations*, and the swift Hand of the Lord is turned against them all. The sober People in the Nations, stand amazed at your Doings, and are ashamed, as if ye would bring in *Popery*.

G. F.

1659. About this time great Stirs were in the Nation, the Minds of People being unsettled, and much Plotting and Contriving there was by the several *Factions*, to carry on their several *Interests*. And a great Care being upon me, lest any Young or Raw People, that might sometimes come amongst us, should be drawn into that *Snare*, I was moved to give forth the following Epistle, as a Warning unto all such.

' All Friends every where, keep out of *Plots*, and *Busling*, and the *Arm of Flesh* ; for all that is amongst Adam's Sons in the Fall, where they are destroying Mens Lives like Dogs, and Beasts, and Swine, goaring, renting, and biting one another, and destroying one another, and wrestling with *Flesh and Blood*. From whence arise Wars and Killing, but from the Lusts ? Now all this is in Adam in the Fall, out of Adam, that never fell, in whom there is *Peace and Life*. Ye are called to *Peace*, therefore follow it ; and that *Peace* is in Christ, not in Adam in the Fall. All that pretend to fight for Christ, they are deceived ; for his Kingdom is not of this World, therefore his Servants do not fight. Therefore *Fighters* are not of Christ's Kingdom, but are without Christ's Kingdom : For his Kingdom stands in *Peace and Righteousness* ; but *Fighters* are in the

' the Lust : And all that would *destroy Men's Lives*, are not of Christ's 1659.  
' Mind, who came to *save Men's lives*. Christ's Kingdom is not of <sup>London.</sup>  
' this World ; it is peaceable : and all that be in *Strife*, are not of his  
' Kingdom. And all that pretend to *fight* for the *Gospel*, are decei-  
' ved : For the *Gospel* is the Power of God, which was before the De-  
' vil, or Fall of Man was ; and the *Gospel* of *Peace* was, before  
' Fighting was. Therefore they, that pretend Fighting, and talk of  
' Fighting so, are Ignorant of the *Gospel*. And all that talk of *Fight-*  
' *ing* for *Sion*, are in *Darkness* : For *Sion* needs no such Helpers. And  
' all such as profess themselves to be *Ministers of Christ*, or *Christi-*  
' *ans*, and go about to beat down the *Whore* with outward, carnal  
' Weapons, the *Flesh* and the *Whore* are got up in themselves, and  
' they are in a *blind Zeal* : For the *Whore* got up by the Inward Ra-  
' vening from the *Spirit of God* ; and the beating down of the *Whore*  
' must be by the inward Stroke of the *Sword* of the *Spirit* within.  
' All such as pretend Christ Jesus, and confess him, and yet run into  
' the use of *Carnal Weapons*, wrestling with *Flesh* and *Blood*, throw  
' away the *Spiritual Weapons*. They that would be *Wrestlers* with  
' *Flesh* and *Blood*, throw away Christ's *Doctrine*, and *Flesh* is got up  
' on them, and they are weary of their Sufferings. And such as  
' would *Revenge* themselves, be out of Christ's *Doctrine*. And such  
' as being stricken on the one Cheek, would not turn the other, be  
' out of Christ's *Doctrine*. And such as do not *love one another*, and  
' *love Enemies*, be out of Christ's *Doctrine*. Therefore ye, that be  
' Heirs of the *Blessings* of God, which were before the *Curse* and the  
' Fall was, come to Inherit your Portions : And ye that be Heirs of the  
' *Gospel of Peace*, which was before the Devil was, live in the *Gospel*  
' of *Peace*, seeking the *Peace* of all Men, and the *Good* of all Men :  
' and live in Christ, who came to *save men's lives*, out of *Adam*  
' in the Fall, where they *destroy men's lives*, and live not in him.  
' For the *Jews Sword* outwardly, by which they cut down the *Hea-*  
' *then*, was a Type of the *Spirit of God* within, which cuts down the  
' *Heathenish Nature* within. So live in the peaceable Kingdom of  
' Christ Jesus, and live in the *Peace of God*, and not in the *Lusts*,  
' from whence Wars arise, and live in Christ, the *Prince of Peace*,  
' the Way of God, who is the *Second Adam*, that never fell ; but live  
' not in *Adam* in the Fall, in the Destruction, where they destroy one  
' another. Therefore come out of *Adam* in the Fall, into the *Adam*  
' that never fell ; and so live in Love and *Peace* with all Men :  
' and keep out of all the Buslings in the World, and meddle not with  
' the Powers of the Earth ; but mind the Kingdom, the Way of  
' *Peace*. Ye that be Heirs of *Grace*, and Heirs of the Kingdom, and  
' Heirs of the *Gospel*, and Heirs of *Salvation*, and Saints of the  
' most-High, and Children of God, whose Conversations are in *Hea-*  
' *ven*, that is above the Combustions of the Earth, let your Con-  
' versation Preach to all Men, and your Innocent Lives, that they  
' which speak Evil of you, beholding your *Godly Conversation*, may  
' glorifie your Father, which is in Heaven. And all Friends every where,  
' this I charge you, which is the Word of the Lord God unto you all,  
' *Live in Peace*, in Christ the way of *Peace* ; and therein seek the *Peace*  
' of all Men, and no Man's Hurt. As I said before, in *Adam* in the  
Fall

1659. Fall is no Peace ; but in Adam out of the Fall, in him is the Peace :  
 London. So ye being in Adam, which never fell, it is Love that overcomes,  
 and not Hatred with Hatred, nor Strife with Strife. Therefore  
 live all in the peaceable Life, doing good to all Men, and seeking  
 the Good and Welfare of all Men.

G. F.

It was not long after this, before George Booth rose in Arms in Cheshire, and Lambert went down against him. At which time some foolish rash Spirits, that came sometimes amongst us, were ready to have taken up Arms : But I was moved of the Lord to warn them, and forbid them, and they were quiet. In the time of the Committee of Safety, (so called) we were invited by them to have taken up Arms, and great Places and Commands were offered some of us ; but we denied them all, and declared against it both by Word and Writing ; testifying, that our Weapons and Armour were not Carnal, but Spiritual. And lest any, that came amongst us, should be drawn into that Snare, it came upon me from the Lord, to write a few Lines on that occasion, and send them forth, as a Caution to all amongst us. Of which this is a Copy :

All Friends every where, Take heed to keep out of the Powers of the Earth, that Run into the Wars and Fightings, which make not for Peace, but go from that ; such will not have the Kingdom. And Friends, take heed of Joining with this or the other, or meddling with any, or being busie with other Mens matters ; but mind the Lord, and his Power, and his Service. And so let Friends keep out of other Mens matters, and keep in that which answers the Witnes in them all, out of the Mans-matters-part, where they must expect Wars, and the Dishonour. And all Friends every where, dwell in your own, in the Power of the Lord God, to keep your Minds up to the Lord God, from falling down to the Strength of Egypt, or going thither for Strength, after ye are come out of it, like the Children of Israel, after they were come out of outward Egypt. But dwell in the Power of the Lord God, that ye may keep over all the Powers of the Earth, amongst whom the just Hand of God is come : For they have turned against the Just, and disobeyed the Just in their own particulars, and so gone on in one against the Just ; therefore the Just sets them one against another. Now he that goes to help among them, is from the Just in himself, in the mad and unstay'd state, and doth not know by the All-seeing Eye, (that beholdeth) him that recompenseth and rewardeth, and lives not in the Hand, in the Power, that mangles and overturns, which vexeth the Transgressors, that come to be blind, and zealous for they do not know what. Therefore keep in Peace, and in the Love and Power of God, and in Unity and Love one to another, lest any go out, and fall with the Uncircumcised : That is, they that are from the Spirit in themselves, and they that go from it, go into the Pit together. Therefore stand in that (it is the Word of the Lord God to you all) in the Fear and Dread of the Lord God, his Power, Life, Light,

' Light, Seed and Wisdom, by which ye may take away the occasion 1659.  
' of Wars, and so know a Kingdom which hath no end, and fight  London.  
' for that with Spiritual Weapons, which takes away the occasion of  
' the Carnal: and there gather Men to War, as many as ye can, and  
' set up as many as ye can with these Weapons.

G. F.

Now after I had staid some time in *London*, and had visited *Friends* Meetings there and thereabouts, and the *Lord's Power* was set over all, I travelled into the Countries again, passing through *Essex* and *Suffolk* into *Norfolk*, visiting *Friends*; till I came to *Norwich*, where we had a Meeting about the time called *Christmas*. The *Mayor* of *Norwich*, *Norwich*, having got notice before-hand of the Meeting I intended to have there, granted out a *Warrant* to apprehend me. Wherefore when I was come thither, and heard of the *Warrant*, I sent some *Friends* to the *Mayor* to Reason with him about it. His Answer was, The *Soldiers* should not *Meet*; and did *We* think to *Meet*? He would have had us gone out and *Met* without the City: For he said, the *Towns-People* were so rude, that he could hardly order them, and he feared, that our *Meeting* would make *Tumults* in the Town. But our *Friends* told him, we were a peaceable People, and that he ought to keep the *Peace*; for we could not but *Meet* to *Worship God*, as our manner was. So he became pretty moderate, and did not send his *Officers* to the *Meeting*. A large *Meeting* it was, and abundance of rude People came, with an intent to have done Mischief: But the *Lord's Power* came over them, so that they were Chained by it, though several *Priests* were there, and *Professors*, and *Ranters*. Among the *Priests*, one, whose Name was *Townsend*, stood up and Cryed; *Error, Blasphemy and an Ungodly Meeting?* I bad him not burden himself with that, which he could not make good; and I asked him, what was our *Error* and *Blasphemy*: For I told him, he should make good his Words, before I had done with him, or be shamed. As for an *Ungodly Meeting*, I said, I did believe there were many People there, that feared *God*, and therefore it was both Unchristian and Uncivil in him, to charge Civil, *Godly People* with an *Ungodly Meeting*. He said, My *Error* and *Blasphemy* was, in that I said, that *People must wait upon God* by his Power and Spirit, and feel his Presence, when they did not speak *Words*: I asked him then, Whether the *Apostles*, and *Holy Men of God*, did not hear *God speak* to them in their *Silence*, before they spake forth the *Scripture*, and before it was written? He replied, *Tes*: *David and the Prophets did bear God*, before they did *Pen the Scriptures*, and felt his Presence in *Silence*, before they spake them forth. Then said I, All People take notice, he said, this was *Error and Blasphemy* in me to say these *Words*; and now he hath confessed, it is no more, than the *Holy Men of God* in former times witnessed. So I shewed the People, that as the *Holy Men of God*, who gave forth the *Scriptures*, as they were moved by the *Holy Ghost*, did *hear and learn of God*, before they spake them forth: So must They all hearken, and bear what the *Spirit* saith, which will lead them into all Truth, that they may know *God*, and

1659. and Christ, and may understand the *Scriptures*. O said the *Priest*, ~~W~~<sup>W</sup> this is not that *George Fox* I would speak withal; this is a subtle Norwich Man, said he. So the *Lord's Power* came over all, and the rude People were made moderate, and were reached by it; and some *Professors*, that were there, called to the *Priests*, saying, Prove the Blasphemy and Errors, which ye have charged them with: Ye have spoken much against them behind their Backs, but nothing ye can prove now (said they) to their Faces. But the *Priest* began to get away: Whereupon I told him, we had many things to charge him withal, therefore let him set a time and place to answer them; which he did, and went his ways. A glorious Day this was: For *Truth* came over all, and People were turned to God by his *Power* and *Spirit*, and to the *Lord Jesus Christ*, their free Teacher, who was Exalted over all. And as we passed away, generally Peoples Hearts were filled with Love towards us; yea, the Rudest sort of them desired another *Meeting*: For the evil Intentions that they had against us, were thrown out of their Hearts. At Night I passed out of Town to a *Friend's House*, and from thence to Col. Dennis's, where we had a great *Meeting*: And afterwards travelled on through the Countries, visiting *Friends* up and down in Norfolk, Huntingdonshire and Cambridgeshire, Hunts. Cambridge-  
Col. Dennis.  
Norfolk.  
London.  
Hunts.  
Cambridge-  
shire.

*George Whitehead* and *Richard Huberthorn* staid about Norwich, to meet the *Priest*, who was soon Confounded and down, the *Lord's Power* came so over him.

After I had travelled through many Countries in the *Lord's Service*, and many were *Convinced*, notwithstanding that in some places the People were very Rude; I returned to London again, when General Monk was come up thither, and the Gates and Puffs of the City were pulling down. Long before this I had a *Vision*, wherein I saw the City lie in heaps, and the Gates down; and it was then represented to me, just as I saw it, several Years after lying in heaps, when it was burnd.

Divers times had I, both by Word and Writing, forewarned the several Powers, both in Oliver's time and after, of the *Day of Reckonance*, that was coming upon them: But they rejecting Counsel, and slighting those *Visitations* of Love to them, I was moved now, before they were quite overturnd, to lay their Back sliding. *Hypocrisie* and *Treacherous Dealing* before them, thus:

' Friends, Now are the *Prophecies* fulfilled and fulfilling upon you, which have been spoken to you by the People of God in your Courts, in your *Steeple houses*, in your Towns, Cities, Markets, Highways, and at your Feasts, when ye were in your Pleasures, and puffed up, that ye would neither hear God nor Man; when ye were in your Highness and Height of Authority, though raised up from a mean State, none might come nigh you without bowing, or the Respect of Persons, for ye were in the World's Way, Complements and Fashions, which, for Conscience sake towards God, they could not go into, being redeemed therefrom: Therefore they were by you hated for that Cause. But how are ye to be brought Low, who Exalted yourselves above your Brethren, and threw the Just and Harmless from

less from among you, until at last God hath thrown you out : And 1658.  
 when ye cast the *Innocent* from among you, then ye fell a biting one ~~  
 another, until ye were Consumed one of another. And so the Day London  
 is come upon you, which before to you was told, though before ye  
 would not believe it. And are not yet your *Hearts* so hardened, that  
 ye will hardly yet believe, though ready to go into *Captivity*?  
 Was it not told you, when ye spilt the *Blood* of the *Innocent* in your  
*Steeple houses*, in your *Markets*, in your *Highways* and *Cities*, yea,  
 and even in your *Courts* also, because they laid the Word *Thou* to  
 you, and could not put off their *Hats* to you, *That if something did*  
*not arise up amongst your selves, to avenge the Blood of the Innocent,*  
*there would come something from beyond the Seas, which lay reserved*  
*there; which, being brought by the Arm of God, the Arm of Flesh, and*  
*strongest Mountain cannot withstand?* Yet ye would not consider,  
 nor regard, nor hear ; but cried, *Peace, Peace*, and feasted your  
 selves, and late down in the *Spoil* of your *Enemies*, being *Treacher-*  
*ous* both to God and Man ; And who will trust you now ? Have  
 ye not taken *Covenants* and *Oaths* ? And broken *Covenants* and *Oaths*  
 betwixt God and Man, and made the Nations Breakers both of  
*Covenants* and *Oaths* ; so that nothing but *Hypocrisie*, and *Rotten-*  
*ness*, and *Falshood* under fair Pretence, was amongst you ? When  
 ye pretended to set up the *Old Cause*, it was but your selves ; for  
 which ye long stunk to sober People, who saw, that no good ye  
 would do. But it was a Joy for any of you to get up into *Autho-*  
*rity*, that ye might have *Praise*, and *Honour*, and *Respect* ; and they  
 that were in the *Self-denial*, were a *Derision* to you ; from amongst  
 whom that was *banished*. Thus ye became the Nations *Masters*, and  
 not *Servants* ; whereas the *Greatest* of all, should be the *Servants* of all.  
 But there ye lost your *Authority*, not considering your Estates, from  
 whence ye were, and to what end God had raised you up ; but forgot the  
*Lord*, and quenched that which was Good in your selves, and per-  
 secuted them, that lived in it : And so are grown so gross and per-  
 verse, that at last ye are fit for neither *God* nor *Man*. Have not ye  
 used to call the *Quakers* the *Fanatick People*, and the *Giddy Heads* ?  
 But whither now are ye *Giddying* ? Into *Cain's City Nod*, which sig-  
 nifies *Fugitive*, or *Wandering* ? Have not ye *Persecuted*, and *Impri-*  
*sioned to Death*, such as God had Respect to, and is now Reproving  
 you for their sakes, by them whom ye have hated ? Were not ma-  
 ny amongst you cut off for your *Persecution*, and yet the rest of  
 you would not take Warning ? Was there not a *Book of Examples*  
 set out unto you, of what *sudden* and *strange Deaths* happened upon  
 the *Persecutors of the Innocent* ? And yet ye would not take Warn-  
 ing, until the *Overflowing Scourge* is now coming upon you. Are not  
 ye They, that have *killed* like *Cain*, who have *killed* about your *Sa-*  
*cifice*, and mingled the *Blood* of the *Innocent* with it ? Hath not  
 God now *Vagabonded* you, that ye should become a *Curse* upon the  
*Earth*, who have *persecuted Friends to Death* ? Did not the *Blood*  
 of the *Righteous* cry out of the *Ground* for *Vengeance* ? And will  
 not the *Blood* of the *Righteous* be required ? Could ye think, that  
 the *Lord* would let you sit always with *Bloody Hands*, and *Fists* of

1658. 'Wickedness! Ah! What's become of all your Feasts and your Fasts,  
 ~~~~~ the Prayers and Blessings of your Priests!  
 London.

G. F.

Being now clear of the City, and finding my Spirit drawn to Visit Friends in the Western Parts of England, I went out of Town; and passing first into Surrey and Sussex, came to a great Town, where there was a large Meeting, to which several Friends from Reading came; and a blessed Meeting it was. The Priest of the Town was in a great Rage, but did not come out of his House; wherefore, hearing him make a great Noise in his House, as we were passing from the Meeting, we bid him Come out into the Street, and we would discourse with him; but he would not. So the Lord's Power being over all, Friends were refreshed in the Lord's Power and Truth. From thence I went to another Market-Town, where in the Evening we had a precious Meeting; and the fresh Sense of the Presence of the Lord God was sweetly felt amongst us. Then turning into Hampshire and Dorsetshire, I went to Ringwood and Pool, visiting Friends in the Lord's Power, and had great Meetings amongst them.

Hampshire.  
 Dorsetshire.  
 Ringwood.  
 Pool. At Dorchester we had a great Meeting in the Evening at our Inn, to which many Souldiers came, and were pretty Civil. But the Constables and Officers of the Town came, under pretence to look for a Jesuite, whose Head (they said) was shaved: And they would have all to put off their Hats, or else they would take them off, to look for the Jesuit's shaven Crown. So they took off my Hat (for I was the Man they aimed at) and they looked very narrowly; but not finding any bald or shaven place on my Head, they went away with shame; and the Souldiers, and other sober People were greatly offended with them. But it was of good Service for the Lord, and all things wrought together for good; for it affected the People: and after the Officers were gone, we had a fine Meeting; and People were turned to the Lord Jesus Christ, their Teacher, who had bought them, and would reconcile them to God.

From thence we passed into Somersetshire, where the Presbyterians, and other Professors were very wicked, and often used to disturb Example. Friends Meetings. 'One time especially (as we were then informed) there was a very wicked Man, whom they had got to come to the Quakers Meeting. This Man put a Bears-Skin on his Back, and undertook with that to play Pranks in the Quakers Meeting. Accordingly, setting himself just opposite to the Friend, that was speaking, he Loll'd his Tongue out of his Mouth, having his Bears-Skin on his Back, and so made sport to his Wicked Followers, and caused a great Disturbance in the Meeting. But an Eminent Judgment over-took him, and his Punishment slumbered not: For as he went back from the Meeting, there was a Bull-baiting in the way, which he stayed to see; and coming within the Bull's reach, the Bull struck his Horn under the Man's Chin into his Throat, and struck his Tongue out of his Mouth, so that he might Lolling out, as he had used it before, in Derision, in the Meeting. And the Bull's Horn running up into the Man's

' Man's Head, he swung him about upon his Horn, in a most remarkable and fearful manner. Thus he that came to do Mischief amongst God's People, was Mischieved himself : and well would it be, if such apparent Examples of Divine Vengeance would teach others to beware.

We travelled through Somersetshire, and Devonshire, till we came to Plymouth, and so went up into Cornwall, visiting the Meetings of Friends, till we came to Land's End. Many precious and blessed Meetings we had, all along through the Countries as we went, wherein they that were Convinc'd, were established, and many others were added to their. At the Land's End in Cornwall, there was an honest Fisher man Convinc'd, who became a Faithful Minister of Christ. I took notice of him to Friends, and told them, *He was like Peter.*

While I was in Cornwall, there were great Ship-wracks about the Lands-End. Now it was the Custom of that Country, that at such a time both Rich and Poor went out, to get as much of the Wrack, as they could, not caring to save the Peoples Lives : And in some parts of the Country, they called Shipwrecks, God's Grace. These things troubled me, and grieved my Spirit, to hear of such unchristian Actions, considering, how far they were below the Heathen at Melita, who received Paul, and made him a Fire, and were courteous towards him, and them, that had suffered Shipwreck with him. Wherefore I was moved to write a Paper, and send it to all the Parishes, Priests and Magistrates, High and Low, to reprove them for such greedy Actions, and to Warn and Exhort them, that, if they could assist to save Peoples Lives, and preserve their Ships and Goods, they should use their Diligence therein, and consider, if it had been their own Condition, they would judge it hard ; if they should be upon a Wrack, and People should strive to get what they could from them, and not matter their Lives. A Copy of that Paper here follows :

*All Friends and People,*

Take heed of Greediness, and Covetousness : for that is Idolatry ; and the Idolater must not enter into the Kingdom of God. Take heed of Drunkenness, and Oaths, and Cursings ; for such are Destroyers of the Creation, and make it to groan. Lay away all Fightings, and Quarrellings, and Brawlings, and Evil Speakings, which are the Works of the Flesh, and not of the Spirit : for who follow such things, are not like to have the Kingdom of God. Put away all Corrupt Words, which be unsavoury ; and misnaming one another : for ye must give an Account for every idle Word. Lay aside all Profession and Religion that is vain, and come to the Possession, and the pure Religion, which is to visit the Fatherless, the Widow and the Stranger, and receive them : For some thereby may entertain Angels unawares, and the Servants of the Lord, as Paul was entertained, after the Shipwreck at Melita. And do not ye take Peoples Goods from them, by force, out of their Ships, which be the Seamen, or others, neither covet ye after them ; but rather endeavour to preserve their Lives and their Goods for them : For that shews a Spirit of Compassion, and a Spirit of a Christian. But if ye be greedy,

1659. 'and covetous after other men's *Goods*, not mattering, what becomes  
 of the *Men*; would ye be served so your selves? If ye should have  
 a *Ship* cast away in other places, and the *People* should come to tear  
 'the *Goods* and *Ship* in pieces, not regarding to save the *Men's Lives*,  
 'but be ready to *fight* one with another for your *Goods*, do not ye  
 'believe, such *Goods* would become a *Curse* to them? And may ye  
 'not as well believe, such kind of Actions will become a *Curse* unto  
 'you? When the *Spoil* of one *Ship's Goods* is idly spent, and consu-  
 'med upon the Lusts in *Ale-houses*, *Taverns*, and otherwise, then  
 'ye gape for another. Is this to do, as ye would be done by; which is  
 'the *Law* and the *Prophets*? Therefore, *Priest Hull*. Are these thy  
 'Fruits? What dost thou take *Peoples Labour* and *Goods* for? Hast  
 'thou taught the *People* no better *Manners* and *Conversation*, who are  
 'so *Brutish* and *Heathenish*? Now all such things we judge in whom-  
 'soever. But if any *Friend*, or others, do preserve *Mens Lives*,  
 'and endeavour to save their *Goods* and *Estates*, and restore, what they  
 'can save of a *Wrack*, to the *Owners*; and then if they consider them  
 'for their *Labour*, doing in that case unto them, what they would  
 'have done unto themselves; that we own. And if they *buy* or *sell*,  
 'and do not make a *Prey*; that is allowed of still, in the way of *do-*  
*ing*, as ye would be done by, keeping to the *Law* and to the *Prophets*:  
 '(that is) that if ye should be in another Country, ye would have  
 'other *People* to save your *Lives* and *Goods*, and have your *Goods* re-  
 'stored to you again, and you to consider them for so doing. All ye,  
 'that do otherwise, that wait for a *Wrack*, and get the *Goods* for  
 'your selves, not regarding the *Lives* of the *Men*; but if any of  
 'them escape drowning, let them go a *begging* up and and down the  
 'Country; and if any scape with a little, sometimes they are rob-  
 'bed of it in the Country: All such, that do so, are not for the *pre-*  
*serving* of the *Creation*, but for the *destroying* of it: And those  
 'Goods which are so gotten, shall be a *Curse*, and a *Plague*, and a *Judg-*  
*ment* to them; and them the *Judgments* of *God* will follow, for act-  
 'ing such things: The *Witness* in your *Consciences* shall Answer it.  
 'Therefore all ye, who have done such things, *do so no more*, lest a  
 'worse thing come unto you. But that which is good, do; to pre-  
 'serve *Men's Lives* and *Estates*, and labour to restore the *Loss* and  
 'Breach; that the *Lord* requires. Be not like a Company of *Greedy*  
 'Dogs, and worse than *Heathens*, as if ye had never heard tell of *God*,  
 'nor *Christ*, nor the *Scriptures*, nor *pure Religion*. And *Priest Hull*,  
 'Have *People* spent their *Money* upon thee, for that which is no  
 'Bread? For a thing of nought, that thou hast such *Fruits*? All  
 'such *Teachers*, that make a *Trade* of the *Scriptures*, (which are given  
 'forth from the *Spirit* of *God*, to be believed, and read, and practised,  
 'and *Christ*, whom they testify of, enjoyed) we utterly deny; who  
 'own *Christ*, and are come off from all your *Steeple-houses*, which  
 'were the *Old Mass-houses*: For there are their bad *Fruits* harboured;  
 'those are the *Cages* of them. But come to the *Church*, which is in  
 'God, (1 Thess. 1.) and come all to the *Light*, which *Christ Jesus*  
 'hath enlightened you withal, which shews you all the *Ungodly Words*  
 'ye have spoken, the *ungodly Thoughts* which ye have thought, the *un-*  
*godly Actions*, which ye have done. This will be your *Teacher*, if ye  
 'love

• love it ; your *Condemnation*, if ye hate it. For the mighty *Day* of 1659.  
• the *Lord* is coming upon all *Wickedness* and *Ungodliness* : There-  
• fore your *Whoredoms* and *Fornications* lay aside. And ye *Magi-*  
• *strates*, who are to do *Justice*, think ye not, that the *Hand* of the  
• *Lord God* is against you, and that his *Judgments* will come upon you,  
• who do not look after these things, and stop them with the *Law*, which  
• is, *To do unto all men, as they would have done unto them*, whereby ye  
• might be a good *Savour* in your Country ? Is not the *Law* to pre-  
• serve Mens *Lives* and *Estates*, *Doing unto all Men, as they would*  
• *Men should do unto them* ? For all Men would have their *Lives* and  
• *Estates* preserved : Therefore, should not ye preserv<sup>e</sup> others, and not  
• suffer them to be devoured and destroyed ? The Evil of these things  
• will lie upon you, both *Priests* and *Magistrates* ?

G. F.

### P O S T S C R I P T.

• **A** LL Dear Friends, which fear the *Lord God*, keep out of the  
• *Ravenous World's Spirit*, whose Spirit is to *Raven* and *De-*  
• *stroy* ; which is out of the *Wisdom* of *God*. That when *Ships* are  
• *wreckt*, ye do not run to destroy and make *Havock* of *Ship* and  
• *Goods* with the *World* ; but rather, that ye do run to save the *Men*,  
• and the *Goods* for them : and so deny your selves, and do unto them,  
• as ye would they should do unto you.

G. F.

This Paper had a good Service among People : And Friends have 1660, endeavoured much to save the *Lives* of the *Men* in times of *Wracks*, and to preserve the *Ships* and *Goods* for them. And when some, that have suffered *Shipwreck*, have been almost *dead* and *starved*, some Friends have taken them to their Houses, to succour them and recover them ; which is an *All* to be practised by all true Christians.

Now turned I back again from the *Lands-End* ; and after I had had many precious and blessed living *Meetings* in *Cornwall*, several Eminent People being *Convinced* in that *County*, whom neither *Priests* nor *Magistrates*, by spoiling *Goods* or *Imprisonments*, could make to forsake their *Shepherd*, the *Lord Jesus Christ* that had bought them ; and all Friends, who were turned to Christ their Teacher and Saviour, being settled in *Peace* and *Quietness* upon Him, their Foundation, we left them unto the *Lord Jesus Christ's Teaching and Ordering*, fresh and green ; and *Thomas Lower*, who had accompanied me through all that *County*, brought me over *Horse Bridge* into *Devonshire* again. *Devonshire*. And after several *Meetings* up and down in *Devonshire*, we came into *Somersetshire*, where we had divers large and peaceable *Meetings* ; *Somersetshire*. and so passing through the *County* visiting Friends, till we came to *Bristol*.

1660. I came into Bristol on the *Seventh Day* of the Week, and the Day before, the *Souldiers* came with their *Muskets* into the *Meeting*, and Bristol. were exceeding rude, *beating* and *striking Friends* with their *Muskets*, and drove them out of the *Orchard* in a great *Rage*, threatening, what they would do, if *Friends* came there again. For the *Mayor* and the *Commander* of the *Souldiers* had (it seems) combined together to make a Disturbance amongst *Friends*. Now when I came to *Bristol*, and *Friends* told me, what a *Rage* there was in the *Town*, how they were threatened by both the *Mayor* and *Souldiers*, and how unruly the *Souldiers* had been to *Friends* the day before; I sent for several *Friends*, as *George Bishop*, *Thomas Gouldney*, *Thomas Speed* and *Edward Pyot*, and desired them, to go to the *Mayor* and *Aldermen*, and desire them, seeing he and they had broke up our *Meetings*, to let *Friends* have the *Town-Hall* to *Meet* in; and for the use of it *Friends* would give them *Twenty Pounds a Year*, to be distributed amongst the *Poor*: and when the *Mayor* and *Aldermen* had businels to do in it, *Friends* would not *Meet* in it, but only on the *First Days*. Those *Friends* were astonished at this, and said, The *Mayor* and *Aldermen* would think, that they were *Mad*: But I said, *Nay*; for they should offer them a considerable *Benefit* to the *Poor*. And it was upon me from the *Lord* to bid them *Go*; and at last they *Consented*, and *went*, though in the *Cross* to their own *Wills*. When they had laid the thing before the *Mayor*, it came so over him, that he said, *For his part, he could consent to it; but he was but one*: And he told *Friends* of another *Great Hall* they might have; but that they did not accept of, it being inconvenient: So *Friends* came away, leaving the *Mayor* in a very loving *Frame* towards them: For they felt, the *Lord's Power* had come over him. When they came back, I spake to them to go also to the *Colonel*, that Commanded the *Souldiers*, and lay before him the rude Carriage of his *Souldiers*, how they came *Armed* amongst *naked innocent People*, who were waiting upon, and worshipping the *Lord*: But they were backward to go to him. Next Morning, being the *First Day* of the Week, we went to the *Meeting* in the *Orchard*, where the *Souldiers* had so lately been so rude. And after I had declared the *Truth* a pretty while in the *Meeting*, there came in many *rude Souldiers* and *People*, some with *Drawn Swords*. The *In-keepers* had made some of them *drunk*; and one of them had bound himself with an *Oath*, to cut down and kill the *Man* that spoke. So he came pressing in, through all the Crowd of *People*, to within two *Yards* of me, and stopt at those *Four Friends* before-mentioned, (who should have gone to the *Colonel*, as I would have had them) and sell a *jangling* with them. On a sudden I saw, his *Sword* was *put up* and gone: For the *Lord's Power* came over all, and chained him and the rest, and we had a blessed *Meeting*, and the *Lord's Everlasting Power* and *Presence* was felt amongst us. On the Day following, those *Four Friends* went and spake with the *Colonel*, and he sent for the *Souldiers*, and *Cut* and *Slash* some of them before the *Friends* Faces. Which when I heard of, I blamed the *Friends* for letting him do so; and also for that they did not go on the *Seventh Day*, as I would have had them, which might have prevented this *Cutting* of the *Souldiers*, and the *Trouble* they gave at our *Meeting*. But thus the *Lord's Power* came over

over all those persecuting, bloody Minds, and the Meeting there was 1660. settled in Peace, for a good while after without Disturbance.

I had then also a General Meeting at Edw. Pyot's near Bristol, at which it was judged, there were divers Thousands of People: For besides Friends from many parts thereabouts, some of the Baptists and Independents, with their Teachers, came to it, and very many of the sober People of Bristol; insomuch that the People, that staid behind, said, *The City looked naked*, there were so many gone out of it to this Meeting. It was a very quiet Meeting, and many glorious Truths were opened to the People, and the Lord Jesus Christ was set up, who was the End of all Figures and Shadows, and the Law, and the first Covenant. And it was declared to the People, how that all Figures and Shadows were given to Man, after Man fell; and how that all the Rudiments and Inventions of Men, which have been set up in Christendom, many of which were Jewish and Heathenish Ceremonies, were not set up by the Command of Christ; and all Images and Likenesses Man has made to himself, or for himself, whether of things in Heaven or things in Earth, have been, since he lost the Image and Likeness of God, which God made him in. But now Christ was come to Redeem, Translate, Convert and Regenerate Man out of all these things, that he hath set up in the Fall, and out of the true Types, Figures and Shadows also, and out of Death and Darkness, up into the Light, and Life, and Image and Likeness of God again, which Man and Woman were in, before they fell. Therefore all now should come, and all might come to receive Christ Jesus, the Substance, by his Light, Spirit, Grace and Faith; and should live and walk in him, the Redeemer and Saviour.

And whereas we had had a great deal of work with the Priests and Professors, who pleaded for Imperfection: I was opened to declare and manifest unto them, how that Adam and Eve were perfect, before they fell; and all that God made, he saw that it was good, and he blessed it. But the Imperfection came in by the Fall, through Man's and Woman's hearkening to the Devil, who was out of Truth. And though the Law made nothing perfect, yet it made way for the bringing in of the better Hope; which Hope is Christ, who destroys the Devil and his Works, that made Man and Woman Imperfect. Now Christ saith to his Disciples, Be ye perfect, even as your Heavenly Father is perfect: And he, (who himself was perfect) comes to make Man and Woman perfect again, and brings them again to the State, which God made them in. So he is the Maker up of the Breach, and the Peace betwixt God and Man. That this might the better be understood by the lowest Capacities, I used a Comparison of Two Old People, that had their House broken down by an Enemy, so that they, with all their Children, were liable to all Storms and Tempests. And there came some to them, that pretended to be Workmen, and offered to build up their House again, if they would give them so much a Year: But when they had gotten their Money, they left their House, as they found it. After this manner came a First, Second, Third, Fourth, Fifth and Sixth, each with his several pretence, to build up the Old House, and each got the People's Money; and then ended, They could not rear up the House, nor the Branch could not be made up: For there is

1660. is no Perfection here. Cry they ; the *House* can never be perfectly built up again in this *Life* : Though they have taken the Peoples *Money* for Bristol. the doing of it. For all the *Seeds* in *Christendom* (so called) have pretended to build up *Adam's* and *Eve's fallen House* ; and when they have got Peoples *Money*, they tell them, the Work cannot be perfectly done here ; and so their *House* lies, as it did. But I told the People, Christ was come to do it freely, who, by one *Offering*, hath perfected for ever all them that are sanctified, and renews them up into the *Image of God*, which Man and Woman were in, before they fell, and makes Man's and Woman's *House* as perfect again, as God had made them at the first : And this *Christ*, the Heavenly Man, has done freely. Therefore all are to look unto him, and all that have received him, are to walk in him, the *Life*, the *Substance*, the *First* and the *Last*, *The Rock of Ages*, and *Foundation* of many *Generations*. Largely were these, and many other things opened and declared unto the People, and the *Word of Life* was Preached, which doth live and abide ; and all were Exhortated to hear and obey that, which did live and abide, that by it all might be born again of the Immortal Seed, and feed of the *Milk of the Word*. A glorious *Meeting* there was, wherein the *Lord's Everlasting Seed, Christ Jesus*, was set over all, and *Friends* parted in the *Power and Spirit of the Lord, in Peace*, and in his *Truth*, that is over all.

About this time the *Souldiers*, under *General Monk's* Command, were rude and troublesome at *Friends Meetings* in many places : Whereof *Complaint* being made to him, he gave forth the following *Order*, which did somewhat restrain them :

St. James's the 9th. of March, 1659.

**I** Do Require all Officers and Souldiers, to forbear to disturb the peaceable Meetings of the Quakers, they doing nothing prejudicial to the Parliament or Common-wealth of England.

GEORGE MONK.

Oldeston. After this *Meeting* at *Edward Pyott's* I passed through the Countries to Oldeston, and to Nailsworth, and to *Nathaniel Crisp's*, where there was a large *Meeting*, and several *Souldiers* at it, but quiet. And from thence we Gloucester passed through *Friends* to Gloucester, visiting their *Meetings*. And in Gloucester we had a *Meeting*, that was peaceable, though the Town was very rude, and divided : For one part of the *Souldiers* were for the *King*, and another

ther for the Parliament : And as I passed out of the Town over the 1660. Bridge, Edward Pyott being with me, the Soldiers there said, *They were for the King.* But after we were gone past them, and they understood, it was I, they were in a great rage, that I had escaped them ; and said, Had they known it, it had been I, they would have shot me with Hail-shot, rather than I should have escaped them. But the Lord prevented their Devilish Design, and brought me safe to Col. Grimes his House, where we had a large general Meeting, and the Lord's Truth and Power was set over all, and Friends were established upon the Rock, and settled under the Lord Jesus Christ's Teaching.

We passed from thence to Tewksbury, and so to Worcester, visiting Friends in their Meetings in the Towns as we went. And in all my time I never saw the like Drunkenness, as then in the Towns : For they had been then chusing Parliament-Men. But at Worcester the Lord's Truth was set over all, and People were finely settled therein, and Friends praised the Lord ; Nay, I saw, the very Earth Rejoiced. Yet great fears and troubles were in many People, and a looking for the King's Coming in, and that all things should be altered : and they would ask me, what I thought of Times and Things ? I told them the Lord's Power was over all, and his Light shined over all ; and that the Fear would take hold only on the Hypocrites, such as had not been faithful to God ; and on our Persecutors. For in my Travel and Sufferings at Reading, when People were at a stand, and could not tell, what might Come in, and who might Rule ; I told them, the Lord's Power was over all (for I had travelled through in it) and his Day shined, whosoever should come in ; and whether the King came in or no, all would be well, to them that loved the Lord, and were faithful to him. Therefore I bid all Friends ; Fear none but the Lord, and keep in his Power, that was over all.

From Worcester I came through the Countries, visiting Friends in Badgely, their Meetings, till I came to Badgely ; and from thence I went to Drayton in Leicestershire, to visit my Relations. While I was there, one Burton, a Justice, hearing that I had a good Horse, sent forth a Warrant to search for me and my Horse : But I was gone, before they came, and so he missed of his wicked End. I passed on to Twy-Cross, and Swaington, and so to Darby, where I visited Friends, and found my old Gaoler amongst them, who had formerly kept me in the House of Correction there, and was now Convinced of the Truth, which I then suffered under him for. Passing still further up into Derbyshire, and Nottinghamshire, I came to Synderhill-green, visiting Friends through all those parts in their Meetings ; and so passed on to Balby in Yorkshire, where our Yearly Meeting at that time was holden, in a great Orchard of John Killams, where it was suppos'd, some Thousands of People and Friends were gathered together. In the Morning I heard, that a Troop of Horse was sent from York, about Thirty Miles off, to break up our Meeting, and that the Militia newly raised, was to join with them. So I went into the Meeting, and stood up on a great Stool ; and, after I had spoken sometime, Two Trumpeters came up, sounding their Trumpets pretty near me ; and the Captain of the Troop cried, Divide to the Right and Left, and make way : Then

1660. they rid up to me. Now I was declaring the Everlasting Truth, and Word of Life, in the mighty Power of the Lord. The Captain bid me, Come down, for he was come (he said) to disperse our Meeting. After some time I spake to him, and told him, He, and they all knew, we were a peaceable People, and that we used to have such great Meetings : But if he did question, that we Met in an hostile Way, I desired him to make search among us, and if he found either Sword or Pistol about any there, let such suffer. He told me, he must see us dispersed ; for he came all Night on purpose to disperse us. I asked him, What Honour it would be to him, to Ride with Swords and Pistols, amongst so many Unarmed Men and Women, as there was ? But if he would be still and quiet, our Meeting probably might not continue above two or three Hours ; and when it was done, as we came Peaceably and Civilly together, so we should part : For he might perceive, the Meeting was so large, that all the Country thereabouts could not entertain them, but that they intended to depart towards their Homes at Night. He said, He could not stay to see the Meeting ended, but must disperse them, before he went. I desired him then, if he himself could not stay, that he would let a dozen of his Souldiers stay, and see the Order and Peaceableness of our Meeting. He said, He would permit us an Hour's time ; and left half a dozen Souldiers to stay with us. Then went the Captain away with his Troop, and Friends of the House gave those Souldiers, that staid, and their Horses, some Meat. When the Captain was gone, the Souldiers, that were left, told us, We might stay till Night, if we would. But we staid but about three Hours after, and had a glorious, powerful Meeting : For the presence of the Living God was manifest amongst us, and the Seed, Christ, was set over all, and Friends were built upon him the Foundation, and settled under his glorious, heavenly Teaching. And after the Meeting was done, Friends passed away in Peace, greatly refreshed with the Presence of the Lord, and filled with Joy and Gladness, that the Lord's Power had given them such Dominion. For many of the Militia-Souldiers staid also, and were much vexed, that the Captain and Troopers had not broken up our Meeting ; and Cursed the Captain and his Troopers : For it was reported, that they intended to have done us some Mischief that day ; but the Troopers, instead of Assisting them, were rather Assistant unto us, in not joining with them, as they expected ; but preventing them from doing the Mischief, they designed. And yet this Captain was a desperate Man : For it was he, that had said to me in Scotland, That he would obey his Superiors Commands, and if it were to Crucifie Christ, he would do it ; or execute the Great Turk's Commands against the Christians, if he were under him. So that it was an Eminent Power of the Lord, which chained down both him, and all his Troopers, and those envious Militia-Souldiers also ; so that they went away, not having power to hurt any of us, nor to break up our Meeting.

Warm-  
worth.

The next day we had an heavenly Meeting at Warmworth, of Friends in the Ministry, and several others ; and then Friends parted : And as they passed through the Countries, several were taken up. For that day, that our first Meeting was on, Lambert was Rout-ed ; and it made a great Blunder in the Country : but Friends were not

not kept long in Prison at that time, As I went to this Meeting at 1658. Balby, there came several to me at Skegby in Nottinghamshire, that were then going to be *Souldiers* under Lambert, and would have bought my Horse of me; and because I would not sell him to them, they were in a great Rage against me, using many Threatning Words: But I told them, God would confound and scatter them; and within two or three Days after, they were scattered indeed.

From Warmworth I passed, in the Lord's Power, to Barton Abby, where I had a great Meeting; and from thence to Thomas Taylor's, Abby, and so to Skipton, where there was a General Meeting of Men-Friends out of many Counties, concerning the Affairs of the Church. There was a Friend went Naked through the Town, declaring Truth; and he was much beaten: Some other Friends also came to me all bloody. And as I walked in the Street, there was a desperate Fellow, had an Intent to have done me a Mischief: But he was prevented, and our Meeting was quiet. To this Meeting came many Friends out of most parts of the Nation: for it was about Business relating to the Church, both in this Nation, and beyond the Seas, Several Years before, when I was in the North, I was moved to recommend to Friends the setting up of this Meeting for that Service: For many Friends suffered in divers parts of the Nation, and their Goods were taken from them, contrary to the Law, and they understood not, how to help themselves, or where to seek Redress. But after this Meeting was set up, several Friends, that had been Justices and Magistrates, and others, that understood something of the Law, came thither, and were able to Inform Friends, and to assist them in gathering up the Sufferings, that they might be laid before the Justices, Judges, or Parliament. Now this Meeting had stood several Years, and divers Justices and Captains had come to brake it up; but when they have understood the Business Friends Met about, and have seen Friends Books, and Accompts of Collections for Relief of the Poor, how we took Care one County to help another, and to help our Friends beyond the Seas, and provide for our Poor, that none of them should be chargeable to their Parishes, &c. The Justices and Officers would Conscie, that we did their Work; and would pass away peaceably and lovingly, Commending Friends Practices. And sometimes there would come Two hundred of the World's Poor People, and wait there, till the Meeting was done (for all the Country knew, we met about the Poor) and then after the Meeting was over, Friends would send to the Bakers for Bread, and give every one of those Poor People a Loaf, how many soever there were of them: For we were taught to do good unto all; though especially to the Household of Faith.

After this Meeting I passed through the Countries, visiting Friends in their Meetings, till I came to Lancaster; from whence I went to Robert Withers, and so to Arnside, where I had a General Meeting for all the Friends in those Countries, as Westmorland, Cumberland and Lancashire. This Meeting was quiet and peaceable, and the living Presence of the Lord was amongst us. After Meeting I went back with Robert Withers, and Friends all passed away, fresh in the Life and Power of Christ, in which they had Dominion, being settled upon him, the Heavenly Rock and Foundation. But after the Meeting,

1660. there came several *Rude Fellows* (*Serving-men*, belonging to one called ~~Arnside~~ Sir George Middleton, a *Justice*, that lived not far off) to have made some disturbance (as it was thought;) but the *Meeting* being ended, they did nothing there: But lighting on *Three Women-Friends*, who were going from the *Meeting*, they set upon them with impudent *Scoffs*, and one of them (whose Name was Thomas.....) said, *He would kill one of them*; and carried himself very abusively and immodestly towards them. The same *Man* did abuse other *Friends* also, and was so outragious, that he would have *Cut Friends with an Ax*; but that he was restrained by some of his *Fellows*. At another time, the same *Man* set upon *Six Friends*, that were going to a *Meeting* to wait upon the *Lord*, at a place called *Tellan*, and beat and abused them very much; so that he *bruised their Faces, and shed much of their Blood*, wounding them very sore, and one of them in several parts of his Body; yet they lifted not up an Hand against him, but gave him their *Backs* and their *Cheeks* to beat.

*Swarthmore* From Robert Withers's I went next day to *Swarthmore*, *Francis Howgil* and *Thomas Curtis* being with me. I had not been long there, before one *Henry Porter*, who was called a *Justice*, sent a *Warrant* by the *Chief Constable*, and *Three Petty Constables*, to apprehend me. I had a sense of the thing before-hand; and being in the *Parlour* with *Richard Richardson* and *Margaret Fell*, some of her *Servants* came, and told her, that there were some come to search the House for *Arms*: and they went up into some of the *Chambers* under that *Pretence*. It came upon me to go out to them; and as I was going by some of them, I spake some Words to them: whereupon they asked me my Name. I readily told them my Name: and then they laid hold on me, saying, I was the *Man* they looked for; and led me away to *Ulverstone*. There they kept me all Night, at the *Constables House*, and set a *Guard* of *Fifteen or Sixteen Men* to watch me; some of whom late in the *Chimney*, for fear I should go up the *Chimney*: such *dark Imaginations* possessed them. They were very *Rude* and *Uncivil* to me, and would neither suffer me to speak to *Friends*, nor suffer *Friends* to bring me *Necessaries*; but with Violence thrust out *Friends*, and kept a strong *Guard* upon me. Very *Wicked* and *Rude* they were, and a great Noise they made about me. One of the *Constables*, whose Name was *Askburnham*, said, *He did not think, a Thousand Men could have taken me*. Another of the *Constables*, whose Name was *Mount*, a very wicked *Man*, said, *He would have served Judge Fell himself so, if he had been alive, and he had a Warrant for him*. Next Morning, about the *Sixth Hour*, I was putting on my *Boots* and *Spurs*, to go with them before some *Justice*; but they pulled off my *Spurs*, and took my *Knife* out of my *Pocket*, and so hastened me away along the *Town*, with a *Party* of *Horse*, and abundance of *People*; not suffering me to stay, till my own *Horse* came down. When I was gone about a *quarter of a Mile* with them, some *Friends*, with *Margaret Fell* and her *Children* came towards me; and then a great *Party* of *Horse* gathered about me in a mad Rage and Fury, crying out, *Will they rescue him! Will they rescue him!* Whereupon I said unto them, *Here is my Hair, here is my Back, here are my Cheeks, strike on!* With which Words their Heat was a little asswaged. Then they

*G.F. taken Prisoner.*

*Ulverstone*

they brought a little Horse, and two of them took up one of my Legs, 1660. and put my Foot in the Stirrup, and two or three lifting over my other Leg, set me upon the little Horse, behind the Saddle ; and so led Ulverstone the Horse by the Halter : but I had nothing to hold by. When they were come a pretty way out of the Town, they beat the little Horse, and made him kick and gallop : Whereupon I slipped off him, and told them, They should not abuse the Creature. They were much enraged at my getting off, and took me by the Legs and Feet, and set me upon the same Horse, behind the Saddle again ; and so led the Horse on, about two Miles, till they came to a great Water, called the Carter-Ford. By this time my own Horse was come to us, Cartersford and the Water being deep, and their little Horse scarce able to have carried me through, they let me get upon my own Horse, through the Perswasion of some of their own Company ; they leading him through the Water. There was one Wicked Fellow kneeled down, and lifting up his Hands, blessed God, that I was taken. When I was come over the Sands, I told them, I had heard, I had liberty to choose, what Justice I would go before : But Mount, and the other Constables cry'd No, I should not. Then they led me on to Lancaster, about Fourteen Miles, and a great Triumph they thought to have had : but as they led me, I was moved to sing Praises to the Lord, in his triumphing Power over all. When I was come to Lancaster, the Spirits of the Lancaster People being mightily up, I stood and looked earnestly upon them ; and they cried, Look at his Eyes ! After a while I spake to them ; and then they were pretty sober. Then came a Young Man, and had me to his House : and after a little time the Officers had me to Major Porter's House, who was called a Justice, and who had sent forth the Warrant against me ; and he had several others with him. When I came in, I said ; Peace be amongst you. Then Porter asked me, Why I came down into the Country that troublesome time ? I told him, To visit my Brethren. But, said he, you have great Meetings up and down. I told him, Though we had so, our Meetings were known throughout the Nation to be peaceable, and we were a peaceable People. He said, We saw the Devil in Peoples Faces. I told him, If I saw a Drunkard, or a Swearer, or a peevish heady Man, I could not say, I saw the Spirit of God in him. And I asked him, If he could see the Spirit of God ? He said, We cry'd against their Ministers. I told him, While we were as Saul, sitting under the Priests, and running up and down with their Packets of Letters, we were never called Pestilent Fellows, nor Makers of Sects ; but when we were come to exercise our Consciences towards God and Man, then we were called Pestilent Fellows, as Paul was. He said, We could Express our selves well enough ; and he would not Dispute with me : but he would restrain me. I desired to know, for what, and by whose Order he sent forth his Warrant for me ? And I complained to him of the Abuse of the Constables, and other Officers to me, after they had taken me, and in their bringing me thither. He would not take notice of that, but told me, He had an Order, but would not let me see it ; for he would not reveal the King's Secrets, he said : And besides, A Prisoner (he said) was not to see, for what he was Committed. I told him, That was not Reason : For how should he make his Defence then ? I said, I ought to have a Copy of it.

1660. it. But he said, there was a Judge once, that fined one, for letting a Prisoner have a Copy of his Mittimus : And, said he, I have an Old Lancaster Clerk, though I am a young Justice. Then he called to his Clerk, saying, Is it not ready yet & Bring it ; meaning the Mittimus : But it not being ready, he told me, I was a Disturber of the Nation. I told him, I had been a Blessing to the Nation, in and through the Lord's Power and Truth ; and the Spirit of God in all Consciences would answer it. Then he charged me to be an Enemy to the King, that I endeavoured to raise a new War, and imbrue the Nation in Blood again. I told him, I had never learned the Postures of War ; but was Clear and Innocent, as a Child, concerning those things ; and therefore was bold. Then came the Clerk with the Mittimus, and the Goaler was sent for, and commanded to take me, and put me into the Dark-House ; and to let none come at me, but to keep me there a Close Prisoner, until I should be delivered by the King or Parliament. Then the Justice asked the Constables, where my Horse was ? For I hear, said he, that he hath a good Horse ; have ye brought his Horse ? I told him, where my Horse was ; but he did not meddle with him. As they had me to the Jail, the Constable gave me my Knife again ; and then asked me, to give it him : But I told him, Nay ; he had not been so civil to me. So they put me into the Jail, and the Under-Goaler, one Hardy, a very wicked Man, was exceeding Rude and Cruel, and many times would not let me have Meat brought in ; but as I could get it under the Door. Many of the World's People came to look at me ; some in great Rage, and very uncivil and rude. One time there came Two Young Priests, and very abusive and rude they were ; the worst of People could not be worse. Amongst those that came in this manner, old Preston of Howker his Wife was one ; and she used many abusive Words to me, telling me, my Tongue should be cut out, and that I should be hanged ; shewing me the Gallows. But the Lord God Cut her off, and she died in a miserable Condition.

*Lancaster Jail.* Being now a Close Prisoner in the Common Jail at Lancaster, I desired Two Friends, Thomas Cummings and Tho. Green, to go to the Goaler, and desire of him a Copy of my Mittimus ; that I might know, what I stood Committed for. They went ; and the Goaler answered them, He could not give a Copy of it ; for another had been Fined for so doing : but he gave them liberty to read it over. And to the best of their remembrance, the Matters therein charged against me, were, That I was a Person generally suspected to be a common Disturber of the Peace of the Nation, an Enemy to the King, and a chief Upholder of the Quakers Sect : And that I, together with others of my Fanatick Opinion, have of late endeavoured to raise Insurrections in these parts of the Country, and to imbroil the whole Kingdom in Blood. Wherefore the Goaler was commanded to keep me in safe Custody, till I should be released by Order from the King and Parliament.

When I had thus gotten the Heads of the Charge, contained in the Mittimus, by which I stood committed, I writ a plain, down-right Answer, in Vindication of my Innocency, to each Particular, as followeth :

1660.

' I am a Prisoner at Lancaster, committed by Justice Porter. A ~~Copy~~ of the *Mittimus* I cannot get; but such like Expressions I am told are in it; which are very untrue. As that I am generally suspected to be a common Disturber of the Nations Peace, an Enemy to the King, and that I with others should endeavour to raise Insurrections, to imbroil the Nation in Blood. All which is utterly false; and I do, in every part thereof, deny it. For I am not a Person generally suspected to be a Disturber of the Nations Peace; nor have given any Cause for any such Suspicion: For through the Nation I have been tried of these things formerly. In the days of Oliver I was taken up, on pretence of Raising Arms against him; which was also false: for I medled not with Raising Arms at all. Yet I was then carried up Prisoner to London, and kept Prisoner, till I was brought before him; and then I cleared my self, and denied the drawing of a Carnal Weapon against him, or any Man upon the Earth: For my Weapons are Spiritual, which take away the occasion of War, and lead into Peace: And upon my declaring this to Oliver, I was set at liberty by him. After this I was taken, and sent to Prison by Major Ceely in Cornwall, who, when I was brought before the Judge, informed against me, That I took him aside, and told him, that I could raise Forty Thousand Men in an hours time, to involve the Nation in Blood, and bring in King Charles. This also was utterly false, and a Lie of his own inventing; as was then proved upon him: For I never spake any such Word to him. I never was found in any Plot; I never took any Engagement, or Oath, nor ever learned War-Po~~stures~~. And as thole were False Charges against me then, so are these, which come from Major Porter now, who is lately appointed to be Justice, but wanted Power formerly, to exercise his Cruelty againt us: Which is but the Wickedness of the Old Enemy. For the Peace of the Nation I am not a Disturber of, nor ever was; but seek the Peace of it, and of all Men, and stand for all Nations Peace, and all Men's Peace upon the Earth; and wish, that all Nations, and Men knew my Innocency in these things.'

' And whereas Major Porter saith, I am an Enemy to the King; this is false: For my Love is to him, and to all Men; though they be Enemies to God, to themselves, and to me. And I can say, It is of the Lord, that he is come in, to bring down many unrighteously set up; of which I had a Sight Three Years before he came in. It is much, he should say, I am an Enemy to the King; for I have no reason so to be, he having done nothing against me. But I have been often Imprisoned and Persecuted these Eleven or Twelve Years, by them that have been against both the King, and his Father; even the Party, that Porter was made a Major by, and bore Arms for: but not by them, that were for the King. I was never an Enemy to the King, nor to any Man's Person upon the Earth; but I am in the Love, that fulfils the Law, which thinks no Evil, but loves even Enemies; and would have the King saved, and come to the Knowledge of the Truth, and be brought into the Fear of the Lord, to receive his Wisdom from above, by which all things were made and created.'

1660. 'created ; that with that *Wisdom* he may order all things to the Glory of God, by whom they were Created.

*Lancaster Jail.* 'Whereas he calleth me, *A Chief Upholder of the Quakers Sect.* I Answer : The *Quakers* are not a *Sect*, but are in the *Power of God*, which was, before *Sects* were, and witness the *Election*, before the World began ; and are come to live in the *Life*, which the *Prophets* and *Apostles* lived in, who gave forth the *Scriptures* : Therefore are we hated by *envious, wrathful, wicked and persecuting Men*. But *God* is the *Upholder* of us all, by his mighty *Power*, and preserves us from the *Wrath of the Wicked*, that would swallow us up.

' And whereas he saith, *That I, together with others of my Fanatick Opinion* (as he calls it) *have of late endeavoured to raise Insurrections, and to imbroil the whole Kingdom in Blood* : I say, this is altogether false ; to these things I am as a Child, and know nothing of them. 'The Postures of War I never learned : My Weapons are *Spiritual* and not *Carnal* ; for with *Carnal Weapons* I do not fight : I am a Follower of him, who said, *My Kingdom is not of this World*. And though these *Lies and Slanders* are raised upon me, I deny drawing of any *Carnal Weapon* against the *King or Parliament*, or any *Man* upon the Earth : For I am come to the end of the Law, *To love Enemies, and wrestle not with Flesh and Blood* ; but am in that, which saves Men's Lives : And a Witness I am against all *Murderers, Plotters*, and all such as would *Imbrue the Nation in Blood* ; for it is not in my Heart to have any *Man's Life* destroyed. And as for the Word *Fanatick*, which signifies *furious, foolish, mad, &c.* He might have considered himself, before he had used that Word ; and have learned the *Humility*, which goes before the *Honour* : For we are not *furious, foolish or Mad* ; but through *Patience* and *Meekness* have born *Lies and Slanders*, and *Persecutions* many Years, and undergone great Sufferings. The *Spiritual Man*, that wrestles not with *Flesh and Blood*, and the *Spirit*, that reproves Sin in the Gate, which is the *Spirit of Truth, Wisdom, and sound Judgment*, this is not *mad, foolish, furious*, which *Fanatick* signifies : But all are of a *mad, furious, foolish Spirit*, that wrestle with *Flesh and Blood* with *Carnal Weapons*, in their *Furiousness, Foolishness and Rage*. This is not the *Spirit of God*; but of *Error*, that persecutes in a *mad, blind Zeal*, like *Nebuchadnezer and Saul*.

' Now, inasmuch as I am ordered to be kept *Prisoner*, till I be delivered by Order from the *King or Parliament* ; therefore have I written these things to be laid before you, the *King and Parliament*, that ye may Consider of them, before ye act any thing therein : that ye may weigh, in the *Wisdom of God*, the *Intent and End of Men's Spirits* ; lest ye act the thing, that will bring the hand of the *Lord upon you, and against you* : as many have done before you, who have been in *Authority*, whom *God hath overthrown* ; in whom we trust, whom we fear and cry unto Day and Night : Who hath heard us, and doth hear us, and will hear us ; and avenge our Cause. 'For much *Innocent Blood* hath been shed, and many have been persecuted to Death, by such as have been in *Authority* before you ; whom *God hath vomited out*, because they turned against the Just. Therefore

' fore consider your Standing, now that ye have the Day ; and re- 1660.  
' ceive this as a *Warning of Love* to you,

l. ~~~~~  
Lancaster  
Castle.

*From the Innocent, a Sufferer in Bonds, and  
close Prisoner in Lancaster-Castle, called*

GEORGE FOX.

Upon my being taken, and forcibly carried away from Margaret Fell's House, and charged with things of so high a Nature, she was concerned ; as looking upon it, to be an *Injury offered to her*. Whereupon she writ the following *Lines*, and sent them abroad, directed thus :

*To all Magistrates, concerning the wrong taking up, and Imprisoning of George Fox at Lancaster.*

I Do Inform the *Governours* of this *Nation*, that *Henry Porter, Major of Lancaster*, sent a *Warrant* with *Four Constables* to my House, for which he had no *Authority*, nor *Order*. They searched my House, and apprehended *George Fox* in it ; who was not guilty of the *Breach* of any *Law*, or of any *Offence* against any in the *Nation*. After they had taken him, and brought him before the said *Henry Porter*; there was *Bail* offered, what he would demand for his *Appearance*, to *Answer*, what could be laid to his *Charge* : But he (contrary to *Law*, if he had taken him *lawfully*) denied to accept of any *Bail* ; and clapt him up in *Close Prison*. After he was in *Prison*, a *Copy* of his *Mittimus* was demanded : which ought not to be denied to any *Prisoner* ; that so he may see, what is laid to his *Charge* : But it was denied him; a *Copy* he could not have : only they were suffered to read it over. And every thing that was there charged against him, was utterly false ; he was not guilty of any one *Charge* in it ; as will be proved, and manifested to the *Nation*. So, let the *Governours* consider of it. I am concerned in this thing, inasmuch as he was apprehended in my *House* ; and if he be guilty, I am so too. So I desire to have this searched out.

MARGARET FELL.

After this, *Margaret Fell* determined to go to *London*, to speak with the *King* about my being taken ; and to shew him the manner of it, and the *Unjust Dealing* and *Evil Usage* I had received. Which when *Justice Porter* heard of, he vapoured, that he would go, and meet her in the Gap. But when he came before the *King*, he having been a *Zealous Man* for the *Parliament* against the *King*, several of the *Courtiers* spake to him concerning his *plundering* of their *Houses* ;

Eee

So

1660. So that he had quickly enough of the Court, and soon returned into the Country. Mean while the Jailer seemed very fearful, and said, he was afraid, Major Porter would hang him, because he had not put me in the Dark-House, But when the Jailer went to wait on him, after he was come back from London, he was very blank and down ; and asked, how I did ? pretending, that he would find a way to set me at Liberty. But having overshot himself in his Mittimus, by ordering me to be kept Prisoner, till I should be delivered by the King or Parliament, he had put it out of his Power to Release me, if he would. He was the more down also, upon reading a Letter, which I sent him. For when he was in the height of his Rage and Threats against me, and thought to ingratiate himself into the King's Favour, by Imprisoning me, I was moved to write to him, and put him in mind, How fierce he had been against the King and his Party, though now he would be thought zealous for the King. And among other Passages in my Letter, I called to his remembrance, how, when he held Lancaster-Castle for the Parliament, against the King, he was so rough and fierce against those that favoured the King, that he said, He would leave them neither Dog nor Cat, if they did not bring him in Provision to his Castle. I asked him also, Whose great Bucks-Horns those were, that were in his House ? and where he had both them and the Waincot, that he Called his House withal ? Had he them not from Hornby-Castle ?

About this time Ann Curtis of Reading came to see me : and understanding, how I stood Committed ; it was upon her also to go to the King about it. For her Father, who had been Sheriff of Bristol, was hanged near his own Door, for endeavouring to bring the King in : Upon which Consideration she had some hopes, that the King might hear her on my behalf. Accordingly when she returned to London, she and Margaret Fell went to the King together : Who, when he understood, whose Daughter she was, received her kindly. And her Request to him being To send for me up, and bear the Cause himself ; he promised her, he would : and commanded his Secretary to send down an Order, for the bringing me up. But when they came to the Secretary for the Order, he (being no Friend to us) said, It was not in his Power ; but that he must go according to Law, and I must be brought up by an Habeas Corpus before the Judges. So he writ to the Judge of the King's-Bench, signifying, That it was the King's Pleasure, that I should be sent for up by an Habeas Corpus. Accordingly a Writ was sent down, and delivered to the Sheriff ; but because it was directed to the Chancellor of Lancaster, the Sheriff put it off to him : On the other hand, the Chancellor would not make the Warrant upon it ; but said, the Sheriff must do that. At length both Chancellor and Sheriff were got together : But being both Enemies to Truth, they sought occasion for Delay ; and found (they said) an Error in the Writ, which was, that being directed to the Chancellor, it said, Geo. Fox in Prison under T O V R Custody ; whereas the Prison I was in, was not (they said) in the Chancellor's Custody, but in the Sheriff's : So the Word T O V R should have been HIS. Upon this they Returned the Writ to London again ; only to have that one Word altered. When it was altered, and came down again, the Sheriff refused

fused to carry me up; unless I would Seal a Writing to him, and be- 1660.  
 come bound, and pay for the Sealing, and the Charge of carrying me <sup>✓✓</sup>  
 up: Which I denied; telling them, I would not Seal any thing to them, <sup>Lancaster  
Castle.</sup>  
 nor be Bound: So the matter rested a while; and I continued in Pri-  
 son. Mean while the Assize came on: But inasmuch as there was a  
 Writ come down for removing me up, I was not brought before the  
 Judge. At the Assize many People came to see me, and I was mo-  
 ved to speak out at the Jail-Window to them, and shew them, ' How  
 ' uncertain their Religion was, and that every sort that had been up  
 ' permost, persecuted the rest. For when Popery was uppermost, Peo-  
 ' ple had been persecuted for not following the Mass; and they that  
 ' did hold up the Mass, cried then, *It was the Higher Power*, and Peo-  
 ' ple must be subject to the Higher Power. Afterwards, they that  
 ' held up the Common-Prayer, persecuted others for not following  
 ' that; and they said, *It was the Higher Power* then also, and we must  
 ' be subject to that. Since that, the Presbyterians and Independents cried  
 ' each of them, *We must be subject to the Higher Power, and submit to*  
 ' *the Directory of the one, and the Church-Faith of the other.* Thus  
 ' all, like the Apostate Jews, have cried, *Help Men of Israel against*  
 ' *the True Christians:* So People might see, how uncertain they are  
 ' of their Religions. But I directed them to Christ Jesus, that they  
 ' might be built upon him, the Rock and Foundation that changeth  
 ' not. Much, on this wise, I declared to them, and they were quiet,  
 and very attentive. Afterwards I gave forth a little Paper concern-  
 ing True Religion, as followeth:

' **T**rue Religion is the True Rule, and right way of serving God.  
 ' And Religion is a pure Stream of Righteousness, flowing from  
 ' the Image of God, and is the Life and Power of God planted in the  
 ' Heart and Mind by the Law of Life in the Heart, which bringeth  
 ' the Soul, Mind, Spirit and Body to be Conformable to God, the Fa-  
 ' ther of Spirits, and to Christ; so that they come to have Fellowship  
 ' with the Father and the Son, and with all his Holy Angels and Saints.  
 ' And this Religion is pure from Above, undefiled before God, and is  
 ' to visit the Fatherless, and Widows, and Strangers, and keeps from  
 ' the Spots of the World. So this Religion is above all the defiled,  
 ' spotted Religions in the World, that keep not themselves from De-  
 ' filement and Spots, but are impure, and below, and spotted; whose  
 ' Fatherless, and Widows, and Strangers do beg up and down the  
 ' Streets.

G. F.

Soon after this, I gave forth another Paper against Persecution, as followeth:

1660.

*Lancaster-Castle.* **T**he Papists, Common-Prayer-Men, Presbyterians, Independents and Baptists persecute one another about their Inventions, which they have invented, their *Mass*, their *Common-Prayer*, their *Directory*, their *Church-Faith*, which they have made and framed ; their Inventions and Handy-works, and not for the *Truth* : For they know not, what *Spirit* they be of, who *persecute*, and would have Mens Lives destroyed about *Church-Worship* and *Religion*, as faith Christ ; who also said, He came not to *destroy Men's Lives*, but to *save them*. Now they, that know not, what *Spirit* they be of, but will *persecute* and *destroy Men's Lives*, and not *save them* ; we cannot trust our *Bodies, Souls* nor *Spirits* into their hands : They know not, what *Spirit* they be of themselves ; and therefore they are not fit to be trusted with others. They would destroy by a *Law*, as the Disciples once would have done by *Prayer* ; who would have commanded *Fire to come down from Heaven*, to destroy them that would not receive Christ. But Christ rebukes them, and tells them, They did not know, what *Spirit* they were of. And if they did not know, what *Spirit* they were of ; do these, who have *persecuted* about *Church and Religion* since the Apostles days, who would Compel Mens *Bodies, Goods, Lives, Souls* and *Estates* into their hands by a *Law*, or make them suffer else ? Those that *destroy Mens Lives*, are not the *Ministers of Christ, the Saviour* : And seeing, they know not what *Spirit* they be of ; the *Lives, Bodies and Souls* of Men are not to be trusted in their hands. And ye, that do *persecute*, shall have no *Resurrection to Life* with God, except ye *repent*. But they that do know, what *Spirit* they are of themselves, they are in the unrebukable *Zeal* ; and by the *Spirit of God* they offer up their *Spirits, Souls and Bodies* to the *Lord*, which are *his*, to keep them.

G. F.

While yet I was kept in *Lancaster-Jail*, I was moved to give forth the following *Paper*, For the Staying the Minds of any such, as might be burried, or troubled about the Change of Government.

**A**LL Friends, Let the *Dread and Majesty of God* fill you ! And as concerning the *Changing of Times and Governments*, let not that trouble any of you ; for *God* bath a mighty *Work and Hand* therein. And he will yet *Change* again, until that come up, which must *Reign* ; and in vain shall *Powers and Armies* withstand the *Lord* : for his determined *Work* shall come to pass. But what is now come up, it is just with the *Lord*, that it should be so ; and he will be served by it. Therefore let none murmur, nor distrust *God* ; for *God* will provoke many to *Zeal against Unrighteousness*, and for *Righteousness*, through things, which are suffered now to work for a Season : yea many, whose *Zeal* was even dead, shall revive again ; and they shall see their *Backslidings*, and bewail them bitterly. For *God* shall thunder down from *Heaven*, and break forth in a mighty *Noise* ; and his *Enemies* shall be astonished, and the *Workers of Iniquity confounded* : and all, that have not on the *Garment of Righteousness*, shall be amazed

' amazed at the mighty and strange Work of the Lord, which shall be 1660.  
 ' certainly brought to pass. But, my Babes, look ye not out, but be   
 ' still in the Light of the Lamb ; and he shall fight for you. So the Lancaster-  
Castle.  
 ' Almighty Hand, which must break, and split, and divide your En-  
 ' mies, and take away Peace from them, preserve and keep you  
 ' whole, and in Unity and Peace with itself, and one with another.  
 ' Amen.

G. F.

I was moved also to write *To the King, both to Exhort him to exercise Mercy and Forgiveness towards his Enemies, and to warn him to Restraine the Prophaneness and Loolenes, that was gotten up in the Nation upon his Return.* It was thus :

## To the KING.

King Charles,

' **T**HOU camest not into this Nation by *Sword*, nor by *Victory* of  
 ' *War*; but by the *Power* of the *Lord*: Now if thou doſt not  
 ' live in it, thou wilt not prosper. And if the *Lord* hath ſhewed thee  
 ' *Mercy*, and *forgiven* thee, and thou doſt not ſhew *Mercy*, and *for-  
 ' give*; the *Lord God* will not hear thy *Prayers*, nor them that *pray  
 ' for thee*. And if thou do not ſtop *Persecution*, and *Persecutors*, and  
 ' take away all *Laws*, that do hold up *Persecution* about *Religion*; but  
 ' if thou do persist in them, and uphold *Persecution*; that will make  
 ' thee as *blind*, as them that have gone before thee. For *Persecution*  
 ' hath always *blinded* thofe, that have gone into it: And ſuch *God* by  
 ' his *Power* overthrows, and doth his Valiant *Acts* upon; and bring-  
 ' eth *Salvation* to his *Oppreffed* ones. And if thou doſt bear the  
 ' *Sword in vain*, and let *Drunkenneſſ*, *Oaths*, *Plays*, *May-games*, (with  
 ' *Fidlers*, *Drums*, *Trumpets*, to play at them) with ſuch like *Abomi-  
 ' nations* and *Vanities* be encouraged, or go unpunished; as ſetting up  
 ' of *May-poles*, with the *Image* of the *Crown* a top of them, &c. the  
 ' Nations will quickly turn like *Sodom* and *Gomorrah*, and be as bad as  
 ' the *Old World*; who grieved the *Lord*, till he overthrew them:  
 ' And ſo he will you, if these things be not ſuddenly prevented. Hard-  
 ' ly was there ſo much *Wickedneſſ* at *Liberty* before now, as there is  
 ' now at this day; as though there was no *Terror*, nor *Sword* of *Ma-  
 ' gistracy*: which doth not grace a *Government*, nor is a *Praise* to them  
 ' that do well. Our *Prayers* are for them that are in *Authority*; that  
 ' under them we may live a *Godly Life*, in which we have *Peace*: and  
 ' that we may not be brought into *Ungodlinels* by them. So hear,  
 ' and conſider, and *do good* in thy time, whilſt thou haſt *Power*: and  
 ' be *Merciful* and *forgive*; that is the way to *Overcome*, and obtain  
 ' the *Kingdom of Christ*.

G. F.

1660. It was long before the Sheriff would yield to Remove me to London; unless I would Seal a Bond to him, and bear their Charges: which I still refused to do. Then they Consulted, how to convey me up; and at first concluded, to send up a Party of Horse with me. And I told them, If I were such a Man, as they had represented me to be, they had need send a Troop or two of Horse to Guard me. When they considered, what a Charge it would be to them, to send up a Party of Horse with me, they alter'd their purpose; and concluded, to send me up guarded only by the Jailer and some Bayliffs. But upon further Consideration they found, that would be a great Charge to them also: and thereupon sent for me down from the Prison into the Jailer's House, and told me, If I would put in Bail, that I would be in London such a Day of the Term, I should have leave to go up with some of my own Friends. I told them, I would neither put in any Bail, nor give one piece of Silver to the Jailer; for I was an Innocent Man, and they had Imprisoned me wrongfully, and laid a false Charge upon me. Nevertheless, I said, If they would let me go up with one or two of my Friends, to bear me Company, I might go up, and be in London such a Day, if the Lord did permit; and if they desired it, I, or any of my Friends, that went with me, would carry up their Charge against my self. So at last, when they saw, they could do no otherwise with me, the Sheriff yielded, and came under; consenting, that I should come up, with some of my Friends, without any other Engagement, than my Word, as aforesaid, to appear before the Judges at London such a day of the Term, if the Lord did permit. Whereupon I was set out of Prison, and went to Swarthmore; where I stay'd two or three days; and from thence went to Lancaster again, and so to Preston; having Meetings amongst Friends in the way, till I came into Cheshire to William Gandy's; where was a large Meeting without Doors (the House not being sufficient to contain it.) That Day the Lord's everlasting Seed was set over all, and Friends were turned to it, who is the Heir of the Promise. Thence passing on, I came into Staffordshire and Warwickshire, till I came to Anthony Bickliff's; and at Non-Eaton, at a Priest's Widow's House, we had a blessed Meeting, wherein the everlasting Word of Life was powerfully declared, and many settled in it. Then Travelling on again through the Countries, visiting Friends Meetings, as I went, in about three Weeks time from my coming out of Prison, I came to London; Richard Huberthorn and Robert Withers being with me.

When we came to Charing-Cross, there were Multitudes of People gathered together, to see the Burning of the Bowels of some of them, that had been the Old King's Judges, and had been hanged, drawn and quartered.

We went next Morning to Judge Mallet's Chamber, who was putting on his Red Gown, to go sit upon some more of the King's Judges: He was then very peevish and foward; and said, I might come another time. We went another time to his Chamber, and then there was with him Judge Foster, who was called the Lord Chief Justice of England: With me was one called Esquire Marsh, who was one of the Bed-Chamber to the King. When we had delivered to the Judges the Charge, that was against me, and they had read to those Words, That I and my Friends were Imbroiling the Nation in Blood, &c. they struck their

Lancaster  
Castle.

Swarth-  
more.  
Lancaster.

Preston.  
Cheshire.

Stafford-  
shire.  
Warwick-  
shire.  
Non-Ea-  
ton.

London.

their Hands on the Table. Whereupon I told them, *I was the Man, 1660.*  
*whom that Charge was against; but I was as Innocent of any such thing,* <sup>as a new-born Child,</sup> *and had brought it up my self: and some of my Friends came up with me without any Guard.* As yet they had not minded my Hat; but now, seeing my Hat on, they said, *What, did I stand with my Hat on!* I told them, I did not stand so in any Contempt to them. Then they commanded one to take it off: And when they had called for the Marshal of the King's-Bench, they said to him; You must take this Man, and secure him: but you must let him have a Chamber, and not put him amongst the Prisoners. My Lord, said the Marshal, I have no Chamber to put him into; my House is so full, that I cannot tell where to provide a Room for him, but amongst the Prisoners. Nay, said the Judges, you must not put him amongst the Prisoners. But when he still answered, He had no other place to put me in; Judge Foster said to me, Will you appear to morrow about Ten of the Clock, at the King's Bench-Bar in Westminster-Hall? I said, Yes, if the Lord give me Strength. Then said Judge Foster to the other Judge, If he say Yes, and promises it, you may take his Word: So I was dismissed for that time. And next day I appeared at the King's Bench-Bar at the hour appointed, Robert Witters, Richard Hubertborn, and that Esquire Marsh before named going with me. <sup>King's-Bench-Bar.</sup> I was brought into the middle of the Court; and as soon as I was come in, I was moved to look about, and turning to the People, said, Peace be among you; and the Power of the Lord sprang over the Court. The Charge against me was read openly: the People were moderate, and the Judges cool and loving; and the Lord's Mercy was to them. But when they came to that part of it, which said, That I and my Friends were Imbroiling the Nation in Blood, and raising a new War; and that I was an Enemy to the King, &c. they lifted up their hands. Then, stretching out my Arms, I said, 'I am the the Man, whom that Charge is against; but I am as Innocent, as a Child, concerning the Charge, and have never learned any War-Possesses. And, said I, do ye think, that if I and my Friends had been such Men, as the Charge declares, that I would have Brought it up my self against my self? Or that I should have beed suffered to come up with only one or two of my Friends with me? For had I been such a Man, as this Charge sets forth, I had need have been guarded up with a Troop or two of Horse. But the Sheriff and Magistrate of Lancashire had thought fit to let me and my Friends come up with it our selves, almost two hundred Miles, without any Guard at all; which ye may be sure, they would not have done, if they had looked upon me to be such a Man. Then the Judge asked me, Whether it should be Filed? or what I would do with it? I answered, Ye are Judges, and able (I hope) to Judge in this matter: therefore do with it, what ye will: for I am the Man these Charges are against; and here ye see, I have brought them up my self: Do ye what ye will with them, I leave it to you. Then Judge Twysden beginning to speak some angry Words, I appealed to Judge Foster and Judge Mallet, who had heard me over-night. Whereupon they said, They did not accuse me, for they had nothing against me. Then stood up he that was called Esquire Marsh, who was of the King's Bed-Chamber, and told the Judges, It was the King's

1660. King's Pleasure that I should be set at Liberty, seeing no Accuser cane up against me. Then they asked me, Whether I would put it to the King and Council. I said, Yes, with a good Will. Thereupon they sent the Sheriff's Return, which he made to the Writ of *Habeas Corpus*, containing the matter charged against me in the *Mittimus*, to the King, that he might see, for what I was Committed. Now the Return of the Sheriff of Lancaster was thus :

*I* *Virtue of his Majesty's Writ to me directed, and hereunto annexed, I certifie, that before the Receipt of the said Writ, George Fox, in the said Writ mentioned, was committed to his Majesties Jail, at the Castle of Lancaster, in my Custody, by a Warrant from Henry Porter, Esq. one of his Majesty's Justices of Peace within the County Palatine aforesaid, bearing Date the Fifth of June now last past; for that he, the said George Fox, was generally suspected to be a common Disturber of the Peace of this Nation, an Enemy to our Sovereign Lord the King, and a chief Upholder of the Quakers Sect; and that he, together with others of his Fanatick Opinion, have of late endeavoured to make Insurrections in these parts of the Country, and to Imbroil the whole Kingdom in Blood. And this is the Causē of his taking and detaining. Nevertheless, the Body of the said George Fox I have ready before Thomas Mallet Knight, one of his Majesty's Justices, assigned to hold Pleas before his said Majesty, at his Chamber in Sergeants Inn in Fleet-street, to do and receive those things, which his Majesties said Justice shall determin concerning him in this behalf, as by the aforesaid Writ is requirea.*

GEORGE CHETHAM, Esq. Sheriff.

Upon Perusal of this, and Consideration of the whole matter, the King, being satisfied of my *Innocency*, commanded his Secretary to send an Order to Judge Mallet for my Release; which the Secretary did, thus :

*I* *T* *is his Majesty's Pleasure, That you give Order for the Releasing, and setting at full Liberty, the Person of George Fox, late a Prisoner in Lancaster-Goal, and commanded hither by an Habeas Corpus. And this signification of his Majesty's Pleasure shall be your sufficient Warrant. Dated at Whitehall the 24th of October, 1660.*

For Sir Thomas Mallet, Kt. one  
of the Justices of the King's Bench.

EDWARD NICHOLAS.

When this Order was delivered to Judge Mallet, he forthwith sent his Warrant to the Marshal of the King's-Bench, for my Release. Which Warrant was thus Worded :

1660.

**B**y Virtue of a Warrant, which this morning I have received from the Right Honourable Sir Edward Nicholas, Kt. one of his Majesty's Principal Secretaries, for the releasing and setting at Liberty of George Fox, late a Prisoner in Lancaster-Jail, and from thence brought hither by Habeas Corpus, and yesterday committed unto your Custody; I do hereby require you accordingly to Release, and set the said Prisoner George Fox at Liberty: For which this shall be your Warrant and Discharge. Given under my Hand the 25th day of October, in the Year of our Lord God 1660.

To Sir John Lenthal Knight,  
Marshal of the King's-Bench,  
or his Deputy.

THOMAS MALLETT.

Thus, after I had been a Prisoner somewhat more than Twenty Weeks, I was freely set at liberty, by the King's Command; the Lord's Power having wonderfully wrought for the clearing of my Innocency; and Porter, who committed me, not daring to Appear, to make good the Charge he had falsely suggested against me. But after it was known, I was discharged, there was a Company of envious, wicked Spirits, that were troubled I was set at Liberty; and Terror took hold of Justice Porter: For he was afraid, I would take the advantage of the Law against him for my wrong Imprisonment, and thereby undo him, his Wife and Children. And indeed, I was put on by some in Authority, to have made him, and the rest, Examples: But I said, I should leave them to the Lord; if the Lord did forgive them, I should not trouble my self with them.

Now did I see the End of the Travel, which I had had in my sore Exercise at Reading: for the everlasting Power of the Lord was over all, and his blessed Truth, Life and Light shined over the Nation, and great and glorious Meetings we had, and very quiet; and many flocked in unto the Truth. For Richard Hubberthorn had been with the King, and the King said, *None should molest us so long as we lived peaceably*; and promised this to us upon the Word of a King; telling him, We might make use of his Promise. Some Friends also were admitted to go into the House of Lords, before them and the Bishops, and had liberty given them to declare their Reasons, Why they could not pay Tithes, nor Swear, nor go to the Steeplehouse-Worship, or join with others in Worship: and they heard them moderately. And there being about Seven Hundred Friends in Prison in the Nation, who had been committed under Oliver's and Richard's Government, upon Contempts (as they call them,) when the King came in, he set them all at Liberty. For there seemed at that time an Inclination and Intention in the Government to have granted Friends Liberty, because they were sensible, that we had suffered, as well as they, in the former Power's days. But still, when any thing was going forward in order thereunto, some dirty Spirits or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an Instrument drawn up, for Confirming our Liberty, and that it only wanted Signing; when on a sudden that wicked Attempt of the Fifth-Monarchy

1660. *narchy-People* brake forth, and put the *City* and *Nation* in an Up-  
 roar. This was on a *First-Day* Night ; and very glorious *Meetings*  
 London. we had had that Day, wherein the *Lord's Truth* shined over all, and  
 his *Power* was exalted above all : But about *Mid-night*, or soon after,  
 the *Drums* beat, and the Cry was, *Arm, Arm.* I got up out of Bed,  
 and in the Morning took Boat, and Landing at *Whitehall Stairs*, wal-  
 Whitehall. They looked strangely on me there ; but I  
 passed through them, and went to the *Pell-Mell*, whither divers  
*Friends* came to me, though it was now grown dangerous passing the  
 Streets : For by this time both the *City* and *Suburbs* were up in *Arms*,  
 and exceeding rude the *People* and *Souldiers* were ; insomuch that a  
*Friend*, *Henry Fell*, going to a *Friends House*, the *Soldiers* knockt  
 him down : and he had been killed, if the *Duke of York* had not come  
 by. Great *Mischief* was done in the *City* this Week ; and when the  
 next *First-Day* came, that *Friends* went to their *Meetings*, as they  
 used to do, many were taken *Prisoners*. I stay'd at the *Pell-mell*, in-  
 tending to be at the *Meeting* there : But on the *Seventh-Day* at Night,  
 a *Company* of *Troopers* came, and knockt at the Door. The *Maid* let-  
 ting them in, they rushed into the *House*, and strait laid hold upon  
 me : and there being amongst them one, that had servd under the  
*Parliament*, he clapt his Hand to my Pocket, and asked, *Whether I*  
*had any Pistols* ? I told him, He knew, I did not use to carry *Pistols* ;  
 why therefore did he ask such a Question of me, whom he knew to be  
 a *Peaceable Man* ? Others of the *Souldiers* run up into the Chambers,  
 and there found in Bed that *Squire Marsh* before mentioned ; who, tho'  
 he was one of the *King's Bed-Chamber*, cut of his love to me, came,  
 and lodged where I did. When they came down again, they said,  
*Why should we take this Man away with us ? We will let him alone.* Oh,  
 said the *Parliament-Souldier*, he is one of the *Heads*, and a chief *Ring-  
 leader*. Upon this the *Souldiers* were taking me away ; but -----  
*Marsh* hearing of it, he sent for him that *Commanded* the *Party*, and  
 desired him to let me alone ; for he would see me forth-coming in  
 the Morning. In the Morning, before they could fetch me, and before  
 the *Meeting* was gathered, there came a *Company* of *Foot* to the *House* ;  
 and one of them drawing out his *Sword*, held it over my Head. I  
 asked him, *Wherefore he drew his Sword at a Naked Man ?* At which  
 his Fellows being affained, bid him, put up his *Sword*. These *Foot-  
 Souldiers* took me away to *Whitehall*, before the *Troopers* came for me.  
 G F. taken Prisoner. As I was going out, several *Friends* were coming in to the *Meeting*,  
 whitehall. whose Boldnes and Chearfulness I commended, and encouraged them  
 to persevere therein. When I was brought to *Whitehall*, the *Soldiers*  
 and *People* were exceeding rude ; yet I declared *Truth* to them : But  
 some great Persons coming by, who were very full of Envy, *What*,  
 said they, *do ye let him Preach ? Put him into such a place, where he*  
*may not stir.* So into that *place* they put me, and the *Soldiers* watch-  
 ed over me : I told them, Though they could confine my *Body*, and  
 shut that up ; yet they could not stop up the *Word of Life*. Some  
 thereupon came, and asked me, *What I was ?* I told them, I was a  
*Preacher of Righteousness.* After I had been kept there two or three  
 Hours, ----- *Marsh* spake to him, that was called the *Lord Gerrard*,  
 and he came, and bid them set me at liberty. Then the *Marshal*,  
 when

when I was discharged, demanded *Fees*. I told him, I could not give <sup>1660,</sup> him any ; neither was it our Practice : And I asked him, How lie <sup>Whitehall</sup> could demand *Fees* of me, who was *Innocent*? Nevertheless, I told him, in my own Freedom I would give him *Two Pence*, to make him and the *Souldiers* drink : But they shouted at that, and took it disdainfully. So I told them, If they would not accept it, choose they : for I should give them no *Fees*. Then went I through the *Guards*, the *Lord's Power* being over them ; and after I had declared *Truth* to the *Guards* and *Souldiers*, I went up the Streets with two *Irish Colonels*, that came from *Whitehall*, and went to an *Inn*, where many *Friends* were at that time *Prisoners* under a *Guard*. I desired those *Colonels* to speak to the *Guard* to let me go in, to visit my *Friends*, that were *Prisoners* there : but they would not. Then I slept to the *Centry*, and desired him to let me go up ; and he did so. While I was there, the *Souldiers* went to the *Pell-Mell* again, to search for me there : but not finding me, they turned towards the *Inn*, and bid all come out, that were not *Prisoners* ; so they went out. But I asked the *Souldiers*, that were within, Whether I might not stay there a while with my *Friends*? And they said, Yes. I stay'd a while, and so escaped their Hands again. Towards Night I went down to the *Pell-Mell*, to see, how it was with the *Friends* there ; and after I had stay'd a while, I went up into the City. Great *Rifling* of *Hou. London.* *Fees* there was at this time, to search for *People* : but I went to a private *Friend's House*, and *Richard Huberthorn* was with me. There we drew up a *Declaration* against *Plots* and *Fightings*, to be presented to the *King* and *Council* : But when we had finished it, and sent it to the *Press*, it was taken in the *Press*.

Upon this *Insurrection* of the *Fifth Monarchy Men*, great *Havock* was made both in *City* and *Country*, so that it was dangerous for sober *People* to stir abroad for several Weeks after ; and hardly could either *Men* or *Women* go up and down the Streets to buy Provisions for their Families, without being *abused*. In the *Countries* they dragged *Men* and *Women* out of their Houses, and some *Sick Men* out of their *Beds* by the Legs. Nay, one *Man*, that was in a *Fever*, the *Souldiers* dragged out of his *Bed* to *Prison* : and when he was brought thither, he died. His Name was *Thomas Pachyn*.

*Margaret Fell* went to the *King*, and told him, what sad Work there was in the *City*, and in the *Nation* ; and shewed him, that we were an *Innocent, peaceable People*, and that we must keep our *Meetings*, as we used to do, whatever we suffered : but that it concerned him to see, that *Peace* was kept, that so no *Innocent Blood* might be shed.

Now were the *Prisons* every where filled with *Friends*, and others, in *City* and *Country* ; and the *Post*s were so laid, for the searching of *Letters*, that none could pass unsearched : Yet we heard of several *Thousands* of our *Friends*, that were cast into *Prison* in several places throughout the *Nation* ; and *Margaret Fell* carried an *Account* of them to the *King* and *Council*. The next Week we had an *Account* of several *Thousands* more, that were cast into *Prison* : and she went, and laid them also before the *King* and his *Council*. They wondered, how we could have such Intelligence, seeing they had given such *strict Charge*

1660. Charge for the intercepting of all Letters: But the Lord did so order it, that we had an Account, notwithstanding all their Steppings. For London. in the deep Sense I had of the grievous Sufferings, Friends underwent, and of their Innocency towards God and Man, I was moved to send the following Epistle to them, as a Word of Consolation, and to put them upon sending up their Sufferings.

*My Dear Friends,*

'IN the Immortal Seed of God, which will plead its own Innocency, 'I who be Inheritors of an Everlasting Kingdom, that is Incorrup-  
 'tible; and of a World and Riches, that fade not away, Peace and  
 'Mercy be multiplied amongst you in all your Sufferings, who never  
 'feared them; whose Backs were not unready, but your Hair and  
 'Cheeks prepared; who never feared Sufferings, as knowing it is your  
 'Portion in the World, from the Foundation of which the Lamb was  
 'slain; who reigns in his Glory, which he had with his Father, before  
 'the World began: who is your Rock in all Floods and Waves, upon  
 'which ye can stand safe, with a chearful Countenance, beholding the  
 'Lord God of the whole Earth on your side. So in the Seed of God,  
 'which was before the Unrighteous World, in which the Sufferings  
 'are, live and feed, wherein the Bread of Life is felt, and no cause of  
 'Complaint of Hunger or Cold. Friends, your Sufferings all, that are  
 'or have been of late in Prison, I would have you send up an Account of  
 'them, and how things are amongst you; that it may be delivered to  
 'the King and his Council; for things are pretty well here, after the  
 'Storm.

London, the 28th of the  
 Eleventh Month, 1660.

G. F.

Having lost our former Declaration in the Press, we made haste, and drew up another against Plots and Fighting, and got it Printed; and sent some of them to the King and Council: others of them were sold up and down the Streets, and at the Exchange. Which Declaration was some Years after Re-printed, and is as followeth:

• 1660.  
London.

# A Declaration from the Harmless and Innocent People of God, called Quakers, against all Sedition, Plotters and Fighters in the World: For the removing of the Ground of Jealousie and Suspicion from both Magistrates and People in the Kingdom, concerning Wars and Fightings.

Presented unto the King, upon the 21<sup>st</sup> day of the 11<sup>th</sup> Month, 1660.

OUR Principle is, and our Practices have always been, to seek Peace, and ensue it, and to follow after Righteousnes, and the Knowledge of God; seeking the Good and Welfare, and doing that which tends to the Peace of All. We know, that Wars and Fightings proceed from the Lusts of Men, as Jam. 4. 1, 2, 3. out of which Lusts the Lord hath redeemed us; and so out of the Occasion of War: the occasion of which War, and the War itself (wherein envious Men, who are lovers of themselves more than lovers of God, Lust, Kill, and desire to have Men's Lives or Estates) ariseth from the Lust. All Bloody Principles and Practices We (as to our own particular) do utterly deny; with all outward Wars and Strifes, and Fightings with Outward Weapons, for any end, or under any pretence whatsoever: and this is our Testimony to the whole World.

And whereas it is Objected:

But although you now say, That you cannot Fight, nor take up Arms at all; yet if the Spirit do move you, then you will change your Principle, and then you will sell your Coat, and buy a Sword, and Fight for the Kingdom of Christ.

Answ. As for this, we say to you, that Christ said to Peter, Put up thy Sword in his place; though he had said before, he that had no Sword, might sell his Coat and buy one, (to the fulfilling of the Law and Scripture) yet after, when he had bid him put it up, he said, He that taketh the Sword, shall perish with the Sword. And further, Christ said to Pilate, Thinkest thou, that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels? And this might satisfie Peter, Luke 22. 36. after he had put up his Sword, when he said to him, He that took it, should perish by it; which satisfieth us, Mat. 26. 51, 52, 53. And in the Revelation it's said; He that kills with the Sword, shall perish with the Sword; and here is the Faith and the Patience of the Saints. And so Christ's Kingdom is not of this World, therefore do not his Servants Fight; as he told Pilate the Magistrate, who Crucified him: and did they not look upon Christ, as a Raiser of Sedition? and did not he say, Forgive them? But thus it is, that we are numbered amongst Transgressors,

1660. gressors, and numbered amongst *Fighters*, that the Scriptures might  
 be fulfilled.

London. 'That *Spirit of Christ*, by which we are guided, is not changeable,  
 so as once to command us from a thing, as *Evil*, and again to move  
 unto it; and we do certainly know, and so testify to the World, That  
 the *Spirit of Christ*, which leads us into all Truth, will never move  
 us to *Fight* and *War* against any Man with outward Weapons, nei-  
 ther for the *Kingdom of Christ*, nor for the *Kingdoms* of this *World*.

'First, Because the *Kingdom of Christ* God will exalt, according to  
 his Promise, and cause it to grow and flourish in Righteousness; Not  
 by *Might*, nor by *Power* (of outward *Sword*) but by my *Spirit*, saith the  
*Lord*, Zech.4.6. So those that use any Weapon to *Fight* for Christ,  
 or for the establishing of his Kingdom or Government, both the *Sp-  
 rit*, *Principle* and *Practice* in that, we deny.

'Secondly, We do earnestly desire and wait, That (by the Word of  
 God's Power, and its effectual Operation in the Hearts of Men) the  
*Kingdoms* of this *World* may become the *Kingdoms* of the *Lord*, and  
 of his *Christ*; that he might Rule and Reign in Men by his *Spirit*  
 and *Truth*: that thereby all People out of all different Judgments  
 and Professions, might be brought into *Love* and *Unity* with God,  
 and one with another; and that they might all come to witness the  
 Prophets Words, who said, *Nation shall not lift up Sword against  
 Nation, neither shall they learn War any more*, Isa. 2. 4. Mich.4.3.

'So we, whom the Lord hath called into the Obedience of his Truth,  
 have denied *Wars* and *Fightings*, and cannot again any more learn it.  
 And this is a certain Testimony unto all the World, of the Truth of  
 our Hearts in this particular, that as God persuadeth every Man's  
 Heart to believe, so they may receive it. For we have not (as some  
 others) gone about cunningly with devised Fables; nor have we  
 ever denied in *Practice*, what we have professed in *Principle*; but in  
 Sincerity and Truth, and by the *Word of God* have we laboured to  
 be made manifest unto all Men, that both we and our ways might  
 be witnessed in the Hearts of all People. And whereas all manner  
 of *Evil* hath been falsely spoken of us, we hereby speak forth the  
 plain Truth of our Hearts, to take away the occasion of that Of-  
 fense: that so we being *Innocent*, may not suffer for other Men's Of-  
 fenses, nor be made a Prey upon by the Wills of Men for that, of which  
 we were never Guilty; but in the Uprightness of our Hearts we  
 may, under the *Power* ordained of God for the Punishment of Evil-  
 doers, and for the Praise of them that do well, live a *peaceable* and  
*godly Life*, in all Godliness and Honesty. For although we have al-  
 ways suffered, and do now more abundantly suffer; yet we know,  
 that it's for *Righteousness* sake: For our rejoicing is this, the Testimo-  
 ny of our Consciences, that in *Simplicity* and *godly Sincerity*, not with  
*fleshly Wisdom*, but by the *Grace of God* we have had our Conversation  
 in the *World*, 2 Cor. 1. 12. Which for us is a Witness, for the con-  
 vincing of our Enemies. For this we can say to all the World, we  
 have wronged no Man's *Persons* or *Possessions*; we have used no *Force*  
 nor *Violence* against any Man; we have been found in no *Plots*, nor  
 guilty of *Sedition*; when we have been wronged, we have not sought  
 to revenge our selves; we have not made resistance against Auth-  
 ority:

' rity : but wherein we could not obey for Conscience-sake, we have 1660.  
 ' suffered even the most of any People in the Nation. We have been ~~lived~~  
 ' counted as Sheep for the Slaughter, Persecuted and Despised, Beaten, London.  
 ' Stoned, Wounded, Stocked, Whipped, Imprisoned, Haled out of Syna-  
 ' gogues, cast into Dungeons and Noisom Vaults, where many have  
 ' died in Bonds, shut up from our Friends, denied needful Sustenance  
 ' for many days together ; with other the like Cruelties. And the  
 ' Cause of all these our Sufferings is not for any Evil, but for things re-  
 ' lating to the Worship of our God, and in obedience to his Requirings  
 ' of us ; For which Cause we shall freely give up our Bodies a Sacrifice,  
 ' rather than disobey the Lord : For we know, as the Lord hath kept  
 ' us Innocent, so he will plead our Cause, when there is none in the  
 ' Earth to plead it. So we, in Obedience unto his Truth, do not love  
 ' our Lives unto Death, that we may do his Will, and wrong no Man  
 ' in our Generation ; but seek the Good and Peace of all Men. And  
 ' he that hath commanded us, That we shall not Swear at all, Matth.  
 ' 5. 34. hath also commanded us, That we shall not Kill, Matth. 5. So  
 ' that we can neither Kill Men, nor Swear for, nor against them. And  
 ' this is both our Principle and Practice, and hath been from the Be-  
 ' ginning ; so that if we suffer, as suspected to take up Arms, or make  
 ' War against any, it is without any Ground from us : For it neither  
 ' is, nor ever was in our Hearts, since we owned the Truth of God ;  
 ' neither shall we ever do it : because it is contrary to the Spirit of  
 ' Christ, his Doctrine, and the Practices of his Apostles ; even contra-  
 ' ry to him, for whom we suffer all things, and endure all things.

' And whereas Men come against us with Clubs, Staves, Drawn  
 ' Swords, Pistols cock't, and do beat, cut and abuse us ; yet we never  
 ' resisted them, but to them our Hair, Backs and Cheeks have been  
 ' ready : But it is not an Honour to Manhood or Nobility, to run up-  
 ' on harmless People, who lift not up an Hand against them, with Arms  
 ' and Weapons.

' Therefore consider these things, ye Men of Understanding : For  
 ' Plotters, Raisers of Insurrections, Tumultuous Ones, and Fighters,  
 ' running with Swords, Clubs, Staves and Pistols one against another ;  
 ' we say, these are of the World, and have their Foundation from this  
 ' Unrighteous World ; from the Foundation of which, the Lamb hath  
 ' been slain : which Lamb hath redeemed us from this unrighteous  
 ' World, and we are not of it ; but are Heirs of a World, in which  
 ' there is no End ; and of a Kingdom, where no corruptible thing en-  
 ' ters. And our Weapons are Spiritual, and not Carnal, yet Mighty  
 ' through God, to the pulling down of the Strong Holds of Sin and Satan,  
 ' who is Author of Wars, Fighting, Murder, and Plots ; and our  
 ' Swords are broken into Plow shares, and Spears into Pruning-hooks ;  
 ' as Prophesied of in Micah 4. Therefore we cannot learn War any  
 ' more, neither rise up against Nation or Kingdom with outward Wea-  
 ' pons, tho' you have numbed us amongst the Transgressors and Plot-  
 ' ters : the Lord knows our Innocency herein, and will plead our Cause  
 ' with all Men and People upon Earth, at the day of their Judg-  
 ' ment, when all Men shall have a Reward according to their  
 ' Works.

1660. 'Therefore in love we warn you for your Souls good, *not to wrong*  
 ~~ 'the Innocent, nor the Babes of Christ, which he hath in his Hand,  
 London. 'which he tenders as the Apple of his Eye ; neither seek to destroy the  
 'Heritage of God, neither turn your Swords backward, upon such as  
 'the Law was not made for, i.e. the Righteous ; but for the Sinners  
 'and Transgrefslors, to keep them down. For those are not the Peace-  
 'makers, neither the Lovers of Enemies ; neither can they overcome  
 'Evil with Good, who wrong them that be Friends to You and All  
 'Men, and wish Your Good, and the good of all People on the Earth.  
 'If you oppress us, as they did the Children of Israel in Egypt ; and  
 'if you oppres us, as they did, when Christ was Born, and as they  
 'did the Christians in the Primitive Times ; we can say, *The Lord*  
 'forgive you : and leave the Lord to deal with you, and not revenge  
 'our selves. And if you say, as the Council laid to Peter and John, *You*  
 'must speak no more in that Name ; and if you serve us, as they served  
 'the Three Children spoken of in Daniel ; God is the same, as ever he  
 'was, that lives for Ever and Ever, who hath the Innocent in his Arms.  
 'Oh Friends ! Offend not the Lord and his Little Ones, neither af-  
 'flict his People ; but consider, and be moderate. And do not run  
 'hastily into things ; but mind, and consider Mercy, Justice and  
 'Judgment : that is the way for you to prosper, and get the Favour  
 'of the Lord. Our Meetings were stopped and broken up in the days  
 'of Oliver, in pretence of Plotting against him ; and in the days of  
 'the Committee of Safety we were looked upon, as Plotters, to bring  
 'in KING CHARLES : and now our Peaceable Meetings are  
 'termed Seditious. Oh that Men should lose their Reason, and go  
 'contrary to their own Conscience ; knowing, that we have suffered  
 'all things, and have been accounted Plotters all along, though we  
 'have declared against them both by Word of Mouth, and Printing,  
 'and are clear from any such thing ! Though we have suffered all a-  
 'long, because we would not take up Carnal Weapons to fight withal  
 'against any ; and are thus made a Prey upon, because we are the In-  
 'nocent Lambs of Christ, and cannot avenge our selves ! These things  
 'are left upon your Hearts to consider : But we are out of all those  
 'things, in the Patience of the Saints : and we know, that as Christ  
 'said, *He that takes the Sword, shall perish with the Sword, Mat, 26.52.*  
 'Rev. 13. 10.

*This is given forth from the People called Quakers, to satisfie the  
 King and his Council, and all those, that have any Jealousie con-  
 cerning Us ; that all occasion of Suspicion may be taken away, and  
 our Innocency cleared.*

Given forth on the behalf of the whole Body of the Elect People  
 of God, who were called *Quakers*, in the Year 1660.

1660.

London.

## POSTSCRIPT.

Though we are numbered amongst Transgressors, and so have been given up to all Rude, Merciless Men, by which our Meetings are broken up, in which we Edified one another in our Holy Faith, and prayed together to the Lord, that lives for ever; yet he is our Pleader for us in this Day. The Lord saith, They that feared his Name, spake one with another, (as in Malachy) which were as his Jewels: And for this Cause, and no Evil-doing, are we cast into Holes, Dungeons, Houses of Corruption, Prisons, (they sparing neither Old nor Young, Men nor Women) and made a Prey on in the sight of all Nations, under pretence of being Seditious, &c. so that all rude People run upon us to take Possession: For which we say, The Lord forgive them, that have thus done to us; who doth, and will enable us to suffer; and never shall we lift up hand against any Man, that doth thus use us: But that the Lord may have mercy upon them, that they may consider, what they have done. For how is it possible for them, to requite us for the Wrong they have done to us? Who to all Nations have founded us abroad as Seditious, or Plotters, who were never found Plotters against any Power or Man upon the Earth, since we knew the Life and Power of Jesus Christ manifested in us, who hath redeemed us from the World, and all Works of Darkness, and Plotters that be in it; by which we know our Election, before the World began. So we say, The Lord have Mercy upon our Enemies, and forgive them, for that they have done unto us.

Oh! do as you would be done by; and do unto all Men, as you would have them do unto you; for this is but the Law and the Prophets.

And all Plots, Insurrections and Riotous Meetings we do deny, knowing them to be of the Devil, the Murderer; which we in Christ (who was before they were) Triumph over them. And all Wars and Fightings with Carnal Weapons we do deny, who have the Sword of the Spirit: and all that wrong us, we leave them to the Lord. And this is to clear our Innocency from that Asperion cast upon us, That we are Seditious or Plotters.

## Added in the Reprinting:

Courteous Reader,

This was our Testimony above Twenty Years ago; and since then we have not been found Acting contrary to it, nor ever shall: For the Truth, that is our Guide, is unchangeable. And this is now Reprinted to the Men of this Age, many of whom were then Children; and doth stand, as our certain Testimony against all Plotting and Fighting with Carnal Weapons: And if any by departing from the Truth, should do so, this is our Testimony in the Truth against them, and will stand over them, and the Truth will be clear of them.

1660.

~~~ This Declaration did somewhat clear the Dark Air, that was over London, the City and Country. And soon after the King gave forth a Proclamation, That no Soldiers should go to search any House, but with a Constable. But the Jails were still full, many Thousands of Friends being in Prison in the Nation: Which Mischief was occasioned by that wicked Rising of thole Fifth-Monarchy-Men. But when those of them, that were taken, came to be executed, they did us that Right, to clear us openly, from having any hand in, or knowledge of their Plot. And after that the King, being continually Importuned thereunto, Issued forth a Declaration, That Friends should be set at liberty, without paying Fees. But great Labour and Travel, Care and Pains was taken in it, before this was obtained; for Thomas Moor and Margaret Fell went often to the King about it.

Much Blood was shed this Year; many of them, that had been the Old King's Judges, being hanged, drawn and quartered. And amongst them, that so suffered, Col. Hacker was one; he who sent me Prisoner from Leicester to London in Oliver's time: of which an Account is given before. A sad Day it was, and a Repaying of Blood with Blood. For in the time of O. Cromwel, when several Men were put to Death by him, being hanged, drawn and quartered for pretended Treasons; I felt from the Lord God, that their Blood would not be put up, but would be required: And I said as much then to several. And now, upon the King's Return, when several of them that had been against the King, were put to Death, as the others, that were for the King, had been before by Oliver: This was sad Work, destroying of People contrary to the Nature of Christians, who have the Nature of Lambs and Sheep. But there was a Secret Hand in bringing this Day upon that Hypocritical Generation of Professors; who being got into Power, grew Proud, Haughty and Cruel beyond others, and persecuted the People of God without pity. Therefore when Friends were under cruel Persecutions and Sufferings in the Common-wealth's time, I was moved of the Lord to write unto Friends, to draw up their Sufferings, and lay them before the Justices at their Sessions. And if they would not do them Justice, then to lay it before the Judges at the Assize: And if they would not do them Justice, then to lay it before the Parliament, and before the Protector and his Council; that they might all see, what was done under their Government: And if they would not do Justice, then to lay it before the Lord; who would hear the Cries of the Oppressed, and of the Widows and Fatherless, that they had made so. For that which we suffered for, and which our Goods were spoiled for, it was for our Obedience to the Lord in his Power and in his Spirit, who was able to help and to succour; and we had no Helper in the Earth, but him. And he did hear the Cries of his People, and did bring an overflowing Scourge over the Heads of all our Persecutors; which brought a Quaking, and a Dread, and a Fear amongst and on them all: So that they, who had nick-named us (who are the Children of Light) and in scorn called us Quakers, the Lord made them Quake; and many of them would have been glad to have hid themselves amongst us: and some of them, through the Distress that came upon them, did at length come to Confess to the Truth. Oh! the daily Reproaches

Reproaches, Revilings and Beatings we underwent amongst them, even 1660. in the High-ways, because we could not put off our Hats to them; ~~and~~ and for laying *Thou* and *Thee* to them! Oh! the Havock and Spoil-London. the Priests made of our Goods, because we could not put into their Mouths, and give them Tithes! Besides casting into Prisons; and besides the great Fines laid upon us, because we could not Swear! But for all these things did the Lord God plead with them. Yet some of them were so hardened in their Wickedness, that, when they were turned out of their Places and Offices, they said; *If they had Power, they would do the same again.* And when this Day of overturning was come upon them, they said; *It was all long of us.* Wherefore I was moved to write to them, and to ask them, ‘Did we ever resist them, ‘when they took away our Ploughs and Plough-Gears, our Carts and Horses, our Corn and Cattel, our Kettles and Platters from us, and ‘whipt us, and set us in the Stocks, and cast us into Prison; and all ‘this only for serving and worshipping God in Spirit and Truth, and ‘because we could not Conform to their Religions, Manners, Customs ‘and Fashions? Did we ever resist them? Did we not give them our ‘Backs to beat, and our Cheeks to pull off the Hair, and our Faces ‘to spit on? Had not their Priests, that prompted them on to such Work, plucked them with themselves into the Ditch? Why then ‘would they say, *It was all long of us:* when it was long of themselves, and their Priests, their blind Prophets, that followed their own Spirits, and could fore-see nothing of these times and things, that were come upon them, which we had long forewarned them of; as Jeremiah and Christ had forewarned Jerusalem. And they thought to have wearied us out, and undone us; but they undid themselves: Whereas we could praise God, notwithstanding all their plundering of us, that we had a Kettle, and a Platter, and an Horse, and Plow still.

Many ways were these Professors warned, both by Word, by Writing and by Signs; but they would believe none, till it was too late. William Sympon was moved of the Lord to go at several times for three Years, Naked and Bare-foot before them, as a Sign unto them, in Markets, Courts, Towns, Cities, to Priest’s Houses, and to Great Men’s Houses, telling them; *So should they be all stripped Naked, as he was stripped Naked!* And sometimes he was moved to put on Hair-Sack-cloth, and to besmear his Face, and to tell them; *So would the Lord God besmear all their Religion, as he was besmeared!* Great Sufferings did that poor Man undergo, sore Whippings with Horse-whips and Coach-whips on his bare Body, grievous Stonings and Imprisonments in three years time, before the King came in, that they might have taken Warning, but they would not; but rewarded his Love with cruel Usage. Only the Major of Cambridge did nobly to him; for he put his Gown about him, and took him into his House.

Another Friend, one Robert Huntington, was moved of the Lord to go into Carlisle-Steeple-house with a White Sheet about him, amongst the great Presbyterians and Independents there, to shew them, that the Surplice was coming up again: and he put an Halter about his Neck, to shew them, That an Halter was coming upon them: which was fulfilled upon some of our Persecutors not long after.

1660. Another, whose Name was *Richard Sale*, living near *West-Chester*,  
 and being *Constable* of the place, where he lived, had a *Friend* sent  
 to him with a *Pass*, (whom those wicked *Professors* had taken up for  
 a *Vagabond*, because he travelled up and down in the *Work* of the  
*Ministry*) and this *Constable* being convinced by the *Friend*, that was  
 thus brought to him, gave him his *Pass* and *Liberty*; and was after-  
 wards himself cast into *Prison*. After this, on a *Lecture-day*, this  
*Richard Sale* was moved to go to the *Steeple-houſe* in the time of  
 their *Worship*, and to carry those persecuting *Priests* and *People* a  
*Lanthorn* and *Candle*, as a Figure of their *Darkness*: But they cruelly  
 abused him, and like *dark Professors*, as they were, they put him into  
 their *Prison*, called *Little-Ease*; and so squeezed his Body therein, that  
 not long after he *Died*. Many *Warnings* of many sorts were *Friends*  
 moved in the *Power* of the *Lord* to give unto that *Generation*; which  
 they not only rejected, but abused *Friends*, calling us *Giddy-headed*  
*Quakers*: But *God* brought his *Judgments* upon those *Persecuting*  
*Priests* and *Magistrates*. For when the *King* came in, most of them  
 were turned out of their *Places* and *Benefices*; and the *Spoilers* were  
*Spoiled*: And then we could ask them, Who were the *Giddy-heads*  
 now? Then many did confess, we had been *True Prophets* to the  
*Nation*; and said, Had we cried against some *Priests* only, they should  
 have liked us then; but we crying against *All*, that made them dis-  
 like us: But now they did see, that those *Priests*, which then were  
 looked upon to be the *best*, were as *bad* as the *Rest*. For indeed, some  
 of those, that were counted the *most-Eminent Priests*, were the bit-  
 terest and greatest Stirrers up of the *Magistrates* to *Persecution*: And  
 it was a *Judgment* upon them, to be denied the *Free Liberty* of their  
*Consciences*, when the *King* came in; because when they were upper-  
 most, they would not have had *Liberty* of *Conscience* been granted un-  
 to others. For there was one *Hewes* of *Plymouth*, a *Priest* of great  
*Note* in *Oliver's Days*, who, when some *Liberty* was granted, pray'd,  
*That God would put it into the Hearts of the Chief Magistrates of the Na-  
 tion, to remove this cursed Toleration*: And others of them prayed  
 against it, by the name of *Intolerable Toleration*. But a while after,  
 when the *King* was come in, and *Priest Hewes* turned out of his great  
*Benefice*, for not Conforming to the *Common-Prayer*; a *Friend* of *Ply-  
 mouth* meeting with him, asked him, *Whether he would account Tolera-  
 tion Accursed now?* And *Whether he would not now be glad of a To-  
 leration?* To which the *Priest* returned no *Answer*, save by the sha-  
 king of his Head. But as stiff as this sort of Men were then against  
*Toleration*, it is well known, that many of them petitioned the *King*  
 for *Toleration*, and for *Meeting-Places*; and paid for *Licences* too.  
 But to return to the present Time, the latter end of the Year 1660.  
 and beginning of 1661.

Although those *Friends*, that had been *Imprisoned* upon the *Rising*  
 of those *Monarchy-Men*, were set at *Liberty*; yet *Meetings* were much  
 disturbed, and great *Sufferings* *Friends* went under: For besides  
 what was done by *Officers* and *Souldiers*, many wild Fellows and  
 rude People often came in. There came one time, when I was at  
*Pell-Mell*, an *Emassador* with a Company of *Irish-Men* with rude  
 Fellows: The *Meeting* was done before they came, and I was gone

up into a Chamber, where I heard one of them say, he would kill 1660. all the Quakers. So I went down to him, and was moved in the ~~Power~~ <sup>London.</sup> Power of the Lord to speak to him : and I told him, The Law said, *An Eye for an Eye, and a Tooth for a Tooth*: but thou threatens to kill all the Quakers, though they have done thee no hurt. But said I, here is Gospel for thee: *Here's my Hair, and here's my Cheek, and here's my Shoulder*, turning it to him. This came so over him, that he and his Companions stood as Men amazed, and said; If that was our Principle, and it we were as we said, they never saw the like in their Lives. I told them, What I was in Words, I was the same in Life. Then the Ambassador came in (for he had stood without; for he said, that Irish Colonel was such a desperate Man, that he durst not come in with him, for fear, he should have done us some Mischief;) but Truth came over him, and he carried himself lovingly towards us ; and so did the Ambassador also : for the Lord's Power was over them all.

At Mile-End Friends were kept out of their Meeting-Place by Soul-diers ; but Friends stood Nobly in the Truth, and were Valiant for the Lord's Name : and at last the Truth gave them Dominion.

About this time we had Account, that John Love, a Friend, that was moved to go and bear Testimony against the Idolatry of the Papists, was dead in Prison at Rome ; and it was suspected, he was privately put to Death in Prison. John Perrot was also Prisoner there ; and being released, came over again : But after his Arrival here, he with Charles Baily, and some others, turned aside from the Unity of Friends and Truth. Whereupon I was moved to give forth a Paper, declaring, how the Lord would blast them all, both him and his Followers (if they did not Repent and Return) and that they should wither, like the Grass on the House-top : and so many of them did ; but others of them returned and repented.

Also before this time we received Account from New-England, ' That the Government there had made a Law to Banish the Quakers out of their Colonies, upon pain of Death, in case they returned ; and ' that several of our Friends, having been to banished, and returning, ' were thereupon taken, and actually Hanged: and that divers more ' were in Prison, in danger of the like Sentence to be executed upon ' them. When those were put to Death, I was in Prison at Lancaster, and had a perfect Sense of their Sufferings, as though it had been my self ; and as though the Halter had been put about my own Neck ; though we had not at that time heard of it. But as soon as we heard of it, Edward Burrough went to the King, and told him ; There was a Vein of Innocent Blood opened in his Dominions, which, if it were not stopt, would over-run all. To which the King replied, But I will stop that Vein. Edward Burrough said ; Then do it speedily ; for we know not, how many may soon be put to Death. The King answered, As speedily, as ye will. Call (said he to some present) the Secretary, and I will do it presently So the Secretary being called, a Mandamus was forthwith granted. A Day or two after, Ed. Burrough going again to the King, to desire, the matter might be expedited ; the King said, He had no Occasion at present to send a Ship thither : but if we would send one, we might do it, as soon as we would. Ed. Burrough then asked the King, If it would please him,

1660. to grant his *Deputation* to one called a *Quaker*, to carry the *Mandamus* to *New-England*, (which is hereafter inserted.) He said, *Yes*,  
 London, to whom ye will. Whereupon *E. B.* named one *Samuel Shattock* (as I  
 remember) who being an Inhabitant of *New-England*, was *banished*  
 by their *Law*, to be *hanged*, if he came again: and to him the *Deputation* was granted. Then we sent for one *Ralph Goldsmith*, an honest *Friend*, who was *Master* of a good *Ship*; and with him we agreed for *Three Hundred Pounds*, (Goods, or no Goods) to *Sail* in *Ten Days*. He forthwith prepared to set *Sail*; and with a prosperous *Gale*, in about *Six Weeks* time, arrived before the Town of *Boston* in *New-England*, upon a *First Day* Morning, called *Sunday*. With him went many *Passengers*, both of *New and Old England*, that were *Friends*, whom the *Lord* did move to go to bear their *Testimony* against those *Bloody Persecutors*, who had exceeded all the World in that Age, in their *Bloody Persecutions*. The *Townsmen* at *Boston*, seeing a *Ship* come into the Bay with *English Colours*, soon came on Board, and asked for the *Captain*: *Ralph Goldsmith* told them, He was the *Commander*. They asked him, if he had any *Letters*? He said, *Yes*. They asked, If he would deliver them? He said, *No, not to day*. So they went a-shore, and reported, There was a *Ship* full of *Quakers*, and that *Samuel Shattock* was among them; who they knew, was by their *Law* to be put to *Death*, for coming again after *Banishment*: but they knew not his *Errand*, nor his *Authority*. So all being kept close that day, and none of the *Ships-Company* suffered to go on *Shore*; next morning *Samuel Shattock*, the *King's Deputy*, and *Ralph Goldsmith*, the *Commander* of the *Vessel*, went on *Shore*; and sending back to the *Ship* the Men that landed them, they two went through the *Town* to the *Governour's*, *John Endicott's*, *Door*, and knock't. He sent out a *Man*, to know their *Business*: They sent him *Word*, their *Business* was from the *King of England*, and they would deliver their *Message* to none, but the *Governour* himself. Thereupon they were admitted to go in, and the *Governour* came to them; and having received the *Deputation* and the *Mandamus*, he laid off his *Hat*, and look'd upon them: then going out, he bid the *Friends* follow him. So he went to the *Deputy-Governour*; and after a short *Consultation*, came out to the *Friends*, and said, *We shall obey his Majesty's Commands*. After this the *Master* gave liberty to the *Passengers* to come on *Shore*; and presently the *Noise* of the *business* flew about the *Town*: and the *Friends* of the *Town*, and the *Passengers* of the *Ship* met together, to offer up their *Praises* and *Thanksgivings* to *God*, who had so wonderfully delivered them from the *Teeth* of the *Devourer*. While they were thus met, in came a poor *Friend*, who being *Sentenc'd* by their *bloody Law* to *Die*, had lain some time in *Iron*s, expecting *Execution*. This added to their *Joy*, and caused them to lift up their *Hearts* in *High Praises* to *God*, who is worthy for ever to have the *Praise*, the *Glory* and the *Honour*; for he only is able to deliver, and to save, and to support all, that sincerely put their *Trust* in him. Here follows a *Copy* of the said *Mandamus*.

## CHARLES R.

T Rusty and Well Beloved, We Greet you Well. Having been Informed, that several of Our Subjects amongst you, called Quakers, have been and are Imprisoned by you, whereof some have been Executed, and others (as hath been represented unto Us) are in Danger to undergo the like; We have thought fit to signify our Pleasure in that behalf for the future: And do hereby require, That if there be any of those People called Quakers amongst you, now already Condemned to suffer Death, or other Corporal Punishment; or that are Imprisoned, and obnoxious to the like Condemnation, you are to forbear to proceed any further therein; but that you forthwith send the said Persons (whether Condemned or Imprisoned) over into this our Kingdom of England, together with the respective Crimes or Offences laid to their Charge: to the end such Course may be taken with them here, as shall be agreeable to our Laws, and their Demerits. And for so doing, these our Letters shall be your sufficient Warrant and Discharge. Given at Our Court at Whitehill, the 9th day of September, 1661. in the Thirteenth Year of Our Reign.

Subscribed: To Our Trusty and Well Beloved John Endicot, Esq. and to all and every other the Governour or Governours of our Plantations of New-England, and of all the Colonies thereunto belonging, that now are, or hereafter shall be; and to all and every the Ministers and Officers of our Plantations and Colonies whatsoever, within the Continent of New-England.

By His Majestys Command.

WILLIAM MORRIS.

Some time after this, several of New-England's Magistrates came over hither, and one of their Priests; and we had several Discourses with them, at several times, concerning their Murdering our Friends, the Servants of the Lord: but they were ashamed to stand to their Bloody Actions. At one of those Meetings I asked Simon Broadstreet, (who was one of the New England-Magistrates) Whether he had not an hand in putting to Death thole Four Servants of God, whom they hanged for being Quakers only, as they had nick-named them? And he confessed, he had. I then asked him, and the rest of his Associates, that were present; Whether they would acknowledge themselves to be Subjects to the Laws of England? And if they did, By what Law they had put our Friends to Death? They said; They were Subjects to the Laws of England; and they had put our Friends to Death by the same Law, as the Jesuits were put to Death here in England. I asked them then; Whether they did believe, that thole Friends of ours, whom they had put to Death, were Jesuits, or Jesuitically affected? And the said, Nay. Then, said I, Ye have murdered them, if ye have put

1661. put them to Death by the Law. that Jesuits are put to Death here in  
 London; and yet confess, they were no Jesuits. By this it plainly  
 appears, ye have put them to Death in your own Wills, without  
 any Law. Then Simon Broadstreet, finding himself and his Company  
 entangled by their own Words, said; Did we come to Catch them? I told them, they had Catched themselves, and they might justly be  
 questioned for their Lives; and if the Father of William Robinson (who  
 was one of them, that was put to Death) were in Town, it was prob-  
 able, he would question them, and bring their Lives into Jeopardy.  
 Hereupon they began to excuse themselves, saying; There was no Per-  
 secution now amongst them: But next morning, we had Letters from  
 New-England, giving us Account, that our Friends were persecuted  
 there afresh. Thereupon we went to them again, and shewed them  
 our Letters; which put them both to Silence and to Shame: and in  
 great Fear they seemed to be, lest some should call them to Account,  
 and prosecute them for their Lives; especially Simon Broadstreet:  
 for he had at first, before so many Witness, confess'd, He had a  
 hand in putting our Friends to death; that he could not get off  
 from it; though he afterwards through Fear shuffled, and would  
 have unsaid it again. But after this, he and the rest of them soon  
 left the City, and got back to New-England again. I went also to  
 Governour Winthrop, and discoursed with him about these matters:  
 but he assured me, he had no hand in putting our Friends to Death, or  
 in any way persecuting of them, but was one of them that protested  
 against it. Now these stingy Persecutors of New-England were a  
 People, that fled out of Old England thither, from the Persecution of  
 the Bishops here: But when they had got Power into their hands, they  
 so far exceeded the Bishops in Severity and Cruelty, that whereas  
 the Bishops had made them pay Twelve Pence a Sunday (so called) for  
 not coming to their Worship here, they imposed a Fine of Five Shillings  
 a Day upon such, as should not conform to their Will-Worship there;  
 and spoiled the Goods of Friends, that could not pay it. Besides, many  
 they Imprisoned, divers they Whipt, and that most Cruelly; of  
 some they Cut off Ears, and some they Hanged: as the Books of  
 Friends Sufferings in New-England largely shew; particularly, A Book  
 written by Geo. Bishop of Bristol, Entituled, New-England judged.  
 (In Two Parts.) Some of the old Royalists were earnest with Friends  
 to have prosecuted them; but we told them, we left them to the  
 Lord, to whom Vengeance belonged, and he would Repay it. And  
 the Judgments of God have since fallen heavy on them: For the Indians  
 have been raised up against them, and have Cut off many of  
 them.

About this time I lost a very good Book, being taken in the Printer's  
 Hands: It was a useful, teaching Book, containing the Signification  
 and Explanation of Names, Parables, Types and Figures in the Scrip-  
 tures. They who took it, were so affected with it, that they were  
 loth to have destroyed it; but thinking to have made a great Ad-  
 vantage of it, they would have let us have had it again, if we would  
 have given them a great Sum of Money for it: which we were not free  
 to do.

And some time before this, while I was Prisoner in Lancaster- 1661. Castle, the Book called the *Battledoore* came forth, which was written ~~to shew~~, that in all Languages *Thou* and *Thee* is the proper and usual London *Form of Speech to a Single Person*; and *You* to more than one. This was set forth in *Examples or Instances* taken out of the *Scriptures*, and out of *Books of Teaching*, in about *Thirty Languages*. *John Stubbs* and *Benjamin Furly* took great Pains in the Compiling of it, which I put them upon; and some things I added to it. When it was finished, some of them were presented to the *King* and his *Council*, to the *Bishops* of *Canterbury* and *London*, and to the *Two Universities* one a piece; and many bought of them. The *King* said, It was the *proper Language of all Nations*: And the *Bishop* of *Canterbury* being asked what he thought of it, was to *at a stand*, that he could not tell *what to say to it*. For it did to *Inform* and *Convince* People, that few afterward were so *Rugged* towards us, for saying *Thou* and *Thee* to a single Person, which before they were exceeding *fierce* against us for. For this *Thou* and *Thee* was a sore Cut to *proud Flesh*, and them that fought *Self-honour*; who though they would lay it to *God and Christ*, would not endure to have it laid to themselves. So that we were often *Beaten* and *Abused*, and sometimes in *danger* of our *Lives*, for using those Words to some *proud Men*; who would say *What, you ill-bred Clown, do you Thou me!* as though there lay *Breeding* in laying *You* to *one*; which was contrary to all their *Grammars* and *Teaching-Books*, by which they had taught and instructed their *Youth*.

Now the *Bishops* and *Priests* being busie and eager, to settle and set up their *Form of Worship*, and *Compel* all to come to it; I was moved to give forth the following *Paper*, to open unto People the *Nature* of the *True Worship*, which *Christ* set up, and which *God* accepts; Thus :

'*Christ's Worship* is free in the *Spirit* to all *Men*; and such as 'Worship in the *Spirit* and in the *Truth*, are they, that *God* 'seeks to Worship him: for he is the *God of Truth*, and is a *Spirit*, and 'the *God of the Spirits of all Flesh*. And he hath given to all the Na- 'tions of *Men* and *Women* *Breath* and *Life*, to live, and move, and 'have their Being in him; and hath put into them an *Immortal Soul*. 'So all the Nations of *Men* and *Women* are to be *Temples* for him to 'dwell in; and they that defile his *Temple*, them will he *destroy*. 'Now as the outward *Jews*, while they had their outward *Temple* at 'outward *Jerusalem*, were to go up thither to *Worship* (which *Tem- ple* *God* hath long since thrown down, and destroyed that *Jerusalem*, 'the *Vision of Peace*; and cast off the *Jews* and their *Worship*: and 'in the room thereof hath set up his *Gospel Worship* in the *Spirit* and 'in the *Truth*;) so now all are to *Worship* in the *Spirit* and in the 'Truth. And this is a *free Worship*: for where the *Spirit* of the *Lord* 'is, and ruleth, there is Liberty; and the *Fruits* of the *Spirit* are 'seen, and will manifest themselves: and the *Spirit* is not to be li- 'mited, but to be lived and walked in; that the *Fruits* of it may 'appear. The *Tares* are such, as hang upon the *Wheat* to weigh it 'down; and thereby to draw it down to the *Earth*: yet the *Tares* and 'the *Wheat* must grow together, till the *Harvest*; lest they, that

1661. 'take upon them to pluck up the *Tares*, should pluck up the *Wheat* with the *Tares*. The *Tares* are such, as *Worship* not God in the Spirit and in the Truth; but do grieve the Spirit, and vex it, and quench it in themselves, and walk not in the Truth: yet will scraul and hang about the *Wheat*, the true *Worshippers* in the Spirit and in the Truth. Christ's Church was never established by *Blood*, nor held up by *Pri-  
sons*; neither was the Foundation of it laid by *Carnal, Weaponed  
Men*, nor is it preserved by such. But when Men went from the Spirit and Truth, then they took up *Carnal Weapons* to maintain their outward *Forms*; and yet cannot preserve them with their Carnal Weapons: For one plucketh down another's *Form* with his outward Weapons. And this Work and Doing hath been among the Christians in Name, since they lost the Spirit, and Spiritual Weapons, and the true *Worship*, which Christ set up, that is in the Spirit and in the Truth; which Spirit and Truth they that *Worship* in, are over all the *Tares*. All that would be plucking up the *Tares*, are forbidden by Christ, who hath all Power in Heaven and Earth given to him: for the *Tares* and the *Wheat* must grow together till the Harvest; as Christ hath commanded. The *Stone*, that smote the *Image*, became a great Mountain, and filled the whole Earth: Now, if the *Stone* do fill the whole Earth, all Nations must be Temples for the *Stone*. And all that say, they do travel for the *Seed*, and yet bring forth nothing but a Birth of Strife, and Contention, and Confusion; their *Fruit* shews their Travel to be wrong: for by the *Fruit* the End of every one's Work is seen of what sort it is.

G. F.

About this time many *Papists* and *Jesuits* began to fawn upon Friends, and talk'd up and down, where they came, that of all the Sects the *Quakers* were the best and most self-denying People: And said, It was great pity, that they did not return to the Holy Mother Church, Thus they made a *Buzz* among the People, and said; They would willingly discourse with Friends. But Friends were loth to meddle with them, because they were *Jesuits*; looking upon it to be both dangerous and scandalous. But when I understood it, I said to Friends; Let us discourse with them, be they what they will. So a time being appointed at Gerrard Roberts his House, there came two of them, like *Courters*. When we were come together, they asked our Names; which we told them: But we did not ask their Names: for we understood, they were called *Papists*: and they knew, we were called *Quakers*. I asked them the same Question, that I had formerly asked a *Jesuit*, namely; Whether the Church of Rome was not degenerated from the Church in the Primitive Times, from the Spirit, and Power, and Practice, that they were in in the Apostles times? He to whom I put this Question, being subtle, said, He would not Answer it. I ask'd him, Why? But he would shew no Reason. His Companion said, he would answer me: and he said, They were not degenerated from the Church in the Primitive times. I asked the other, Whether he was of the same Mind? And he said, Yes. Then I told them, that for the better understanding one another, and that there might be no Mistake, I would repeat

repeat my *Question* over again after this manner ; Whether the Church 1661. of Rome now was in the same Purity, Practice, Power and Spirit, that ~~the~~ <sup>London.</sup> Church in the Apostle's time was in ? When they saw, we would be exact with them ; they flew off, and denied that, saying : It was Presumption in any to say, they had the same Power and Spirit, which the Apostles had. But I told them : It was Presumption in them, to meddle with the Words of Christ and his Apostles, and make People believe, they succeeded the Apostles, and yet be forced to Confess, They were not in the same Power and Spirit, that the Apostles were in : This, said I, is a Spirit of Presumption, and rebuked by the Apostles Spirit. Then I shewed them, how different their Fruits and Practices were from the Fruits and Practices of the Apostles. Then got up one of them, and said ; Ye are a Company of Dreamers. Nay, said I, ye are the filthy Dreamers, who dream, ye are the Apostles Successors ; and yet Confess, Ye have not the same Power and Spirit, which the Apostles were in. And are not they Defilers of the Flesh, who say, It is Presumption for any to say, they have the same Power and Spirit, which the Apostles had ? Now, said I, if ye have not the same Power and Spirit, which the Apostles had ; then it is manifest, that ye are led by another Power and Spirit, than the Apostles and Church in the Primitive times were led by. Then I began to tell them, how that Evil Spirit, which they were led by, had led them to Pray by Beads, and to Images ; and to set up Nunneries, and Friaries, and Monasteries, and to put People to Death for Religion : and this Practice of theirs I shewed them, was below the Law, and far short of the Gospel, in which is Liberty. They were soon weary of this Discourse, and went their way ; and gave a Charge (as we heard) to the Papists, That they should not dispute with us, nor read any of our Books : So we were rid of them. But we had Reasonings with all the other Sects, as Presbyterians, Independents, Seekers, Baptists, Episcopal-men, Socinians, Brownists, Lutherans, Calvinists, Arminians, Fifth-Monarchy-Men, Familists, Muggletonians and Ranters ; none of which would Affirm, they had the same Power and Spirit, that the Apostles had, and were in : So in that Power and Spirit the Lord gave us Dominion over them all.

As for the Fifth Monarchy-Men, I was moved to give forth a Paper to them, to manifest their Error to them : For they looked for Christ's Personal Coming in an outward Form and Manner ; and they fixed the time of it to the Year 1666 ; at which time some of them did prepare themselves, when it Thundered and Rained, thinking Christ was then come to set up his Kingdom : and then they imagined, they were to kill the Whore without them. But I told them, the Whore was alive in them, and was not burnt with God's Fire, nor judged in them with the same Power and Spirit, the Apostles were in. And their looking for Christ's Coming outwardly, to set up his Kingdom, was like the Pharisees Lo here, and Lo there. But Christ was come, and had set up his Kingdom above Sixteen Hundred Years ago (according to Nebuchadnezzar's Dream, and Daniel's Prophecy) and he had dash'd to pieces the Four Monarchies, the great Image, with its Head of Gold, Breast and Arms of Silver, Belly and Thighs of Brass, Legs of Iron, and Feet part of Iron, part of Clay : and they were all blown away.

1661. with God's Wind, as the Chaff in the Summer-threshing-Floor. And when Christ was on Earth, he said, his Kingdom was not of this World: If it had been, his Servants would have fought; but it was not, therefore his Servants did not fight. And therefore all the Fifth-Monarchy-Men, that be Fighters with Carnal Weapons, are none of Christ's Servants, but the Beast's and the Whore's. Christ said, All Power in Heaven and in Earth is given to me: So then, his Kingdom was set up above Sixteen Hundred Years ago, and he Reigns. And we see Jesus Reign, said the Apostle, and he shall Reign, till all things be put under his Feet; though all things are not yet put under his Feet, nor subdued.

This year several Friends were moved to go beyond the Seas, to publish Truth in Foreign Countries. John Stubbs, and Henry Fell, and Richard Costrop were moved to go towards China, and Prester John's Country; but no Masters of Ships would carry them. With much ado they got a Warrant from the King; but the East-India-Company found ways to avoid it, and the Masters of their Ships would not carry them. Then they went into Holland, hoping to have got Passage there; but no Passage could they get there neither. Then John Stubbs and Henry Fell took Shipping to go to Alexandria in Egypt, intending to go by the Caravans from thence. Mean while Daniel Baker being to go to Smirna, he drew Richard Costrop contrary to his own Freedom, to go along with him. And in the passage Richard falling sick, D. Baker left him sick in the Ship; where he died: But that hard-hearted Man afterwards lost his own Condition.

John Stubbs and Henry Fell got to Alexandria in Egypt; but they had not been long there, before the English Consul banished them from thence: Yet before they came away, they dispersed many Books and Papers there, for the opening the Principles and Way of Truth to the Turks and Grecians. They gave the Book called, The Popes Strength broken, to an Old Friar, for him to give or lend to the Pope: which Book, when the Friar had perused, he clapped his Hand upon his Breast, and confess'd, What was written therein, was Truth: but, said he, if I should confess to it openly, they would burn me. So John Stubbs and Henry Fell not being suffered to go farther, returned to England; and came to London again. And John had a Vision, that the English and Dutch, who had joined together not to carry them, would fall out one with the other: And so it came to pass.

Having now stay'd in London some time, I felt drawings to visit Friends in Essex. So I went down to Colchester, where I had very large Meetings: and from thence to Cogshall; not far from which there was a Priest Convinced, and I had a Meeting at his House. And so travelling a little up and down in those Parts, and visiting Friends in their Meetings there aways, I returned pretty quickly to London, where I found great Service for the Lord: For a large Door was opened, and many flocked in to our Meetings, and the Lord's Truth spread mightily this Year. Yet Friends had great Travels, and sore Labours; the rude People having been so heightened by the Monarchy-Men's Rising a little before. But the Lord's Power was over all, and in it Friends had Dominion: though we had not only those Sufferings without, but Sufferings within also by John Perrot and his Company; who giving heed

need to a Spirit of Delusion, fought to introduce and set up among Friends that evil and uncomely Practice of keeping on the Hat in time of publick Prayers. Now Friends had spoken to him, and divers of his Followers about it; and I had written to them concerning it; but He and some others rather strengthened themselves against Friends therein. Wherefore feeling the Judgment of Truth rule against it, I gave forth the following Lines, as a Warning to all, that were concerned therein.

W<sup>o</sup>losoever is tainted with this Spirit of John Perrot, it will perish. Mark theirs and his End, that are turned into those outward things and Fanglings about them, and that which is not savoury; all which is for perpetual Judgment, and is to be Swept and cleansed out of the Camp of God's Elect. This is to that Spirit, that is gone into Fangling about that, which is below, (the Rotten Principle of the old Ranters) and gone from the Invisible Power of God, in which is the Everlasting Fellowship: and so many are become like the Corn on the House-top, and like the untimely Figs; and now clamber and speak against them, that be in the Power of God. O consider, the Light and Power of God goes over you all, and leaves you in the fretting Nature, out of the Unity, which is in the Everlasting Light, Life and Power of God. Consider this, before the Day be gone from you; and take heed, that your Memorial be not rooted out from among the Righteous.

G. F.

Among the Exercises and Troubles, that Friends had from without, one was concerning Friends Marriages, which sometimes were called in question. And in this Year there happened to be a Cause Tryed at the Assize at Nottingham concerning a Friend's Marriage: The Case was thus. Some Years before, Two Friends were joined together in Marriage amongst Friends, and lived together as Man and Wife about two Years. Then the Man died, leaving his Wife with Child; and leaving an Estate in Lands of Copy-hold. When the Woman was delivered, the Jury presented the Child Heir to its Father's Lands; and accordingly the Child was admitted: Afterwards another Friend married the Widow. And after that a Man, that was Near of Kin to her former Husband, brought his Action against the Friend, that had last married her; endeavouring to dispossess them, and deprive the Child of the Inheritance, and to possess himself thereof, as next Heir to the Woman's first Husband. And to effect this, he endeavoured to prove the Child Illegitimate, alledging; *The Marriage was not according to Law.* In opening the Cause, the Plaintiff's Counsel did use unseemly Words concerning Friends, saying; *That they went together like Brute Beasts:* with other ill Expressions. After the Counsels on both sides had pleaded, the Judge (viz. Judge Archer) took the matter in hand, and opened it to the Jury, telling them; *That there was a Marriage in Paradise, when Adam took Eve, and Eve took Adam;* and that it was the Consent of the Parties that made a Marriage. And for the Quakers, (he said) he did not know their Opinions; but he did not believe, they

1661. they went together, as Brute Beasts, as had been said of them ; but as Christians : and therefore he did believe, the Marriage was lawful, and London. the Child lawful Heir. And the better to satisfy the Jury, he brought them a Case to this purpose. A Man, that was weak of Body, and kept his Bed, had a desire in that Condition to Marry ; and did declare before Witnesses, that he did take such a Woman to be his Wife ; and the Woman declared, that she took that Man to be her Husband. This Marriage was afterwards called in Question ; and (as the Judge said), all the Bishops did at that time conclude it to be a Lawful Marriage. Hereupon the Jury gave in their Verdict for the Friend's Child, and against the Man, that would have deprived it of its Inheritance.

About this time the Oaths of Allegiance and Supremacy were tendered unto Friends, as a Snare, because it was known, we could not Swear ; and thereupon many were Imprisoned, and divers Premunired. Upon that occasion Friends published in Print the Grounds and Reasons, why they refused to swear : Besides which I was moved to give forth these few Lines following, to be given to the Magistrates :

' **T**HE World saith, Kiss the Book : But the Book saith, Kiss the Son, lest he be angry. And the Son saith, Swear not at all ; but keep to Yea and Nay in all your Communications : for whatsoever is more than this, cometh of Evil. Again, the World saith, Lay your hand on the Book ; but the Book saith, Handle the Word : And the Word saith, Handle not the Traditions, nor the Inventions, nor the Rudiments of the World. And God saith, This is my beloved Son, bear him ; who is the Life, and the Truth, and the Light, and the Way to God.

G. F.

1662. Now there being very many Friends in Prison in the Nation, Richard Hubberthorn and I drew up a Paper concerning them ; and got it delivered to the King, that he might understand, how we were dealt with by his Officers. It was directed thus :

### For the K I N G.

' **F**riend, who art the Chief Ruler of these Dominions, here is a List of some of the Sufferings of the People of God, in scorn called Quakers, that have suffered under the Changeable Powers before thee, by whom there have been Imprisoned, and under whom there have suffered for good Conscience-sake, and for bearing Testimony to the Truth as it is in Jesus, Three Thousand, One Hundred, Seventy Three Persons : And there lie yet in Prison in the Name of the Commonwealth, Seventy Three Persons, that we know of. And there have died in Prison in the time of the Commonwealth, and of Oliver and Richard the Protectors, through cruel and hard Imprisonments, upon Nasty Straw, and in Dungeons, Thirty Two Persons. There have been also Imprisoned in thy Name, since thy Arrival, by such as thought to ingratiate themselves thereby to thee, Three Thousand, Sixty and Eight

' *Eight Persons.* Besides this, our Meetings are daily broken up by 1661.  
' Men with Clubs and Arms, (though we Meet peaceably, according <sup>to the</sup> <sub>London.</sub>) and our  
' to the Practice of God's People in the Primitive times) and our  
' Friends are thrown into Waters ; and trod upon, till the very Blood  
' gusheth out of them : the number of which Abuses can hardly be  
' uttered. Now this we would have of Thee, to set them at *Liberty*,  
' that lie in *Prison* in the Names of the *Common-wealth*, and of the two  
' Protectors, and them that lie in *Thy own Name*, for speaking the  
' Truth, and for good Conscience sake ; who have not listed up an  
' Hand against thee, nor any Man : and that the Meetings of our  
' Friends, who meet peaceably together in the Fear of God, to Wor-  
' ship him, may not be broken up by rude People with their Clubs,  
' and Swords, and Staves. One of the greatest things, that we have  
' suffered for formerly, was, because we could not Swear to the Pro-  
' tectors, and all the changeable Governments ; and now we are Im-  
' prisoned, because we cannot take the Oath of Allegiance. Now, if  
' Tea be not Tea, and Nay, Nay to thee, and to all Men upon the  
' Earth, let us suffer as much for breaking of that, as others do for  
' breaking an Oath. We have suffered these many years, both in *Lives*  
' and *Estates* under these Changeable Governments, because we cannot  
' Swear ; but obey Christ's Doctrine, who commands, *We should not*  
' swear at all : (*Mattb.5. Jam. 5.*) and this we Seal with our *Lives*  
' and *Estates*, with our *Tea and Nay*, according to the Doctrine of  
' Christ. Hearken to these things, and so consider them in the *Wisdom*  
' of God, that by it such Actions may be stopped, *Thou* that hast the  
' Government, and may'st do it. We desire, that all that are in *Pri-*  
' *son*, may be set at *Liberty* ; and that for the time to come they  
' may not be *Imprisoned* for Conscience, and for the *Truth's* sake : And  
' if thou question the *Innocency* of their *Sufferings*, let them and  
' their *Accusers* be brought up before thee ; and we shall produce a  
' more particular and full *Account* of their *Sufferings*, if required.

G. F. & R. H.

I mentioned before, how that in the Year 1650. I was kept *Pri-*  
*soner Six Months* in the *House of Correction* at Darby, and that the  
Keeper of the *Prison*, being a *Cruel Man*, and one that had dealt very  
wickedly by me, was smitten in himself, the *Plagues* and *Terrors* of  
the *Lord* falling upon him because thereof ; this *Man* being afterwards  
*Convinced of Truth*, wrote me the following *Letter*.

Dear Friend :

Having such a Convenient Messenger, I could do no less, than give  
thee an Account of my present Condition ; remembering, that to the  
first Awakening of me to a Sense of Life, and of the Inward Principle,  
God was pleased to make use of thee as an Instrument : So that some-  
times I am taken with Admiration, that it should come by such a means,  
as it did, that is to say ; That Providence should order thee to be my  
Prisoner, to give me my first, real light of the Truth : It makes me ma-  
ny times to think of the Jailer's Conversion by the Apostles. O happy  
George

1662. George Fox ! that first breathed that Breath of Life within the Walls of my Habitation ! Notwithstanding my outward Losses are since that time London, such, that I am become nothing in the World; yet I hope, I shall find, that all these light Afflictions, which are but for a moment will work for me a far more exceeding and eternal Weight of Glory. They have taken all from me : and now instead of keeping a Prison, I am rather waiting, when I shall become a Prisoner my self. Pray for me, that my Faith fail not ; but that I may hold out to the Death, that I may receive a Crown of Life. I earnestly desire to hear from thee, and of thy Condition, which would very much rejoice me. Not having else at present, but my kind Love unto thee, and all Christian Friends with thee ; in haste, I rest,

*Thine in Christ Jesus,*

Derby, the 22<sup>nd</sup> of the  
4<sup>th</sup> Month, 1662.

Thomas Sharman.

There were Two of our Friends in Prison in the Inquisition at Malta ; they were both Women : The name of the one was Katharine Evans, and of the other Sarah Chevers. I was told, that One, called the Lord D'Aubeny, could procure their Liberty ; wherefore I went to him : And having informed him concerning their Imprisonment, desired him to write to the Magistrates there for their Release. He readily promised me, he would ; and said, If I would come again within a Month, he would tell me of their Discharge. I went again about that time ; and he said, he thought, his Letters had Miscarried, because he had received no Answer. But he promised, he would write again ; and he did so : and thereupon they were both set at Liberty.

With this Great Man I had a great deal of Reasoning about Religion ; and he did confess, that Christ hath enlightened every Man, that cometh into the World, with his Spiritual Light ; and that he had tasted Death for every Man ; and that the Grace of God, which brings Salvation, hath appeared to all Men ; and that it would teach them, and bring their Salvation, if they did obey it. Then I asked him, What would They (the Papists) do with all their Relicks and Images, if they did own and believe in this Light, and receive the Grace to teach them, and bring their Salvation ? And he said, Those things were but Policies, to keep People in Subjection. Very free he was in Discourse ; and I never heard a Papist Confess so much as he did. Now though several about the Court began to grow Loving to Friends, yet the Persecution was very hot ; and several Friends died in Prison. Whereupon I gave forth a little Paper, concerning the Grounds and Rise of Persecution ; which was thus :

' ALL the Sufferings of the People of God in all Ages were, because  
' they could not Join to the National Religions and Worships, which  
' Men had made and set up ; and because they would not forsake God's  
' Religion, and his Worship, which he had set up. And ye may see through  
' all Chronicles and Histories, how that the Priests joined with the Powers  
' of the Nations : The Magistrates, and Soothsayers, and Fortune tellers,  
' all

• all these joined against the *People of God*, and did imagin vain things 1662.  
 • against them in their *Counsels*. And when the *Jews* did badly, they ~~were~~  
 • turned against *Moses*; and when the *Jewish Kings* transgressed the *London*  
 • *Law of God*, then they persecuted the *Prophets*: as may be seen in  
 • the *Prophets Writings*. And when *Christ* the *Substance* came, then  
 • the *Jews* persecuted *Christ* and his *Apostles*, and *Disciples*: And  
 • when the *Jews* had not Power enough of themselves to persecute  
 • answerable to their Wills; then they got the *Heathen-Gentiles* to help  
 • them against *Christ*, and against his *Apostles* and *Disciples*, who were  
 • in the Spirit and Power of *Christ*.

G. F.

Now after I had made some stay in *London*, and had cleared my self of those *Services*, that at that time lay upon me there, I went into the *Country*; having with me *Alexander Parker* and *John Stubbs* (who was lately come back from *Alexandria* in *Egypt*, as was mentioned before.) We travelled down through the *Countries*, visiting *Friends Meetings*, till we came to *Bristol*. When we were come thither, we understood, that the *Officers* were likely to come, and break up the *Meeting*. Yet on the *First-Day* we went to the *Meeting* at *Broadmead*: And *Alexander Parker* standing up first to Declare, while he was speaking, the *Officers* came up, and took him away. After he was gone, I stood up in the *Eternal Power of God*, and declared the Everlasting *Truth* of the *Lord God*; and the Heavenly *Power* came over all, and the *Meeting* was quiet the rest of the time, and brake up peaceably. I tarried, till the *First-Day* following; visiting *Friends*, and being visited by *Friends*. On the *First-Day* in the Morning several *Friends* came to me to *Edward Pyot's House*, (where I lay the Night before) and used great Endeavours to perswade me, not to go to the *Meeting* that day; for the *Magistrates* (they said) had threatened to take me, and had raised the *Trained Bands*. I wisht them to go their way to the *Meeting*; not telling them, what I intended to do: but I told *Ed. Pyot*, I intended to go to the *Meeting*; and he sent his Son with me, to shew me the Way from his *House* by the *Fields*. As I went, I met divers *Friends*, who were coming to me to prevent my going; and did what they could, to stop me: *What*, said one, *Wilt thou go into the Mouth of the Beast!* *Wilt thou go into the Mouth of the Dragon*, said another! But I put them by, and went on. When I came into the *Meeting*, *Margaret Thomas* was speaking; and when she had done, I stood up. Now I saw a *Concern* and *Fear* upon *Friends* for me; but the *Power* of the *Lord*, in which I declared, soon struck the *Fear* out of them: and *Life* sprang, and an *Heavenly, Glorious Meeting* we had. After I had Cleared my self, of what was upon me from the *Lord* to the *Meeting*, I was moved to *Pray*: and after I had *prayed*, and was stopt down; I was moved to stand up again, and tell *Friends*, *Now they might see, there was a God in Israel, that could deliver*. A very large, full *Meeting* this was, and very hot: but *Truth* was over all, and the *Life* was up, which carried through all; and the *Meeting* broke up in *Peace*. For the *Officers* and *Souldiers* had been breaking up another *Meeting*, which had taken up their time;

1662. So that our Meeting was ended, before they came. But I understood afterwards, they were in a great Rage, that they had missed me; for they were heard to say one to another before, *I'll warrant, we shall have him*: but the Lord prevented them. I went from the Meeting to Joan Hilly's, where many Friends came to see me; rejoicing and blessing God for our Deliverance. In the Evening I had a fine fresh Meeting among Friends, at a Friend's House over the Water, where Friends were much refreshed in the Lord. After this I staid most part of that Week in Bristol, and at Edward Pyott's. Edward was brought so low and weak with an Ague, that when I came first thither, he was lookt upon as a Dying Man: but it pleased the Lord to raise him up again; to that, before I went away, his Ague left him, and he was finely well.

Now having been two First-Days together at the Meeting at Broadmead, and feeling my Spirit clear of Bristol; I went next First-Day to a Meeting in the Country not far from Bristol. And after the Meeting was over, some Friends, that came from Bristol, told me, that the Souldiers that day had beset the Meeting-House round at Bristol; and then went up, saying, *They would be sure to have me now*: But when they came up, and found me not there, they were in a great Rage; and kept the Friends in the Meeting-house most part of the day, before they would let them go home; and queried of them, *Which way I was gone, and how they might send after me*? For the Major, they said, would fain have spoken with me. But I had a Vision of a great Mastiff Dog, that would have bitten me: but I put one hand above his Jaws, and the other hand below, and tore his Jaws to pieces. So the Lord by his Power tore their Power to pieces, and made way for me to escape them. Then passed I through the Countries, visiting Friends in Wiltshire and Barkshire, till I came to London; and had great Meetings amongst Friends, as I went: and the Lord's Power was over all; and a blessed time it was for the spreading of his glorious Truth. It was indeed the immediate Hand and Power of the Lord, that did preserve me out of their hands at Bristol, and over the Heads of all our Persecutors; and the Lord alone is worthy of all the Glory, who did uphold and preserve for his Name and Truth's sake.

Wiltshire.  
Barkshire.  
London.

Leicestershire.  
Nottinghamshire.  
Skegby.  
Barnet-hills.

At London I staid not long this time; but was drawn in my Spirit to visit Friends Northward, as far as Leicestershire; John Stubbs being with me. So we travelled down through the Countries, having Meetings amongst Friends, as we went; and at Skegby we had a great Meeting. Thence passing on, we came to a place called Barnet-Hills, where lived then one Captain Brown, a Baptist, whose Wife was Convinced of Truth. This Captain Brown, after the Act for breaking up Meetings came forth, being afraid, lest his Wife should go to Meetings, and be cast into Prison, left his House at Barrow, and took a place on these Hills, saying; *His Wife should not go to Prison*. And this being a free Place, many, both Priests and others, got thither, as well as he. But he, who would neither stand to Truth himself, nor suffer his Wife; was in this place, where he thought to be safe, found out by the Lord: whose hand fell heavy upon him for his Unfaithfulness; so that he was sorely plagued, and grievously judged in himself for flying, and drawing his Wife into that private place. We went to see his Wife;

*Wife*; and being come into the House, I asked him, How he did? 1662. How do I? said he, *The Plagues and Vengeance of God are upon me, a Runnagate, a Cain as I am: God may look for a Witness for me, and such as me; for if all were no faithfuller, than I, God would have no Witness left in the Earth.* In this Condition he lived there on Bread and Water; and thought, it was too good for him. At length he got home again with his Wife, to his own House at Barrow; where afterwards he came to be Convinced of God's Eternal Truth, and died in it. A little before his Death he laid; *Though he had not born a Testimony for Truth in his Life, he would bear a Testimony in his Death, and would be buried in his Orchard:* and was so. He was an Example to all the Flying Baptists in the time of Persecution; who could not bear Persecution themselves, and yet persecuted us, when they had Power.

From Barnet-Hills we came to Swanington in Leicestershire, where Wil. Smith, and some other Friends came to me; but they passed away towards Night, leaving me at a Friend's House in Swanington. At Night, as I was sitting in the Hall, speaking to a Widow-Woman and her Daughter, there came one called Lord Beaumont, with a Company of Soldiers, who slapping their Swords on the Door, rushed into the House with their Swords and Pistols in their hands, crying, *Put out the Candles, and make fast the Doors.* Then they seized upon the Friends in the House, and asked; *If there were no more about the House?* The Friends told them, there was one Man more in the Hall. Now there being some Friends, that came out of Derbyshire, one of them was named Thomas Fauks; and this Lord Beaumont (so called) after he had asked all their Names, bid his Man, set down that Man's Name Thomas Fox: but the Friend said, Nay; his Name was not Fox, but Fauks. In the mean time some of the Soldiers came, and fetcht me out of the Hall, and brought me to him; and he asked me my Name: I told him, my Name was George Fox, and that I was well known by that Name. Ay, said he, you are known all the World over: I said, I was known for no Hurt, but for Good. Then he put his Hands into my Pockets to search them, and pluck'd out my Comb-Cafe: and afterwards commanded one of his Officers to search further, for Letters, as he pretended. I told him, I was no Letter-Carrier: and askt him, Why would he come amongst a Peaceable People with Swords and Pistols, without a Constable; which was contrary to the King's Proclamation, and to the late Act? For he could not say, there was a Meeting; I being only talking with a poor Widow-Woman and her Daughter. By reasoning thus with him, he came somewhat down: yet sending for the Constables, he gave them Charge of us that Night; and to bring us before him next Morning. Accordingly the Constables set a Watch of the Town's People upon us that Night; and had us up next Morning to his House, about a Mile from Swanington. When we came before him, he told us, We Met contrary to the Act: Whereupon I desired him to shew us the Act. Why, says he, you have it in your Pocket. I told him, he did not find us in a Meeting. Then he asked us, Whether we would take the Oaths of Allegiance and Supremacy? I told him, I never took any Oath in all my Life, nor Engagement, nor the Covenant: Yet still he would force the Oath upon us. Then I

1662. desired him to shew us the *Oath*, that we might see, whether we were  
 waning-  
 the Persons the *Oath* was to be tended to ; and whether it was not  
 for the Discovery of *Popish Recusants*. At length he brought forth a  
 little Book : but we called for the *Statute-Book*. He would not shew  
 us that ; but caused a *Mittimus* to be made, which mentioned, *That we were to have had a Meeting* : And with this *Mittimus* he delivered  
 us to the *Constables* to Convey us to *Leicester-Jail*. But when the  
*Constables* had brought us back to *Swanington*, it being *Harvest-time*,  
 it was hard to get any body to go with us ; for the People were loth  
 to go with their *Neighbours* to *Prison*, especially in such a busie time.  
 They would have given us our *Mittimus*, to have carried it our selves  
 to the *Jail*; for it had been usual for *Constables*, to give *Friends* their  
 own *Mittimus*, (for they durst trust *Friends*;) and they have gone  
 themselves with their *Mittimus* to the *Jailer*. But we told them,  
 though our *Friends* had sometimes done so, yet we would not take  
 this *Mittimus*; but some of them should go with us to the *Jail*.  
 At last they hired a poor, labouring *Man* to go with us; who yet  
 was loth to have gone, though hired. So we rid through the Country to *Leicester*, being *Five* of us in number ; some carried their *Bibles*  
 open in their hands, declaring the *Truth* to the People, as we rode, in  
 the *Fields* and through the *Towns*, and telling them ; We were the  
*Prisoners of the Lord Jesus Christ, going to suffer Bonds for his Name*  
*and Truth-sake*: and one *Woman's Friend* carried her *Wheel* on her *Lap*,  
 to spin on in *Prison* : and the People were mightily affected. At *Lei-*  
*cester* we went to an *Inn* ; and the *Master* of the *House* seemed to be  
 troubled, that we should go to *Prison* : and being himself in *Commissi-*  
*on*, he sent for *Lawyers* in the *Town* to advise with ; and would have  
 taken up the *Mittimus*, and kept us in his own *House*, and not have  
 let us gone into the *Jail*. But I told *Friends*, it would be great  
*Charge* to lie at an *Inn*, and many *Friends* and People would be  
 coming to *Visit* us ; and it might be hard for him to bear our having  
*Meetings* in his *House* : and besides, we had many *Friends* in the  
*Prison* already ; and we had rather be with them. So we let the  
*Man* know, that we were sensible of his *Kindness* : and to *Prison* we  
 went ; the *Poor Man*, that broughte us thither, delivering both the  
*Mittimus* and us to the *Jailer*. This *Jailer* had been a very wicked,  
 cruel *Man* : and there being *Six* or *Seven Friends* in *Prison*, before  
 we came, he had taken some occasion to *quarrel* with them, and had  
 thrust them into the *Dungeons* amongst the *Fellows* ; where was hardly  
 room for them to lie down, they were so thronged. We stay'd all  
 that day in the *Prison-Yard*, and desired the *Jailer* to let us have some  
*Straw* : He surly answered, *You do not look like Men that would lie*  
*on Straw*. After a while *William Smith*, a *Friend*, came to me ; and  
 he being acquainted in the *House*, I asked him, *What Rooms* there  
 were in the *House*, and what *Rooms Friends* usually had been put into,  
 before they were put into the *Dungeon*? I asked him also, *Whether* the *Jailer* or his *Wife* was *Master*? He said, *The Wife* was  
*Master* ; and that, though she was *Lame*, and sat mostly in her  
*Chair*, not being able to ga but on *Erneches* ; yet she would *beat her*  
*Husband*, wher he came within her reach, if he did not do as she  
 would have him do. Now I considered, that probably many *Friends*  
 might

might come to Visit us ; and that, if we had a *Room* to our selves, it 1662. would be better for them to speak to me, and for me to speak to ~~them~~ them, as there should be occasion. Wherefore I desired William <sup>Leicester-</sup> Smith to go speak with the *Woman*, and let her know, if she would let us have a *Room*, and let our *Friends* come up out of the *Dungeon*; and leave it to us and them, to give her what we would, it might be better for her. He went : and after some reasoning with her, she consented ; and we were had into a *Room*. Then we were told, that the *Jailer* would not suffer us to fetch any *Drink* out of the *Town* into the *Prison* ; but that what *Beer* we drank, we must take of him. I told them, I would remedy that, if they would : for we would get a *Pail* of *Water*, and a little *Wormwood* once a day ; and that might serve us : So we should have none of his *Beer* ; and the *Water* he could not deny us.

Before we came there, when those few *Friends*, that were *Prisoners* there, did *Meet* together on the *First-Days*, if any of them was moved to pray to the *Lord*, the *Jailer* would come up with his great *Quarter-staff* in his Hand, and his *Mastiff-Dog* at his Heels, and would pluck them down by the *Hair of the Head*, and strike them with his *Staff* : but when he struck *Friends*, the *Mastiff-Dog*, instead of falling upon *Friends*, would take the *Staff* out of his Hand. Now when the *First-Day* came, after we came in, I spake to one of my *Pellow-Prisoners*, to carry down a *Stool*, and set it in the *Yard* ; and give notice to the *Debtors* and *Fellows*, that there would be a *Meeting* in the *Yard* ; and they that would hear the *Word* of the *Lord* declared, might come thither. So the *Debtors* and *Prisoners* went into the *Yard*, and we went down, and had a very precious *Meeting* ; the *Jailer* not meddling. Thus every *First-Day* we had a *Meeting* there, as long as we stay'd in *Prison* : and several came in out of the *City* and *Country*, and many were *Convinced* ; and some received the *Lord's Truth* there, who stood faithful *Witnesses* for it ever since.

When the *Sessions* came, we were had up before the *Justices* ; with <sup>Leicester-</sup> many more *Friends*, that were sent to *Prison*, whilst we were there, *Sessions*. to the number of about *Twenty*. Being brought into the Court, the *Jailer* put us into the Place, where the *Thieves* were put ; and then some of the *Justices* began to render the *Oaths* of *Allegiance* and *Supremacy* to us. I told them : I never took any *Oath* in my *Life* ; and they knew, we could not *Swear*, because *Christ* and his *Apostle* forbade it : and therefore they put us but as a *Snare* to us. But we told them, if they could prove, that after *Christ* and the *Apostle* had forbid *Swearing*, they did ever command *Christians* to *Swear*, then we would take these *Oaths* ; otherwise we were resolv'd, to obey *Christ's Command*, and the *Apostle's Exhortation*. They said, We must take the *Oath*, that we might manifest our *Allegiance* to the *King*. I told them, I had been formerly sent up a *Prisoner* by *Cok Hauke*, from that *Town* to *London*, under pretence, that I held *Meetings* to plot to bring in *King Charles*. I also desired them to read our *Missionaries*, which set forth the *Cause* of our *Commitment* to be, that we were To have a *Meeting* ; and I said, he that was called *Lord Beaumar*, could not by that *Act* send us to *Jail*, unless we had been taken at a *Meeting*, and found to be such *Persons*, as the *Act* speaks of : therefore we desired, they

1662. they would read the *Mittimus*, and see, how wrongfully we were Im-prisoned. They would not take notice of the *Mittimus*; but called Leicester, a *Jury*, and Indicted us for Refusing to take the Oaths of Allegiance and *Sessions*. Supremacy. When the *Jury* was Sworn and Instructed, as they were going out, one, that had been an *Alderman* of the City, spake to them, and bid them Have a good Conscience: and one of the *Jury*, being a peevish Man, told the *Justices*, There was One affronted the *Jury*: Whereupon they called him up, and tended him the Oath also; and he took it.

While we were standing in the *Place*, where the *Thieves* used to stand, there was a *Cut-Purse* had his Hand in several *Friends Pockets*; and *Friends* declared it to the *Justices*, and shewed them the *Man*: They called him up before them; and upon Examination he could not deny it: yet they set him at *Liberty*.

It was not long, before the *Jury Returned*, and brought us in *Guilty*: and then, after some Words, the *Justices Whispered* together, and bid the *Jailer* take us down to *Prison* again: But the *Lord's Power* was over them, and his Everlasting *Truth*, which we declared boldly amongt them. And there being a great *Concourse of People*, most of them followed us; so that the *Cryer*, and *Bayliffs* were fain to call the *People* back again to the *Court*: We declared the *Truth*, as we went down the *Streets* all along, till we came to the *Jail*, the *Streets* being full of *People*. When we were in our *Chamber* again, after some time the *Jailer* came to us, and desired all to go forth, that were not *Prisoners*. And when they were gone, he said, Gentlemen, it is the *Court's Pleasure*, that ye should all be set at liberty, except those that are in for *Tithes*: and you know, there are Fees due to me; but I shall leave it to you, to give me what you will.

Thus were we all set at *Liberty* on a sudden. And being thus set at *Liberty*, the rest passed every one into their *Services*; only Leonard Fell (being come thither) stay'd with me, and we two went again to Swanington. I had a *Letter* from him they called the *Lord Hastings*; who hearing of my *Imprisonment*, had written from *London* to the *Justices* at the *Sessions*, to set me at *Liberty*. Now I had not delivered this *Letter* to the *Justices*; but whether they had any knowledge of his Mind from any other hand, which made them discharge us so suddenly, I know not. But this *Letter* I carried to him called the *Lord Beaumont*, who had sent us to *Prison*; and when he had broken it open, and read it, he seemed much troubled: but at last came a little lower; yet threatned us, if we had any more *Meetings* at *Swanington*, he would break them up, and send us to *Prison* again. But notwithstanding his *Threats*, we went to *Swanington*, and had a *Meeting* with *Friends* there: and he came not, nor sent not to break it up.

From *Swanington* we passed through the Country, and came to a Place called *Twy-Cross*; where that Great *Man* formerly mentioned, whom the Lord God had raised up from his *Sickness* in the Year 1649, (and whose *Serving-man* came at me with a *Drawn Sword*, to have done me a *Mischief*) He and his *Wife* came to see me. From thence we travelled through *Warwickshire*, where we had brave *Meetings*; and

Leicester  
*Jail.*

Swaning-ton.

Warwick-  
*shire.*

and so into Northamptonshire and Bedfordshire, visiting Friends, till 1662. we came to London.

I stay'd not long at this time in London, but went into Essex, and so into the East, and to Norfolk; having great Meetings. At Northwich, when I came to Capt. Lawrence's, there was great Threatning of Disturbance; but the Meeting was quiet. Passing from thence to Sutton, and so into Cambridgeshire, there I heard of Edward Burrough's Decrease. And being sensible, how great a Grief and Exercise it would be to Friends to part with him, I writ the following Lines to Friends, for the staying and settling of their Minds.

Friends,

'BE still and quiet in your own Conditions, and settled in the Seed of God, that doth not Change; that in that ye may feel Dear E. B. among you in the Seed, in which and by which he begat you to God, with whom he is: and that in the Seed ye may all see and feel him, in which is the Unity with him in the Life. And to Enjoy him in the Life, that doth not Change, which is Invisible.'

G. F.

From thence I passed to Little-Port, and the Isle of Ely; where he, that had been the Major, with his Wife, and the Wife of the then present Major of Cambridge came to the Meeting. So travelling on into Lincolnshire and Huntingdonshire, I came to Thomas Parnell's, where the Major of Huntington came to see me, and was very loving. From thence passing on, I came into the Fen-Country, where we had large and quiet Meetings. While I was in that Country, there came so great a Flood, that it was dangerous to get out; yet we did get out, and went to Lynn, where we had a blessed Meeting. Next Morning I Lynn, went to visit some Prisoners there; and then went back to the Inn, and took Horse: And as I was riding out of the Yard, the Officers (it seems) came to search the Inn for me. I knew nothing of it then; only I felt a great Burden come upon me, as I rid out of the Town, till I was got without their Gates; and when some Friends, that came after, overtook me, they told me, that the Officers had been searching for me in the Inn, as soon as I was gone out of the Yard. So, by the good Hand of the Lord, I escaped their Cruel Hands. After this we passed through the Countries, visiting Friends in their Meetings. And the Lord's Power carried us over the Persecuting Spirits, and through many Dangers; and his Truth spread and grew, and Friends were established therein: Praises and Glory to his Name for ever!

And so having pass'd through Norfolk, Suffolk, Essex and Hertfordshire, we came to London again; where I staid a while, visiting Friends in their Meetings, which were very large, and the Lord's Power was over all. After some time I left the City again, and travelled into Kent, having Thomas Briggs with me; and we went to Ashford, where we had a quiet and a very blessed Meeting: and on the First-Day we had a very good and peaceable Meeting at Cranbrook. Then we went to Tenterden, and Tenterden had

1663. had a *Meeting* there, to which many *Friends* came from several parts; and many of the *World's People* came in, and were reached by *Truth*.

~~Tewterden~~ When the *Meeting* was done, I walked with *Thomas Briggs* into a *Close*,

while our *Horses* were got ready; and turning my Head, I spied a *Captain* coming, and a great *Company* of *Souldiers* with *lighted Matches* and *Muskets*. Some of the *Souldiers* came to *Thomas* and me, and said; *We must go to their Captain*: and when they had brought us before him, he asked, *Where was George Fox?* *Which was he?* I said, *I am the Man*. Then he came to me, and was somewhat struck, and said; *I will secure you among the Souldiers*. So he called for the *Souldiers* to take me; and then he took *Thomas Briggs*, and the *Man* of the *House*, and many more: but the *Power* of the *Lord* was mightily over him and them all. Then he came to me again, and said; *I must go along with him to the Town*; and he carried himself pretty civilly, bidding the *Souldiers*, bring the rest after. As we walked, I asked him; *Why they did thus?* for I had not seen so much ado a great while: and I bid him be *Civil* to his *Neighbours*, who were *peaceable*. When we were come to the *Town*, they had us to an *Inn*, that was the *Jailer's House*; and after a while the *Major* of the *Town*, and this *Captain*, and the *Lieutenant*, who were *Justices*, came together, and Examined me; *Why I came thither to make a Disturbance?* I told them, I did not come to make a *Disturbance*; neither had I made any *Disturbance*, since I came. They said, *There was a Law, which was against the Quakers Meetings, made only against them*. I told them, I knew no such *Law*. Then they brought forth the *Act*, that was made against *Quakers* and others: I told them; That was against such, as were a *Terror to the King's Subjects, and were Enemies, and held dangerous Principles to the Government*; and therefore that was not against us: for we held *Truth*, and our *Principles* were not dangerous to the *Government*, and our *Meetings* were *peaceable*, as they knew, who knew their *Neighbours* were a *peaceable People*. They told me, *I was an Enemy to the King*: I told them, We loved all *People*, and were *Enemies* to none: and that I, for my own part, had been cast into *Darby-Dungeon* many years ago, about the time of *Worcester-Fight*, because I would not take up *Arms* against him; and that I was afterward brought up by *Col. Hacker* to *London*, as a *Plotter* to bring in *King Charles*; and was kept *Prisoner* at *London*, till I was set at liberty by *Oliver*. They asked me, *Whether I was Imprisoned in the time of the Insurrection?* I said, Yes, I had been *Imprisoned* then, and since that also; and had been set at *Liberty* by the *King's own Command*. So I opened the *Act* to them, and shewed them the *King's late Declaration*, and gave them the *Examples* of other *Justices*; and told them also, what the *House of Lords* had said of it. I spake also to them concerning their own *Conditions*; Exhorting them to live in the *Fear of God*, and to be *tender* towards their *Neighbours*, that feared *God*; and to mind *God's Wisdom*, by which all things were made and created, that they might come to receive it, and be ordered by it; and by it order all things to *God's Glory*. They demanded *Bond* of us for our *Appearance* at the *Sessions*; but we pleading our *Innocency*, refused to give *Bona'*. Then they would have had us *promise to come no more there*: But we kept clear of that also. When they saw, they could not bring us

us to their Terms ; they told us, *We should see, they were civil to us : 1663.*  
for it was the Mayor's Pleasure, we should all be set at liberty. I told ~~them~~ Tenterden  
them, Their Civility was Noble : and so we parted.

Then leaving Tenterden, we went into Sussex, and came to Newick.  
wick, where were some Friends, whom we visited; and from thence  
passed on through the Country, visiting Friends, and having great  
Meetings ; and all quiet and free from Disturbance (except by some  
Fangling Baptists) till we came into Hampshire : Where after we had Hampshire.  
had a good Meeting at Southampton, we went to a place called Pul- Southampton.  
ner in the Parish of Ringwood, where there was to be a Monthly Meet- Ringwood-  
ing next day, to which many Friends came from Southampton, Pool, Parish.  
and other places ; and the Weather being very hot, some of them Pulner Mo.  
came pretty early in the Morning. I took a Friend, and walked out  
with him into the Orchard, inquiring of him, how the Affairs of  
Truth stood amongst them ? (For many of them had been Convinced  
by me, before I was Prisoner in Cornwall.) While we were discoursing,  
another Young-Man came to us, and told us, the Trained Bands were  
raising ; and he heard, they would come, and break up the Meeting.  
It was not yet Meeting-time by about three hours ; and there being  
other Friends walking in the Orchard also, the Friend that I was dis-  
coursing with before, desired me to walk into a Corn-Field adjoining  
to the Orchard ; and so we did. After a while the Young-Man, that  
spake of the Trained Bands, left us, and went away : and when he  
was gone a pretty way, he stood, and waved his Hat. Whereupon I  
spake to the other Young-Man, that was with me, to go see what he ailed ?  
and he went, but came not to me again : for the Souldiers, it seems,  
were come, and were in the Orchard. And as I kept walking, I could  
see the Souldiers ; and some of them (as I heard afterwards) did see  
me, but had no mind to meddle. So the Souldiers coming so long  
before the Meeting-time, they did not Tarry ; but took, what Friends  
they found at the House, and some that they met in the Lane coming,  
and had them away. After they were gone, and it grew towards the  
Eleventh Hour, Friends began to come in apace ; and a large and  
glorious Meeting we had : for the Everlasting Seed of God was set  
over all, and the People were settled in the New-Covenant of Life, up-  
on the Foundation Christ Jesus. Toward the latter part of the Meet-  
ing there came a Man in gay Apparel, and looked into the Meeting,  
while I was declaring ; and went away again presently. This Man  
came with an evil Intent : for he went forthwith to Ringwood, and  
told the Magistrates ; They had taken two or three Men at Pulner, and  
had left George Fox there preaching to two or three hundred People.  
Upon this the Magistrates sent the Officers and Souldiers again : but  
the Meeting being near ended, when that Man lookt in ; and he ha-  
ving about a Mile and an half to go with his Information to Ringwood,  
to fetch the Souldiers, and they as much to come back, after they had  
received their Orders ; before they could come, our Meeting was  
over : ending about the third hour peaceably and orderly. After the  
Meeting I spake to the Friends of the House, where this Meeting was ;  
(the Woman of the House lying then dead in the House) and then some  
Friends had me to another Friend's House at a little distance from the  
Meeting-place : where, after we had refresh'd our selves, I took

1663. Horse, having about *Twenty Miles* to ride that *Afternoon*, to one *Wiltshire* ..... Frye's House in *Wiltshire*, where a *Meeting* was appointed to be *next day*.

*Fryes.* After we were gone, the *Officers* and *Souldiers* came in a great *Heat*; and when they found, they were come too late, and had missed their *Prey*, they were much *Enraged*: and the *Officers* were offended with the *Souldiers*, that they had not seized my *Horse* in the *Stable*, the first time they came. But the *Lord* by his good *Providence* did deliver me, and prevented them of their *Mischievous Design*. For the *Officers* were envious Men, and had an evil Mind against *Friends*: but the *Lord* brought his *Judgments* upon them; so that it was taken notice of by their *Neighbours*. For 'whereas before they were *Wealthy* 'Men; after this their *Estates* wasted away: and *John Line*, who was 'the *Constable*, (and who was not only very forward in putting on the 'Souldiers to take *Friends*; but also carried those that were taken, to 'Prison, and took a *False Oath* against them at the *Affize*, upon which 'they were *Fined*, and continued *Prisoners*) he was a *sad Spectacle* to 'behold. For his *Flesh* rotting away, while he lived, he died in a ve- 'ry miserable Condition, wishing, he had never meddled with the 'Quakers; and confessing, that he never prospered, since he had an 'hand in persecuting them: and that he thought, the *Hand* of the 'Lord was against him for it.

At ..... Frye's in *Wiltshire* we had a very blessed *Meeting*, and quiet; though the *Officers* had a purpose to have broken it up, and were coming on their way in order thereunto. But before they were got to the *Meeting*, *Word* was brought after them, that there was an *House* newly broken up by *Thieves*; and they were required to go back again with speed, to search after and pursue the *Thieves*: by which means our *Meeting* scaped Disturbance, and we were delivered out of their Hands.

*Dorsetshire.* We passed through *Wiltshire* into *Dorsetshire*, having large and good *Meetings*, and the *Lord's Everlasting Power* was with us, and carried us over all; in which we founded forth his saving *Truth*, and *Word* of *Life*, which many gladly received. Thus travelling through the *Counties*, we visited *Friends*, till we came to *Topsham* in *Devonshire*, travelling some Weeks *Eight or Ninescore Miles* a Week, and had *Meetings* every day. At *Topsham* we met with *Margaret Fell*, and two of her *Daughters*, *Sarah* and *Mary*, and with *Leonard Fell* and *Thomas Totness*. From thence we passed to *Totness*, where we visited some *Kingsbridge*. To *H. Pollexfen's* *Salhouse*. From thence we passed to *Plymouth*, and so into *Cornwall*, to one *Justice Porters*; and from thence to *Thomas Mount's*, where we had another large *Meeting*. After which we went to *Humphrey Lower's*, where also we had a large *Meeting*; and from thence to *Loveday Hambley's*, where we had a General *Meeting* for the whole Country: and all was quiet.

A little before this, there had been in those parts *Joseph Hellen* and *G. Bewly*, and they had been at *Loo*, to visit one *Blanch Pope*, a *Ranting Woman*, under pretence to *Convince* and *Convert* her; but before they came from her, she had so darkned them with her *Principles*, that they

they seemed to be like her Disciples, especially Joseph Hellen. For 1663. she had asked them, Who made the Devil? Did not God? This Idle Question so puzzled them, that they could not Answer her. They afterwards asked me that Question; and I told them, No: for all that God made, was good, and was blest; so was not the Devil. And he was called a Serpent, before he was called a Devil and an Adversary; and then he had the Title of Devil given to him: And afterward he was called a Dragon, because he was a Destroyer. The Devil abode not in the Truth; and by departing from the Truth, he became a Devil: and so the Jews, when they went out of the Truth, were said to be of the Devil; and were called Serpents. Now, there is no Promise of God to the Devil, that ever he shall return into Truth again: But to Man and Woman, who have been deceived by him, the Promise of God is, that The Seed of the Woman shall bruise the Serpent's Head; shall break his Power and Strength to pieces. Now, when these things were opened more at large to the satisfaction of Friends; thole Two, who had let up the Spirit of that Ranting Woman, were judged by the Truth: and one of them, viz. Joseph Hellen, run quite out from Truth, and was denied by Friends: But George Bewly was recovered; and came afterwards to be serviceable to Truth.

We passed from Loveday Hambley's to Francis Hodges, near Fal Falmouth. mouth and Penryn, where we had a large Meeting; and from thence Penry. we went to Holstone that Night, where some Friends came to visit us: Holstone. and the next day we passed to Thomas Teage's, where we had another large Meeting, at which many were Convinced: for I was led to open the state of the Church in the Primitive Times, and the state of the Church in the Wilderness, and the state of the False Church, that was got up since; and to shew, that now the Everlasting Gospel was preached again over the Head of the Whore, Beast and false Prophets, and Antichrists, which had got up since the Apostles days: and now the Everlasting Gospel was received and receiving, which brought Life and Immortality to Light; that they might see over the Devil, that had darkned them. And the People received the Gospel and the Word of Life gladly, and a glorious, blessed Meeting we had for the exalting the Lord's everlasting Truth, and his Name. After the Meeting was done, I walked out; and as I was coming in again, I heard a Noise in the Court: and coming nearer, I found the Man of the House speaking to the Tinners, and others of the World's People, and telling them; It was the Everlasting Truth, that had been declared there that day: and the People generally confessed to it.

From thence we passed to the Land's End, to John Ellis's house, where Lands End we had a precious Meeting: and there was a Fisherman, one Nicholas Jose, that was Convinced; and he spake in Meetings, and declared the Truth amongst the People: and the Lord's Power was over all. I was glad, that the Lord had raised up his Standard in those dark parts of the Nation, where since there is a fine Meeting of honest-hearted Friends; and many there are come to sit under Christ's Teaching: and a great People the Lord will have in that Country.

From thence we returned to Redruth; and the next day to Truro, Redruth. where we had a Meeting. Next Morning some of the Chief of the Town Truro. desired to speak with me, and I went to them; amongst whom was

1663. Col. Rouse. A great deal of Discourse I had with them concerning the things of God; and in their Reasoning they said, *The Gospel was the Four Books of Matthew, Mark, Luke and John*; and they called it Natural. But I told them, the *Gospel was the Power of God*; which was preached, before *Matthew, Mark, Luke and John* or any of them were printed or written: And it was preached to *Every Creature*, (of which a great part might never see nor hear of those *Four Books*;) so that *Every Creature* was to obey the *Power of God*: for *Christ, the Spiritual Man*, would Judge the World according to the *Gospel*, that is, according to his *Invisible Power*. When they heard this, they could not gainsay; for the *Truth came over them*: So I directed them to their *Teacher, the Grace of God*, and shewed them the Sufficiency of it; which would teach them how to *live*, and what to *deny*; and being obeyed, would bring them their *Salvation*. And so to that *Grace* I recommended them, and left them.

Stoke. Then returned we through the Country, visiting *Friends*, and had Meetings at *Humphrey Lower's* again, and at *Thomas Mount's*. And afterwards at *George Hawkins* at Stoke we had a large Meeting, to which *Friends* came from *Lanceston*, and several other places; and a living, precious Meeting it was, in which the Lord's Presence and Power was richly manifested amongst us: and I left *Friends* there under the Lord *Jesus Christ's Teaching*.

Example. In Cornwall I was informed, that there was one *Cat. Robinson*, a very wicked *Man*, who after the King came in, was made a Justice of the Peate, and became a Cruel Persecutor of our *Friends*; of whom he sent many to Prison. And hearing, that they had some little Liberty, through the Favour of the Jailer, to come home sometimes, to visit their Wives and Children, he made a great Complaint thereof to the Judge at the Assize against the Jailer: Whereupon the Jailer was fined an Hundred Marks, and *Friends* were kept very strictly up for a while. After he was come home from the Assize, he lent to a Neighbouring Justice, to desire them to go a Fanatick-hunting with him. So on the Day, that he intended and was prepared to go a Fanatick-hunting, he sent his *Man about* with his Horses, and walked himself on foot from his Dwelling-House to a Tenement, that he had, where his Cows and Dairy were kept, and where his Servants were then milking. When he came there, he asked for his *Bull*; and the Maid-Servants said, They had shut him into the Field, because he was Unruly amongst the Kine, and hindred their Milking. Then went he into the Field to his *Bull*; and having formerly accustomed himself to play with the *Bull*, he began to fence at him with his Staff, as he used to do. But the *Bull* snufft at him, and passed a little back; and then turning upon him again, ran fiercely at him, and struck his Horn into his *Thigh*, and heaving him upon his Horn, threw him over his Back, and so tore up his *Thigh* to his Belly. And when he came to the Ground again, he gored him with his Horns, and would run them into the Ground in his Rage and Violence; and roared, and licked up his Master's Blood. The Maid-Servant hearing her Master Cry out, came running into the Field, and came to the *Bull*, and took him by the Horns, to pull him off from her Master. The *Bull*, without hurting her, put her gently

gently by with his Horns ; but still fell to guring of him, and sticking. 1663.  
 up his Blood. Then she ran, and got some Work-men, that were at Work not far off, to come in and rescue her Master : but they could not at all beat off the Bull, till they brought Mastiff-Dogs to set on him ; and then the Bull fled in a great Rage and Fury. Upon notice of it his Sister came, and said to him : Alack Brother, what a heavy Judgment is this, that is befallen you ! And he Answered, Ah, Sister, It is an heavy Judgment indeed : Pray let the Bull be killed, and the Flesh given to the Poor, said he. So they carried him home ; but he died soon after. And the Bull was grown so fierce, that they were forced to shoot him with Guns : for no Man durst come near him, to kill him. Thus does the Lord sometimes make some Examples of his just Judgment upon the Persecutors of his People, that others may fear, and learn to beware.

Now after I had cleared my self of Cornwall, and Thomas Lower (who had rid with us from Meeting to Meeting through that County) had brought us over Horse-bridge into Devonshire again, we took our leave of him. And Thomas Briggs, Robert Widders and I came through the Country to Tiverton : and it being their Fair, and many Friends there, we had a Meeting amongst them, and the Magistrates gathered in the Street, but the Lord's Power stopt them : I saw them in the Street over against the Door ; but they had not Powet to come in to meddle with us, though they had Will enough to have done it.

After the Meeting was done, we passed to Cullompton and to Wellington : For we had appointed a Meeting Five Miles off ; where we had a large Meeting at a Butcher's House, and a blessed Meeting it was : for the People were directed to their Teacher, the Grace of God, which would bring them Salvation ; and many were settled under it's Teaching : and the Lord's Presence was amongst us, and we were restored in him, in whom we laboured and travelled ; and the Meeting was quiet. There had been very great Persecution in that Country, and in that Town a little before, inasmuch that some Friends questioned the Peaceableness of our Meeting ; but the Lord's Power claimed all, and his Glory shined over all. The Friends told us, how they had broken up their Meetings by Warrants from the Justices, and how by their Warrants they were required to carry Friends before the Justices ; and Friends bid them, Carry them then. The Officers told Friends, they must Go : but Friends said Nay, that was not according to their Warrants, which required them to Carry them. Then they were fain to hire Carts and Wagons, and Horses, and to lift Friends up into their Wagons and Carts, to carry them before a Justice. And when they came to a Justice's House, sometimes he happened to be from home : and if he were a Moderate Man, he would get out of the way ; and then they were forced to Carry them before another : So that they were Many Days Carting and Carrying Friends up and down from place to place. And when afterward the Officers came to lay their Charges for this upon the Town, the Town's People would not pay it ; but made them bear it themselves : and that brake the Neck of their Persecution there for that time. The like was done in several other places, till the Officers had shamed and tired themselves ; and then were fain to give over.

1663. At one place they warned Friends to come to the Steeple-house ; and the Friends met together to consider of it ; and had freedom to go to the Steeple-house, and Meet together there. Accordingly when they came thither, they sat down together, to Wait upon the Lord in his Power and Spirit, and minded the Lord Jesus Christ, their Teacher and Saviour ; but did not mind the Priest. When the Officers saw that, they came to them to put them out of the Steeple-house again ; but the Friends told them, it was not time for them to break up their Meeting yet. A while after, when the Priest had done his Stuff, they came to the Friends again, and would have had them go home to Dinner ; but the Friends told them : They did not use to go to Dinner ; but were feeding upon the Bread of Life. So there they sat, Waiting upon the Lord, and enjoying his Power and Presence, till they found Freedom in themselves to depart. Thus the Priest's People were offended, because they could not get them to the Steeple-house : and when they were there, they were offended, because they could not get them out again.

Taunton. From the Meeting near Collumpton we went to Taunton, where we had a large Meeting ; and the next day we came to a General Meeting in Somersetshire, which was very large ; and the Lord's everlasting Word of Life and Truth was largely declared, and the People were refreshed thereby, and settled upon Christ their Rock and Foundation, and brought to sit under his Teaching : and the Meeting was peaceable. But about the Second Hour in the Night there came a Company of Men about the House, and knocked at the Door, and bid, Open the Door, or they would break it open ; for they wanted a Man, that they came to search the House for. I heard the Noise, and got up ; and at the Window saw a Man at the Door with his Sword by his Side. When they had let him in, he came into the Chamber, where I was, and looked on me, and said ; You are not the Man I look for : and so went his way.

Street. Puddimore. We came from thence to Street, and so to Puddimore to William Beaton's, where we had a very large General Meeting ; wherein the Lord's everlasting Truth was declared, and the People refreshed thereby, and all quiet. From thence we went to John Dandy's, where we had another large and very precious Meeting ; and then passed on to Bristol, where we had good Service for the Lord, and all quiet. Here we met with Margaret Fell and her Daughters again. And after some time we went to Slattenford in Wiltshire, where was a very large Meeting in a great Barn ; and good Service we had there : for the Truth, as it is in Jesus, was published amongst them, and many were gathered by it into the Name of the Lord.

Gloucester-shire. Hereford-shire. Hereford. After this I passed into Gloucestershire and Herefordshire, having large Meetings in each. In Hereford I had a Meeting in the Inn ; and after the Meeting was over, and I was gone, the Magistrates hearing, there had been a Meeting, came to search the Inn for me ; and were vexed, that they had missed of me. But the Lord so ordered it, that I escaped their Snare ; and Friends were established upon Christ their Foundation, and the Rock of Ages.

Then went I into *Wales*, into *Radnorshire*, and had several precious Meetings there: and the Lord's Name and Standard was set up, and many were gathered to it; and are settled under the Teaching of <sup>WALLES.</sup> *Radnorshire.* *Christ Jesus*, their Saviour, who hath bought them.

After I was clear of *Wales*, I turned towards *England* again, and At a Market-Town <sup>towards</sup> betwixt *England* and *Wales*, where was a great Fair that day: and several Friends being at the Fair, we went to an Inn, and Friends came to us. And after we had had a fine Opportunity with Friends, we parted from them, and went on our way. The Officers of the Town took notice (it seems) of our being there, and Friends gathering together to us; and they began also to get together to consult among themselves, how to ensnare us, though it was the Fair-time: but before they could do any thing, we were gone on our Journey, and so escaped them.

From thence we came into *Shropshire*, where we had a large and precious Meeting: And after we had had many Meetings in those parts, we came into *Warwickshire*, and visited Friends there: and so came into *Darbyshire* and *Staffordshire*, visiting Friends Meetings as we went. At a place called *White-Haugh* we had a large blessed Meeting, and quiet: And after the Meeting was done, we took Horse, and rode about Twenty Miles that Night to one *Captain Lingard's*. We heard afterwards, that when we were gone, the Officers came to have seized on us; and were much disturbed, that they mist us: but the Lord appointed them, and delivered us out of their wicked Hands; and Friends were joyful in the Lord, that we escaped them.

At *Captain Lingard's* we had a blessed Meeting, the Lord's Presence being wonderfully amongst us. After this Meeting we passed through the Peak-Country in *Darbyshire*; and after we had been at a Friend's House there, we went on to *Sunderhill-Green*, where we had a large Meeting. Here *John Whitehead* came to me, and several other Friends; and then I passed through the Country, visiting Friends, till I came into *Holderness*. We went to the farther End of *Holderness*, and so passed down by *Scarborough* and *Whitby*, and near *Malton*, and then to *York*, having many Meetings in the way, and the Lord's everlasting Power was over all.

At *York* I heard of a Plot: whereupon I was moved to declare York against all Plots and Plotters, both in publick and private; and also to give forth a Paper against Plotting; of which a Copy here followeth:

' **A**LL Friends every where: Keep out of Plots and Buslings, and the Arm of Flesh; for all that is among Adam's Sons in the Fall, where they are destroying Mens Lives like Dogs and Beasts, and Swine; Goring, rending, biting and destroying one another, and wrestling with Flesh and Blood. From whence riseth Wars and Killings, but from the Lusts? And all this is in Adam in the Fall, out of Adam, that never fell; in whom there is Peace and Life. And ye are called to Peace, therefore follow it; and Christ is that Peace: for all that pretend to Fight for Christ, they are deceived; and are in Adam, in the Fall; for Christ's Kingdom is not of this World, therefore his Servants do not Fight. Therefore Fighters are not of Christ's Kingdom, and are without Christ's Kingdom; for his Kingdom stands in

1663. ' in Peace and Righteousness. And so *Fighters* are in the *Lust*: and all that would destroy Mens Lives, are not of Christ's Mind, who comes to save Men's Lives. Christ's Kingdom is not of this World, it is peaceable; and all that be in *Strifes*, are not of his Kingdom; nor any such, as pretend to *Fight* for the *Gospel*. The *Gospel* is the Power of God, which was, before the Devil or Fall of Man was, or *Fighters* either; which is the *Gospel* of *Peace*: and they that pretend to *Fighting*, and talk so for *Fighting*, are Ignorant of the *Gospel* of *Peace*. And all that talk of *Fighting* for *Sion*, are in *Darkness*; for *Sion* needs no such Helpers: And all such as profess themselves to be *Ministers* of Christ and Christians, and to beat down the *Whore* with outward *Carnal Weapons*; the *Flesh* and the *Whore* are got up in themselves, in a *blind Zeal*. That which beats down the *Whore*, which got up by the Inward Ravening from the Spirit of God, the Beating down of the *Whore*, must be by the Inward Rising of the Sword of the Spirit within. All such, as pretend Christ Jesus, and Confess him, and run into *Carnal Weapons*, wrestling with *Flesh* and *Blood*, throw away the *Spiritual*: That are *Wrestlers* with *Flesh* and *Blood*, they throw away Christ's *Doctrine*, and *Flesh* is got up in them; and they are weary of their *Sufferings*. And such as would *Revenge* themselves, be out of Christ's *Doctrine*: and such as would be stricken on the one *Cheek*, and would not turn the other, be out of Christ's *Doctrine*: and such as do not love one another, and Love *Enemies*, be out of Christ's *Doctrine*. And therefore you, that be *Heirs* of the *Blessings* of God; (which was before the *Curse* and the *Fall* was) come to Inherit your Portions. And you that be *Heirs* of the *Gospel* of *Peace*, before the Devil was, live in the *Gospel* of *Peace*, seeking the *Peace* of all Men, and the *Good* of all Men. And Live in Christ, which comes to save Men's Lives, out of Adam in the *Fall*, where they destroy Men's Lives, and live not in him. For the Jews' *Sword* outwardly, by which they cut down the *Heathen*, was a Type of the Spirit of God within, which Cuts down the *Heathenish Nature* within: So live in the *Peaceable Kingdom* of Christ Jesus, and in the *Peace of God*; and not in the *Lusts*, from whence Wars arise. And Live in Christ the Way of God, who is the Second Adam, who never fell; and live not in Adam in the *Fall*, in the *Destruction*, where they destroy one another: Therefore come out of Adam in the *Fall*, into that Adam that never fell; and so live in *Love* and *Peace* with all Men. And keep out of all the *Bustlings* in the *World*, and meddle not with the Powers of the Earth; but mind the Kingdom, and the way of *Peace*. You that be *Heirs* of Grace, and *Heirs* of the Kingdom, and *Heirs* of the *Gospel*, and *Heirs* of *Salvation*, and *Saints* of the Most-High, and Children of God, whose *Conversations* are in Heaven, that is above the *Combustions* of the Earth, let your *Conversations* preach to all Men, and your *Innocent Lives*; that they beholding your *Godly Conversation*, may glorifie your Father, which is in Heaven. And all Friends every where, this I charge you, which is the Word of the Lord God unto you all, *Live in Peace* in Christ, the way of *Peace*, in which seek the *Peace* of all Men, and no Man's Hurt; as I said before. In Adam in the *Fall* is no *Peace*; but in Adam out of the *Fall*, in him is the *Peace*: So you being in Adam, that

' that never fell; it's *Love*, that overcomes the *Evil*, and not *Hatred* 1663.  
 ' with *Hatred*, nor *Strife* with *Strife*. And therefore Live in the ~~W~~  
 ' *Peaceable Life*, doing *Good* to all Men, and seeking ~~the~~ *Good* and *York*.  
 ' Welfare of all Men.

Let this go among Friends  
every where.

G. F.

We went from Tork to Burrowbridge, where I had a glorious Meet- Burrow-  
 ing. Thence we passed into the Bishoprick, to one Richmond's, where bridge.  
 there was a General Meeting: and the Lord's Power was over all; tho' Bishoprick  
 People were grown exceeding Rude about this time. After the Meet- of Durham  
 ting we went to Henry Draper's, where we stay'd all Night: and the next Morning a Friend came to me, as I was passing away, and told me; If the Priests and Justices (for many Priests were made Justices in that Country at that time) could light on me, they would Destroy me.

But I being clear of the Bishoprick, went over Stainmoore into part Stainmoor  
 of Yorkshire, and to Sedberg; where having visited Friends, I went Yorkshire.  
 into Westmorland, visiting Friends there also. From thence I passed Westmore-  
 land into Lancashire, and came to Swartbmore, where I staid but a little Lancashire  
 while, before I went over the Sands to Arnside; where I had a Gene- Swarth-  
 ral Meeting. After that Meeting was ended, there came some Men more.  
 to have broken it up; but understanding, before they got thither, that Arnside.  
 the Meeting was over, they turned back. I went to Robert Wider's, and from thence to Underbarrow, where I had a glorious Meet- Underbar-  
 ing; and the Lord's Power was set over all. From thence I passed to row.  
 Grayrigge: and having visited Friends there, I went to Ann Audland's, Grayrigge  
 where they would have had me to have staid their Meeting the next day: but I felt a stop in my Spirit, and it was upon me to go to John Blayking's in Sedberg, and to be next day at the Meeting there; Sedberg:  
 which is large, and a precious People there is. So we had a very good  
 Meeting next day at Sedberg; but the Constables went to Ann Aud-  
 land's to their Meeting, to look for me. Thus by the good Hand and  
 Disposing Providence of the Lord I escaped their Snare.

I went from John Blayking's with Leonard Fell to Strickland-head, Strick-  
 land-head, where on the First Day we had a very precious Meeting on the Com-  
 mon. That Night we staid amongst Friends there; and the next day  
 passed into Northumberland. After the Justices had heard of this Northum-  
 berland. Meeting at Strickland-head, they made Search for me: but by the good  
 hand of the Lord I escaped them again; though there were some ve-  
 ry wicked Justices. We went to Hugh Hutchinson's House in Northum-  
 berland (a Friend in the Ministry) from whence we visited Friends  
 thereabouts; and then went to Darnon-Water, where we had a very Darwin.  
 glorious Meeting. There came an Ancient Woman to me, and told me,  
 her Husband remembred his Love to me; and she said, I might call  
 him to mind by this Token, that I used to call him, the Tall White  
 Old Man. She said, he was Six score and two Years old; and that he  
 would have come to the Meeting, but that his Horses were all im-  
 ployed upon some urgent Occasion. I heard, he lived some Years  
 after.

1663. Now when I had vifited Friends in those parts, and they were settled upon Christ, their Foundation, their Rock and their Teacher ; I passed through Northumberland, and came into Cumberland to old Thomas Bewley's. And Friends came about me, and said, *Would I come there, to go into Prison !* For there was great Persecution in that Country at that time : Yet I had a General Meeting at Thomas Bewley's, which was large and precious : and the Lord's Power was over all.

One Musgrave was at that time Deputy Governour of Carlisle, and I passing along the Country, came to a Man's House, that had been Convinc'd, whose Name was Fletcher ; and he told me, *If Musgrave knew, that I was there, he would be sure to send me to Prison ; he was such a severe Man.* But I staid not there ; only called on the way to see this Man : and then went on to one William Pearson's near Wigton, where the Meeting was ; which was very large and precious. Some Friends were then Prisoners at Carlisle ; whom I visited by a Letter, which Leonard Fell carried. From William Pearson's I passed through the Countries, visiting Friends, till I came to Pardsey-Crag, where we had a General Meeting, which was large ; and all was quiet and peaceable, and the glorious, powerful Presence of the Everlasting God was with us.

So eager were the Magistrates about this time to stir up Persecution in those parts, that they offered some Five Shillings, some a Noble a day, to any that could apprehend the Speakers amongst the Quakers : but it being now the time of the Quarter-Sessions in that County, the Men, who were so hired, were gone to the Sessions, to see to get their Wages ; and so all our Meetings were at that time quiet.

From Pardsey-Crag we went into Westmorland ; calling in the way upon Hugh Tickell near Keswick, and upon Thomas Laythes, where Friends came to visit us : and we had a fine opportunity to be refreshed together. We went that Night to one Francis Benson's in Westmorland, near Justice Fleming's House. This Justice Fleming was at that time in a great Rage against Friends, and me in particular ; insomuch that in the open Sessions at Kendal just before, he had bid Five Pounds to any Man, that should take me ; that Friend Francis Benson told me. And it seems, as I went to this Friend's House, I met one Man coming from the Sessions, that had this Five Pounds offered him to take me, and he knew me ; for as I passed by him, he said to his Companion, *That is George Fox :* Yet he had not Power to touch me ; for the Lord's Power preserved me over them all. And the Justices being so eager to haue me ; and I being so often nigh them, and yet they missing me, it tormented them the more.

Lancashire. I went from thence to James Taylor's at Cartmel in Lancashire, where I staid the First-Day, and had a precious Meeting ; and after the Meeting was done, I came over the Sands to Swarthmore.

Swarthmore. When I came there, they told me, Col. Kirby had sent his Lieutenant thither to search for me ; and that he had searched Trunks and Chests for me. That Night, as I was in Bed, I was moved of the Kirby-Hall Lord to go next day to Kirby-Hall, which was Col. Kirby's House, about Five Miles off, to speak with him ; and I did so. When I came thither, I found there the Flemmings, and several others of the Gentry (so called) of the Country, who were come to take their Leave of Col.

Darwin-water.  
cumber-  
land.

wigton.

Pardsey-  
Crag.

Westmore-  
land.  
Keswick.

At Fr. Ben-  
son's.

Lancashire.  
Cartmel.

Col. Kirby, he being then to go up to London to the Parliament. I 1663. was had into the Parlour amongst them ; but Col. Kirby was not then ~~then~~ Kirby-Hall within, being gone forth a little way : So they said little to me, nor I much to them. But after a little while Col. Kirby came in, ~~and then I~~ spake to him, and told him ; 'I came to Visit him, understanding, ' that he would have seen me ; and to know, what he had to say to ' me, and whether he had any thing against me ? He said before all the Company ; *As he was a Gentleman, he had nothing against me. But,* said he, *Mistress Fell must not keep great Meetings at her House; for they meet contrary to the Act.* I told him ; ' That Act did not take ' hold on us, but on such as did *Meet to Plot and Contrive, and to raise Insurrections against the King;* whereas we were no such Peo- ' ple : for he knew, that they, that met at Margaret Fell's House, were ' his Neighbours, and a Peaceable People. After many Words had passed, he shook me by the hand, and said again, *He had nothing against me ;* and others of them said, *I was a deserving Man.* So we parted, and I returned to Swarthmore.

Shortly after, when Col. Kirby was gone to London, there was a ~~Swarth-~~ private Meeting of the Justices and Deputy Lieutenants at Houlker. more. Hall, where Justice Preston lived ; and there they granted forth a War- rant to Apprehend me. I heard over Night both of their Meeting, and of the Warrant ; and so could have gone away, and got out of their reach, if I would : for I had not appointed any Meeting at that time ; and I had cleared my self of the North ; and the Lord's Power was over all. But I considered, there being a Noise of a Plot in the North, if I should go away, they might fall upon poor Friends ; but if I gave up my self to be Taken, it might stop them, and Friends should escape the better. So I gave up my self to be Taken, and prepared my self against they came. Next Day an Officer came with his Sword and Pistols, to Take me : I told him, ' I knew his Errand ' before, and had given up my self to be Taken ; for if I would have ' escaped their Imprisonment, I could have been gone Forty Miles off, ' before he came : but I was an Innocent Man, and so mattered not, ' what they could do to me. He asked me, *How I heard of it, seeing the Order was made privately in a Parlour ?* I said, it was no matter for that ; it was sufficient, that I heard of it. Then I asked him to let me see his Order ; whereupon He laid his Hand on his Sword, and said, *I must go with him before the Lieutenants, to answer such Questions, as they should propound to me.* I told him, It was but civil and reasonable for him to let me see his Order ; but he would not. Then said I, I am ready. So I went along with him ; and Margaret Fell went with us to Houlker-Hall. And when we came thither, there was one Rawlinson, called a Justice, and one called Sir George Middle-  
ton, and many more, that I did not know ; besides Old Justice Pre-  
ston, who lived there. They brought one Thomas Atkinson, a Friend of Cartmel, as a Witness against me, for some Words which he had told to one Knipe, who had Informed them ; which Words were ; *That I had written against the Plotters, and had knockt them down :* Which Words they could not make much of ; for I told them, I had heard of a Plot, and had written against it. Then Old Preston asked me, *Whether I had an hand in that Script ?* I asked him what he meant ?

186; meant? He said, in the Battledoore? I answered, Yes. Then he asked me, Whether I did understand Languages? I said, 'Sufficient for my self; and that I knew no Law, that was transgressed by it. I told them also, That to understand those outward Languages, was no matter of Salvation: for the many Tongues began but at the Confusion of Babel: And if I did understand any thing of them, I Judged and knockt them down again, for any matter of Salvation, that was in them. Thereupon he turned away, and said, George Fox knocks down all the Languages: Come, said he, we will examin you of higher matters.

Then said George Middleton, You deny God, and the Church, and the Faith. I replied, 'Nay: I own God, and the true Church, and the true Faith. But what Church dost thou own, said I? (for I understood, he was a Papist.) Then he turned again, and said, You are a Rebel, and a Traytor. I asked him, Whom he spake to? or whom did he call Rebel? He was so full of Envy, that for a while he could not speak; but at last he said, He spake it to me. With that I struck my Hand on the Table, and told him; I had suffered more than Twenty such as he, or than any that was there: for I had been cast into Darby-Dungeon for Six Months together; and had suffered much, because I would not take up Arms against this King before Worcester-Fight: And I had been sent up Prisoner out of my own Country by Col. Hacker to O. Cromwell, as a Plotter to bring in King Charles, in the Year 1654; and I had nothing but Love and Good Will to the King, and desired the Eternal Good and Welfare of him and all his Subjects. Did you ever hear the like, said Middleton? 'Nay, said I, ye may hear it again, if ye will. For ye talk of the King, a Company of you; but where were ye in Oliver's days? and what did ye do then for him? But I have more Love to the King for his Eternal Good and Welfare, than any of you have.

Then they asked me, Whether I had heard of the Plot? And I said, Yes, I had heard of it. They asked me, How I had heard of it? and whom I knew in it? I told them, 'I had heard of it through the High-Sheriff of Yorkshire, who had told Dr. Hodgson, That there was a Plot in the North; and that was the way I heard of it: But I never heard of any such thing in the South; nor till I came into the North. And as for knowing any in the Plot, I was as a Child in that; for I knew none of them. Then said they; Why would you Write against it, if you did not know some, that were in it? I said, 'My Reason was, Because you are so forward to mash the Innocent and Guilty together; therefore I writ against it to clear the Truth from such things, and to stop all forward, foolish Spirits, from running into such things. And I sent Copies of it into Westmorland, Cumberland, Bishoprick and Yorkshire, and to you here: And I sent another Copy of it to the King, and his Council; and it is like, it may be in Print by this time. One of them said, O! this Man hath great Power! I said, Yes, I had Power to write against Plotters. Then said one of them: You are against the Laws of the Land. I answered, 'Nay; for I and my Friends direct all the People to the Spirit of God in them, to mortifie the Deeds of the Flesh: This brings them into the Well-doing, and from that which the Magistrate's Sword is against; which easeth the Magistrates, who are for the Punishment of the Evil-Doers. So People

' People being turned to the *Spirit of God*, which brings them to 1663.  
 ' mortifie the *Deeds of the Flesh*, this brings them from under the ~~Magistrate's~~  
 ' occasion of the *Magistrate's Sword*; and this must needs be one with <sup>Houker-</sup>  
 ' ~~Magistracy~~, and one with the *Law*, which was added, because of  
 ' *Transgression*, and is for the *Praise* of them that do well. So in this  
 ' we establish the *Law*, and are an *Ease* to the *Magistrates*; and are  
 ' not against, but stand for all *Good Government*.

Then Geo Middleton cried, *Bring the Book, and put the Oaths of Allegiance and Supremacy to him*. Now he himself being a *Papist*, I asked him, 'Whether he had taken the Oath of Supremacy, who was a *Swearer*? But as for us, we could not *Swear at all*, because Christ and the *Apostle* had forbidden it. Some of them would not have had the *Oath* put to me; but have let me have my *Liberty*: but the rest would not agree to that: For this was their last *Snare*, and they had no other way to get me into *Prison*; for all other things had been cleared to them. But this was like the *Papists Sacrament of the Altar*, by which they *ensnared the Martyrs*. So they tendered me the *Oath*, and I could not take it: Whereupon they were about to make my *Mittimus*, to send me to *Lancaster-Jail*: But considering together of it, they only engaged me to *Appear at the Sessions*; and so for that time dismiss me. Then I went back with Margaret Fell to *Swarthmore*: and soon after there came *Col. West* to see me; who was *Swarthmore* at that time a *Justice of the Peace*. He told us, *He told some of the rest of the Justices, that he would come over to see me and Margaret Fell; but it may be, said he to them, some of you will take Offence at it*. I asked him, What he thought, they would do with me at the *Sessions*? And he said, *They would tender the Oath to me again*.

Now whilst I was at *Swarthmore*, there came *William Kirby* into *Swarthmore-Meeting*, and brought the *Constables* with him. I was sitting with *Friends* in the *Meeting*, and he said to me; How now, Mr. Fox! you have a fine Company here. Yes, said I, we do meet to *Wait upon the Lord*. So he began to take the Names of *Friends*; and them that did not readily tell him their Names, he committed to the *Constables* hands, and sent some to *Prison*. The *Constables* were unwilling to take them without a *Warrant*; whereupon he threatened to set them by the Heels: But the *Constable* told him; *He could keep them in his Presence; but after he was gone, he could not keep them without a Warrant*.

The *Sessions* now coming on, I went to *Lancaster*, and Appeared ac. *Lancaster*. according to my Engagement. There was upon the *Bench* that *Justice Flemming*, that had bidden Five Pounds in *Westmorland* to any *Man*, that would apprehend me: for he was a *Justice both in Westmorland and Lancashire*. There was also *Justice Spencer* and *Col. West*, and *Old Justice Rawlinson the Lawyer*; who gave the Charge, and was very Sharp against *Truth and Friends*: but the *Lord's Power* stopt them. The *Session* was large, and the Concourse of People great: and way being made for me, I came up to the *Bar*, and stood there with my Hat on; they looking earnestly upon me, and I upon them for a pretty space. Then Proclamation being made for all to keep Silence upon pain of Imprisonment: And all being quiet, I said twice, *Peace be among you*. Then spake the *Chair-man*, and asked; If I knew, where I was

*Lancaster-Sessions.*

1663. I was ? I said, 'Yes, I do; but it may be, said I, my Hat offends you : that's a low thing, that's not the Honour, that I give to Magistrates ; for the true Honour is from Above, which, said I, I have received ; and I hope, it is not the Hat, which ye look upon to be the Honour. The Chair-man said, They looked for the Hat too ; and asked, Wherein I shewed my Respect to Magistrates, if I did not put off my Hat ? I replied ; 'In coming, when they called me. Then they bid one, Take off my Hat. After which it was some time, before they spake to me ; and I felt the Power of the Lord to arise. After some pause, old Justice Rawlinson (the Chair-man) asked me, If I did know of the Plot ? I told him, 'I had heard of it in Yorkshire by a Friend, that had it from the High-Sheriff. Then they asked me, Whether I had declared it to the Magistrates ? I said, 'I had sent Papers abroad against Plots and Plotters ; and also to you, as soon as I came into the Country, to take all Jealousies out of your Minds concerning me and my Friends : For it was and is our Principle, to declare against such things. They asked me then, If I knew not of an Act against Meetings ? I said, 'I knew, there was an Act, that took hold of such as met to the terrifying of the King's Subjects, and were Enemies to the King, and held dangerous Principles ; but I hoped, they did not look upon us to be such Men : for our Meetings were not to terrify the King's Subjects, neither are we Enemies to him, or any Man. Then they tendered me the Oaths of Allegiance and Supremacy. Itold them, 'I could not take any Oath at all, because Christ and his Apostle had forbid it : And they had had sufficient Experience of Swearers, (I told them) first one way, then another ; but I had never taken any Oath in my Life. Then Rawlinson the Lawyer asked me, Whether I held, it was unlawful to Swear ? This Question he put on purpose to ensnare me ; for by an Act that was made, such were liable to Banishment, or a great Fine, that should say, it was Unlawful to Swear. But I seeing the Snare, avoided it ; and told him, 'That in the time of the Law, amongst the Jews, before Christ came, the Law commanded them to Swear : but Christ, who doth fulfil the Law, in his Gospel-time commands, not to swear at all ; and the Apostle James forbids Swearing, even to them that were Jews ; and that had the Law of God. So after much other Discourse had passed, they called G. F. com- for the Jailer, and committed me to Prison. I had about me that  
missed to Paper, which I had written as a Testimony against Plots, which I desired they would read, or suffer to be read in open Court ; but they would not. So I being Committed for refusing to Swear, 'I bid them and all the People take notice, that I suffered for the Doctrine of Christ, and for my Obedience to his Command. Afterwards I understood, the Justices did say, that they had private Instructions from Col. Kirby to prosecute me, notwithstanding his fair Carriage, and seeming Kindness to me before, when he declared before many of them, That he had nothing against me. There were several Friends besides Committed to Prison, some for Meeting to Worship God, and some for not Swearing ; so that the Prison was very full. And many of them being poor Men, that had nothing to maintain their Familias by, but their Labour, which now they were taken off from ; several of their Wives went to the Justices, that had committed their Husbands to jail,

Jail, and told them, If they kept their Husband's in Jail for nothing but the Truth of Christ, and for good Conscience-sake, they would bring their Children to them, to be maintained. A mighty Power of the ~~Lord~~ rose in Friends, and gave them great Boldness; so that they spake much to the Justices: Friends also, that were Prisoners, writ unto the Justices, laying the Weight of their Sufferings upon them; and shewing them both their Injustice, and want of Pity and Compassion towards their poor Neighbours, whom they knew to be honest, conscientious and peaceable People, that in tenderness of Conscience could not take any Oath; yet they sent them to Prison, for refusing to take the Oath of Allegiance. Though several of them, who were Imprisoned on that Account, were known to be Men, that had served the King in his Wars, and had hazarded their Lives in the Field in his Cause, and had suffered great Hardships, with the loss of much Blood for him; and had always stood faithful to him from First to Last, and had never received any Pay for their Service: and to be thus requited for all their Faithful Services and Sufferings, and that by them, that pretended to be the King's Friends, was hard, unkind and ungrateful Dealing. At length the Justices, being continually attended with Complaints of Grievances, released some of the Friends, that were Prisoners, but kept divers of them still in Prison.

Amongst those that were then in Prison, there were Four Friends Prisoners for Tithes, who were sent to Prison at the Suit of the Countess of Derby (so called) and had lain there then near Two Years and an half. One of these, whose Name was Oliver Atherton, being a Man of a Weakly Constitution, was through his long and hard Imprisonment in a cold, raw, unwholesome place, brought so low and weak in his Body, that there appeared no hopes of his Recovery, or Life, unless he might be removed from thence. Wherefore a Letter was written on behalf of the said Oliver Atherton to the said Countess, and sent by his Son Godfrey Atherton; wherein was laid before her the Reasons, why he, and the rest, could not pay Tithes; because if they did, they should deny Christ come in the Flesh, who by his coming had put an end to Tithes, and to the Priesthood, to which they had been given, and to the Commandment, by which they had been paid under the Law. And his Weak Condition of Body was also laid before her, and the apparent likelihood of his Death, if she did continue to hold him there: that she might be moved to Pity and Compassion; and also warned, not to draw the Guilt of his Innocent Blood upon her self. But when his Son went to her with his Father's Letter, a Servant of hers abused him; and pluck'd off his Cap, and threw it away, and put him out of the Gate. Nevertheless the Letter was delivered into her own hand; but she shut out all Pity and Tenderness, and continued him in Prison, till Death. So when his Son came back to his Father in Prison, and told him, as he lay on his Dying-Bed, that the Countess denied his Liberty, he only said: She hath been the Cause of shedding much Blood; but this will be the heaviest Blood, that ever she spilt: and soon after he died. Then Friends having his Body delivered to them to bury, as they carried it from the Prison to Ormskirk, the Parish, wherein he had lived, they stuck up

1663. Papers upon the Crosses at Garstang, Preston, and other Towns, through which they passed, with this Inscription:

Lancaster.  
Prison.

This is Oliver Atherton of Ormskirk-Parish, persecuted to Death by the Countess of Derby for good Conscience sake towards God and Christ, because he could not give her Tithes, &c.

Setting forth at large the Reasons of his refusing to pay Tithes, the Length of his Imprisonment, the Hardships he underwent, her hard-heartedness towards him, and the manner of his Death. After his Death, Richard Cubban, another of the said Countess her Prisoners for Tithe, writ a large Letter to her, on behalf of himself, and his other Fellow-Prisoners at her Suit ; laying their Innocency before her : And that it was not out of Wilfulness, Stubbornness or Covetousness, that they refused to pay her Tithes ; but purely in good Conscience towards God and Christ : and letting her know, that if she should be suffered to keep them there, till they every one died there, as she had done their Fellow-Sufferer, Oliver Atherton ; yet they could not yield to pay her. And therefore desired her to consider their Case in a Christian Spirit, and not bring their Blood upon her self also. But she would not shew any Pity or Compassion towards them, who had now suffered hard Imprisonment about two Years and an half under her ; but instead thereto sent to the Town of Garstang, and threatened to complain to the King and Council, and bring them into trouble, for suffering the Paper concerning Oliver Atherton's Death to be stuck upon their Cross. The Rage, that the express'd, made the People take the more notice of it ; and some of them said, The Quakers had given her a Bone to pick. But she, that regarded not the Life of an Innocent Sufferer for Christ, lived not long after her self : For That day three Weeks, that Oliver Atherton's Body was carried through Ormskirk to be buried, she died ; and her Body was carried dead that day Seven Weeks through the same Town to her Burying Place. And thus the Lord pursued the hard-hearted Persecutor.

Lancaster-  
Affire.

As for me, I was kept to the Affire : and then Judge Turner and Judge Twifden coming that Circuit, I was brought before Judge Twifden, on the 14th day of the Month called March, in the latter end of the Year 1663. When I was set up to the Bar, I said, Peace be amongst you all. The Judge lookt upon me, and said, What ! do you come into the Court with your Hat on ! Upon which Words the Jailer taking it off, I said, The Hat is not the Honour, that comes from God. Then said the Judge to me, Will you take the Oath of Allegiance, George Fox ? I said, I never took any Oath in my Life, nor any Covenant or Engagement. Well, said he, will you Swear, or no ? I answered, I am a Christian, and Christ commands me not to swear ; and so does the Apostle James likewise : and whether I should obey God or Man, do thou Judge. I ask you again, said he, Whether you will Swear, or no ? I answered again, I am neither Turk, Jew nor Heathen, but a Christian, and should shew forth Christianity. And I asked him, If he did not know, that Christians in the Primitive times

tories, under the Ten Persecutions, and some also of the Martyrs in 1663.  
 Queen Mary's days refused Swearing, because Christ and the Apostle <sup>Lancaster  
Affir.</sup>  
 had forbidden it? I told him also; They had had Experience enough,  
 how many Men had first sworn for the King, and then against the  
 King. But as for me, I had never taken an Oath in all my Life:  
 and my Allegiance did not lie in Swearing, but in Truth and Faith-  
 fulness; for I honour all Men, much more the King. But Christ,  
 who is the Great Prophet, who is the King of Kings, who is the Savi-  
 our of the World, and the great Judge of the whole World, he saith,  
 I must not Swear: Now, whether must I obey Christ, or Thee? For  
 it is in tenderness of Conscience, and in Obedience to the Commands  
 of Christ, that I do not Swear: And we have the Word of a King  
 for tender Consciences. Then I asked the Judge, If he did own the  
 King? Yes, said he, I do own the King. Why then, said I, dost  
 thou not observe his Declaration from Breda, and his Promises made,  
 since he came into England, That no man should be called in question  
 for matters of Religion, so long as they lived peaceably? Now, if thou  
 ownest the King, said I, why dost thou call me into question, and  
 put me upon taking an Oath, which is a matter of Religion; seeing  
 thou nor none else can charge me with unpeaceable living? Then  
 he was moved; and looking angrily at me, said: Sirrah, Will you  
 swear. I told him, I was none of his Sirrahs; I was a Christian:  
 and for him, that was an Old Man and a Judge, to sit there, and give  
 Nick-names to Prisoners; it did not become either his Gray Hairs, or  
 his Office. Well, said he, I am a Christian too. Then do Christians  
 Works, said I. Sirrah! said he, Thou thinkest to frighten me with thy  
 Words. Then catching himself, and looking aside, he said; Heark!  
 I am using the word [Sirrah] again; and so check'd himself. I said, I  
 spake to thee in love; for that Language did not become thee, a  
 Judge: Thou oughtest to Instruct a Prisoner in the Law, if he were  
 Ignorant, and out of the way. And I speak in Love to thee too, said  
 he. But, said I, Love gives no Nick-names. Then he roused himself  
 up, and said; I will not be afraid of thee, George Fox: Thou speakest  
 so loud, thy Voice drowns mine and the Court's; I must call for three,  
 or four Criers, to drown thy Voice: Thou hast good Langs. I am a  
 Prisoner here, said I, for the Lord Jesus Christ's sake; for his sake  
 do I suffer, and for him do I stand this day: and if my Voice were  
 five times louder, yet I should lift it up, and sound it out for Christ's  
 sake, for whose Cause I stand this day before your Judgment-Seat, in  
 Obedience to Christ, who commands not to Swear; before whose  
 Judgment-Seat you must all be brought, and must give an Account.  
 Well, said the Judge, George Fox say, Whether thou wilt take the Oath,  
 Tea or Nay? I replied, I lay, as I laid before, Whether ought I to  
 obey God or Man, Judge thou? If I could take any Oath at all, I  
 should take this: for I do not deny some Oaths only, or on some Oc-  
 casions; but all Oaths, according to Christ's Doctrine, who hath  
 commanded his, Not to swear at all. Now if thou, or any of you,  
 or any of your Ministers or Priests here will prove, that ever Christ  
 or his Apostle, after they had forbidden all Swearing, commanded  
 Christians to Swear, then I will Swear. I saw several Priests there;  
 but never an one of them offered to speak. Then said the Judge, I am

1663. a Servant to the King, and the King sent me not to dispute with you, but to put the Laws in Execution : Therefore tender him the Oath of Allegiance. ' If thou love the King, said I, why dost thou break his Assize. ' Word, and not keep his Declarations and Speeches, wherein he promised Liberty to Tender Consciences ? I am a Man of a tender Conscience ; and in obedience to Christ's Command I cannot Swear. Then you will not Swear, said the Judge : Take him away, Jailer. I said, ' It is for Christ's sake, that I cannot Swear, and for Obedience to his Command I Suffer ; and so the Lord forgive you all. So the Jailer took me away : but I felt, the mighty Power of the Lord was over them all.

Upon the Sixteenth Day of the same Month I was brought before Judge Twisden again, and he was somewhat offended at my Hat ; but it being the last Morning of the Assize, before he was to go out of Town, and not many People there, he made the less of it. He asked me, Whether I would Traverse, or stand Mute, or Submit ? But he spake so fast, and in such haste, that it was hard to know, what he laid. However, I told him, ' I desired, I might have Liberty to Traverse the Indictment, and Try it. Then said he, Take him away, I will have nothing to do with him, take him away. I said, ' Well, live in the Fear of God, and do Justice. Why, said he, have not I done you Justice ? I replied, ' That which thou hast done, hath been against the Command of Christ. So I was taken away, and had to the Jail again ; and there kept Prisoner, till the next Assizes.

Lancaster-Prison. Sometime before this Assize, Margaret Fell was sent Prisoner to Lancaster-Jail by Flemming, Kirby and Preston Justices ; and at the Assize the Oath was tendered to her also, and she was committed again to Prison, to lie till the next Assize.

Now Justice Flemming being one of the fiercest and most-violent Justices in Persecuting Friends, and sending his honest Neighbours to Prison for Religion's sake ; and there being many Friends at this time in Lancaster-Jail committed thither by him, and some having died in Prison ; we that were then Prisoners, had it upon us to write to him, as followeth.

### O Justice Fleming !

Mercy, and Compassion, and Love, and Kindness adorns and graces Men and Magistrates. Oh ! dost thou not hear the Cry of the Widows, and the Cry of the Fatherless, who were made so through Persecution ! Were they not driven, like Sheep, from Constable to Constable, as though they had been the greatest Transgressors, or Malefactors in the Land ? Which grieved and tendered the Hearts of many sober People, to see, how their Innocent Neighbours and Countrymen (who were of a peaceable Carriage, and honest in their Lives and Conversations amongst Men) were used and served ! One more is dead, whom thou sentest to Prison, having left Five Children, both Fatherless and Motherless. Now, how canst thou do otherwise, than take Care of these Fatherless Infants, and also of the other's Wife and Family ? Is it not thy place ? Consider Job, (c. 29th.) how he was a Father to the Poor ; he delivered the Poor that cried, and

' and the *Fatherless*, that had none to help : how he brake the *Jaws* 1663.  
 ' of the *Wicked*, and plucked the *Spoil* out of his *Teeth*. But Oh ! *~~~~~*  
 ' measure thy *Life* and *his*, and take heed of the day of God's *Even-Linchester-*  
 ' *nal Judgment*, which will come ; and the *Sentence* and *Decree* from  
 ' Christ, when every Man must give an Account, and receive a Ra-  
 ' ward according to his *Deeds* : and then it will be said, Oh, where are  
 ' the *Months*, that are past ! Again, *Justice Fleming*, consider ; when  
 ' John *Stubbs* was brought before thee, having a *Wife* and four *small*  
 ' *Children*, and little to live on, but what they *bonesly* got by their  
 ' own *Diligence* ; as soon as he appeared, thou cried'st out, *Put the*  
 ' *Oath to that Man*. And when he confessed, he was but a *poor Man* ;  
 ' yet then thou hadst no regard : but cast away *Pity*, not hearing,  
 ' what he would say. And now he is kept up in *Prison*, because he  
 ' could not *Swear*, and break the Command of Christ and the Apo-  
 ' stle : It is to be hoped, thou wilt take *Care* for his *Family*, that his  
 ' *Children* do not *starve* ; and see, that they do not want *Bread*. Can  
 ' this be *Allegiance* to the *King*, to do that, which *Christ* and his *Apo-*  
 ' *stle* say, is *Evil*, and brings into *Condemnation* ? And would not you  
 ' have cast *Christ* and the *Apostle* into *Prison*, who command *not* to  
 ' *Swear*, if they had been in *your days* ? Consider also thy poor Neigh-  
 ' bour *William Wilson*, who was known to all the *Parish* and *Neighbours*  
 ' to be an *Industrious Man*, and careful to maintain his *Wife* and *Chi-*  
 ' *ldren* ; but had little, but what he got with his *Hands* in *Diligence*  
 ' and *Travels*, to supply himself : How should his *Wife* maintain her  
 ' *Children*, when thou hast cast her *Husband* into *Prison*, and thereby  
 ' made him uncapable of *working* for them ? Therefore it may be ex-  
 ' pected, thou wilt have a care of his *Wife* and *Children*, and see, they  
 ' do not want : for how should they live, having no other way to  
 ' be sustained, but by the little that he got ? Surely, the noise of this  
 ' is in the very *Markets* ; and the *Death* of thy two *Neighbours*, and  
 ' the *Cry* of the *Widows*, and the *Cry* of the *Fatherless* is heard : And  
 ' all those *Fatherless*, and those *Widows* are made so for *Righousness*  
 ' sake. For might not *John Stubbs* and *William Wilson* have had their  
 ' *Liberty* still, if they would have *Sworn* ; though they had been such  
 ' as go after *Mountebanks* and *Stage-Plays*, or run a *hunting* ? O con-  
 ' sider ! for the *Lord's Mind* is otherwise ; for he is tender : And the  
 ' *King* hath declared his *Mind* to be, that there should be no *Cruelty*  
 ' inflicted upon his *peaceable Subjects*. Besides, several *poor, honest Peo-*  
 ' *ple* were *Fined*, who had need to have *something given them* : And  
 ' it had been more *honourable*, to have *given them something* ; than to  
 ' *Fine them*, and send them to *Prison* : some of whom live upon the  
 ' *Charity* of other *People*. Now, what *Honour* or *Grace* can it be to  
 ' thee, to cast thy *poor Neighbours* into *Prison*, who be *peaceable* ; see-  
 ' ing thou knowest, these *People* cannot do that, which thou requi-  
 ' rest of them, if it were to save their *Lives*, or all that they have ?  
 ' because in *tenderness* they cannot take any *Oath* . Thou makest that  
 ' a *Snare* to them. What, thinkest thou, do the *People* say concern-  
 ' ing this ? We know (say they) the *Quakers Principle*, that keep to  
 ' *Yes and Nay* ; but we see others *Swear* and *Forswear* : For many of  
 ' you have *Sworn* first one way, and then another. So we leave it to  
 ' the *Spirit of God* in thy *Conscience*, *Justice Fleming*, who was't so eager

1663. 'for the taking of George Fox, and so offended with them, that had not  
 taken him; and now hast fallen upon thy poor Neighbours. But Oh!  
 Lancaster-Prison. 'where's thy Pity for their poor, Fatherless Children, and Motherless  
 Infants? O take heed of Herod's Hard-heartedness, and casting away  
 all Pity! Esau did so, not Jacob. Here is also Thomas Walters of  
 Boulton cast into Prison, and the Oath Imposed on him through  
 Thee; and for denying to Swear at all, in Obedience to Christ's  
 Command, he is continued in Prison: who hath Five small Children,  
 and his Wife near down-lying. Surely, thou should take Care for  
 them also; and see, that his Wife and small Children do not  
 want: who are as Fatherless, and she as a Widow through Thee.  
 Dost thou not hear in thy Ears the Cry of the Fatherless, and the  
 Cry of the Widows, and the Blood of the Innocent speak, who through  
 thee have been persecuted to Prison, and now dead? Oh! heavy  
 Sentence at the Day of Judgment! How wilt thou Answer, when  
 Thou and thy Works come to be Judged, when thou shalt be brought  
 before the Judgment-Seat and Bar of the Almighty, who in thy  
 Prosperity hast made Widows and Fatherless for Righteousness sake,  
 and for Tenderness of Conscience towards God? The Lord knoweth  
 and sees it! O Man! Consider in thy Life-time, how thou hast  
 stained thy self with the Blood of the Innocent! When thou hadst  
 Power, and mightst have done Good amongst thy peaceable Neigh-  
 bours, thou wouldest not; but usedst thy Power not to a good Intent,  
 but contrary to the Lord's Mind, and to the King's The King's Fa-  
 vour, and his Mercy and Clemency to sober People, and to tender Con-  
 sciences hath been manifested by Declarations and Proclamations;  
 which thou hast abused and slighted, by persecuting his peaceable  
 Subjects. For at London, and in other parts the Quakers Meetings  
 are peaceable: and if thou look but as far as Yorkshire, where the  
 Plot hath been, Friends Innocency hath cleared it self in the Hearts  
 of sober Justices; and for you here to fall upon your peaceable  
 Neighbours and People, and to be rigorous and violent against them,  
 that are tender, godly and righteous, it is no Honour to you. How  
 many Drunkards, and Swearers, and Fighters, and such as are sub-  
 ject to Vice, have you caused to be brought before you to your  
 Courts? It were more honourable for you to look after such: for  
 the Law was not made for the Righteous, but for Sinners and Trans-  
 gressors. Therefore Consider, and be humbled for these things; for  
 the Lord may do to thee, as thou hast done to others: and thou dost  
 not know, how soon there may be a Cry in thy own Family, as the  
 Cry is amongst thy Neighbours, of the Fatherless and Widows, that  
 are made so through thee. But the Quakers can and do say; The  
 Lord forgive thee, and lay not these things to thy Charge, if it be his  
 Will.

Besides this, which went in the Name of Many, I sent him also a  
 Line or two, subscribed by my self only, and directed—

To Daniel Fleming.

Friend,

Hou hast Imprisoned the Servants of the Lord, without the Breach of any Law: Therefore take heed, what thou dost, (for in the Light of the Lord God thou art seen) lest the Hand of the Lord be turned against thee!

G. F.

1664.  
Lancaster-  
Prison.

It was not long after this, e're Fleming's Wife died, and left him Thirteen or Fourteen Motherless Children.

When I was Prisoner at Lancaster, there was Prisoner also one Major Wiggan, a Baptist-Preacher. He boasted much before-hand, what he would say at the Assize, if the Oath should be put to him; and that he would refuse to Swear. But when the Assize came, and the Oath was tendered him, he desired Time to consider of it: and that being granted him, till the next Assize; he got leave to go to London, before the Assize came again; and came no more back, but staid at London, till the Plague brake forth: and there both he and his Wife were Cut off. He was a very Wicked Man, and the Judgments of God came upon him: For he had published a very wicked Book against Friends, full of Lies and Blasphemies; the Occasion of which was this. Whilst he was in Lancaster-Castle, he challenged Friends to have a Dispute with them: Whereupon I got leave of the Jailer to go up to them. And entring into Discourse with him, he affirmed: *That some Men never had the Spirit of God; and that the true Light, which enlightneth every one, that cometh into the world, is natural.* For Proof of his first Assertion, he instanced Balaam, affirming; *That Balaam had not the Spirit of God.* I affirmed and proved, *'That Balaam had the Spirit of God; and that Wicked Men have the Spirit of God, else how could they quench it, and vex it, and grieve it, and resist the Holy Ghost, like the stiff-necked Jews?* To his Second Assertion I answered; *'That the true Light, which enlightneth every Man, that cometh into the World, was the Life in the Word; and that was Divine and Eternal, and not Natural.* And he might as well say, that the Word was Natural, as that the Life in the Word was Natural. And Wicked Men were enlightned by this Light, else how could they hate it? Now it is expressly said, that they did hate it: And the Reason given, why they did hate it, was, because their Deeds were evil; and they would not come to it, because it reproved them: and that must needs be in them, that reproved them. Besides, that Light could not be the Scriptures of the New-Testament; for it was testified of, before any part of the New-Testament was written: So it must be the Divine Light, which is the Life in Christ the Word, before Scriptures were. And the Grace of God, which brought Salvation, had appeared unto all Men; and taught the Saints: but they that turned it into Wantons, and walked despitefully against the Spirit of Grace, were the Wicked. Again, the Spirit of Truth, the Holy Ghost, the Comforter, which leads the Disciples of Christ into all Truth;

'the

1664. 'the same should Reprove the World of Sin, of Righteousness, and of Judgment, and of their Unbelief. So the Wicked World had it to reprove them ; and the true Disciples and Learners of Christ, that Lancaster Prison. 'believed' in the Light, as Christ commands, they had it to lead them. But the World, that did not believe in the Light, though they were lighted; but hated the Light, which they should have believed in, and loved the Darkness rather than it, this World had a Righteousness and a Judgment, which the Holy Ghost reproved them for, as well as for their Unbelief. So having proved, that the Good and the Bad were enlightned, and that the Grace of God had appeared unto them all, and that all had the Spirit of God, else they could not vex and grieve it ; I told Major Wiggen, The least Babe there might see him : and presently stood up one Richard Cubbam, and proved him an Anti-christ, and a Deceiver, by Scripture. Then the Jailer had me away to my Prison again. And afterwards Wiggen wrote a Book of this Dispute, and put in abundance of abominable Lies : But his Book was soon Answered in Print ; and he himself not long after was cut off, as afore is said.

This Wiggen was poor ; and while he was a Prisoner at Lancaster, he sent into the Country, and got Money gathered for Relief of the Poor People of God in Prison : and many People gave freely, thinking it had been for Us ; when-as indeed it was for himself. But when we heard of it, we laid it upon him : and writ also into the Country, that Friends might let the People know the Truth of the Matter ; that it was not our manner to have Collections made for us : and that those Collections were only for Wiggen and another, a drunken Preacher of his Society ; who would be so drunk, that once he lost his Britches.

After this it came upon me to write a Paper to the Judges, and other Magistrates, concerning their Giving Evil Words and Nick-names to such, as were brought before them. And that which I writ, was after this manner, and thus directed :

To all you, that be Judges, or other Officers whatsoever,  
in the whole World, who profess your selves to be  
Christians.

Friends,

H erein and by reading the Scriptures, ye may see both your own Words and Carriage, and the Words, Carriage, and Practice of both Jews and Heathens ; and of the great King of Kings, the great Law-giver, and Judge of the whole World. First, For the Words and Carriage of the Jews, when such as were worthy of Death, were brought before such as were Rulers amongst them. When Achsan had taken the Babylonish Garment, and the two hundred Shekels of Silver, and the Wedge of Gold of Fifty Shekels weight, and Joshua, who was then Judge of Israel, had by the Lot found him out ; he did not say unto him, Sirrah, nor, You Rascal, Knave, Rogue, as some, that are called Christian Magistrates, are too apt to do. But Joshua said unto Achsan, My Son ; Mark his clean Language and S-

voury

' voury Expression, and gracious Words, *My Son, said he, give I* 1664.  
 ' pray thee, Glory to the Lord God of Israel, and make Confession unto him; and tell me now, what thou hast done; hide it not from me. <sup>Lancaster-Prison.</sup>  
 ' Then Achan confessed, that he had sinned against the Lord God of Israel; and thus and thus he had done. And then Joshua, the Judge, said; *Why hast thou troubled Israel? The Lord shall trouble thee this day: and they stoned him and his with Stones, and burnt his Goods with Fire.* But there was no unsavoury Word given to him, that we read of; though he was worthy of Death. *Josh. 7.*

' So when the Man, that gathered Sticks upon the Sabbath-day, was taken, and brought before Moses, the Judge in Israel, and put in Ward, until the Mind of the Lord was known concerning him; We read not of any reviling Language given him: but the Lord said to Moses, and Moses to the People; *The Man shall surely be put to Death,* Numb. 15. 35.

' So likewise in the Rebellion of Corah, Dathan and Abiram, where Moses called them to Trial, he did not Sirrah them, or mis-call them; but said to Corah and the rest, *Hear, I pray you, ye Sons of Levi, Numb 16. 8.* And when he gave the Sentence against them, he said; *If these Men die the common Death of all Men, &c. He did not say, If these Rascals, or Knaves, ----- as many, that profess themselves Christians, will now do.*

' When Elihu spake to Job, who was a Judge, and to his Friends, and said, *Let me not, I pray you, accept any man's Person, neither let me give flattering Titles unto Man; for I know not to give flattering Titles: in so doing my Maker would soon take me away,* Job 32. Job did not say, Sirrah, hold thy Tongue; nor gave him any unsavoury Expression. Then for the Words of David and Solomon, and other Kings and Officers, see in the Books of the Kings and Chronicles the Savoury Language, that they gave to them, that were brought before them. Nay, though Shimei cursed David the King, yet neither did David then, or afterward, nor Solomon, when he caused him to be put to Death, give him any reproachful Language, or so much as call him Sirrah, 2 Sam. 16. and 1 Kings 2.

' Read the Prophecies of Isaiah and Micah, Jeremiah, Ezekiel, and the rest of the Prophets, who Prophesied to several Peoples, and against Rulers, Kings and Magistrates; yet where can it be found, that they had any bad Language given them, as Sirrah, or the like, by any Ruler either of the Jews or Heathens? Nay, though Jeremiah was cast into the Prison, and into the Dungeon; yet there was no such Word, as Sirrah, or Knaves, given to him, Jer. 37.

' Then for the Words and Carriage of the Heathens: When Abram was brought before Abimelech, who was a King, he gave Abram no unsavoury Expressions, Gen. 20. And when Isaac came before Abimelech, he gave him no taunting Language neither, Gen. 26. When Joseph was cast into Prison, and that in Egypt, we do not read, that he had any railing Language given him, Gen. 39. Neither did Pharaoh, when Moses and Aaron went before him, give them bad Language, as Sirrah, Knaves, or the like.

1664. When Nebuchadnezzar Sentenced the Three Children to the Fiery Furnace, there was no such Language given them, as *Sirrah, Knave, Lancaster Rascal*; but called them by the Names, they were known by, Dan. 3. & 1:10.

And when Daniel was brought before King Darius, and sentenced to be cast into the Lions Den, he had no such Ill Names given him, as many give now; who call those, *Heathen Rulers, but themselves Christians.*

It ye look into the New Testament, there in the Parable of the Wedding-Supper, the King, that came to view his Guests, did not say unto him, that was found without a Wedding-Garment, *Sirrah, how camest thou in hither?* but, *Friend, how camest thou in hither?* &c. though he was one, that was to be bound hand and foot, and cast into utter Darkness, Matth. 22. Nay, when Judas had betrayed his Master, Christ Jesus the Lord of Life, and had sold him to the Priests, Christ did not call him *Sirrah*, when he came to apprehend him; but *Friend*: Matth. 26. 50. Stephen in his Examination, Sentence and Death had no such reproachful Word given him, as *Sirrah, or Knave*, Acts 6. & 7. Chapt. When the Apostles Peter and John were brought before the High-Priest, and Rulers of the Jews, and commanded not to preach in the Name of Jesus, Acts 4. they were not called *Sirrah, or Knaves*, nor had any such Ill Names given them. And when Paul and Silas were cast into Prison by the Magistrates, there was no such Word given them in their Examination, nor in their Sentence, Acts 16. They called them *Men, not Rogues, Sirrabs, nor Knaves*. And when the Magistrates had done contrary to Law, they feared: So ye may see, how short of this Example many are, that call themselves *Christian Rulers*; who are not afraid to cast *Innocent People* into Prison, and give them Ill Names besides, below both *Jews and Heathens.*

When the Uproar was at Ephesus about Diana's Shrine, Demetrius, who bore great Sway among the Crafts-men, did not call Paul *Sirrah*; but called him by his Right Name *Paul*, Acts 19. And when Paul was brought Prisoner before the High-Priest Ananias, and the Council of the Jews, and told them, *He had lived in all good Conscience towards God, until that day*; though they (who professed the Scriptures, but lived out of the Life of them) could not abide to hear of *Living in a good Conscience* (as Professors of the Scripture's now, that live not in the Life, cannot abide to hear of *living in a good Conscience* now-a-days:) But Ananias caused Paul to be smitten on the Mouth; yet he did not call him *Knave, nor Sirrah*, Acts 23. The Apostate-Jews indeed, (who, though they professed Scripture, were out of the Life thereof, and had rejected Christ) in their accusing Paul before the Roman Magistrates, did once call him a *Pestilent Fellow*, Acts 24. as the Accusing Professors, who live out of the Life, will sometimes call us now. But Felix gave Paul no such Language; neither did Festus, nor King Agrippa in all their Examinations of him, give Paul any such Words, as *Sirrah, Rascal, Knave, or the like*: but heard him patiently. So now Christians may see through all the Scriptures, that when any Persons were brought before Rulers, Kings, or Magistrates, whether Jews or Heathen, they did not use to call them *Evil Names*, as *Sirrah, Rascal, Knave, and the*

'the like: they had no such foul-mouth'd Language in their Courts: 1664.  
 'Nor did they use to say to them, Sirrah, put off your Hat. Now ~~~~~  
 'ye, that profess Christianity, and say, the Scripture is your Rule, may Lancasters-  
 'see, that more Corrupt Words proceed out of your Mouths, than ei-  
 'ther out of the Jews or Heathens; if ye will Try your Practice by  
 'the Scriptures: And doth not the Apostle tell you, that no Corrup-  
 'Communication should proceed out of your Mouths; and that your  
 'Words should be gracious? Now I query, Where and whence ye, that  
 'call your selves Christians, have got all these bad Words and Names,  
 'seeing neither God, nor Christ, nor the Prophets, nor the Judges,  
 'nor Kings, nor Rulers ever gave any such Names, so far as appears  
 'by Scripture, either amongst the Heathens, Jews or Christians?

G. F.

Before the next Assizes came, there was a Quarter-Sessions holden at Lancaster by the Justices: To which though we were not brought; yet I put Friends upon drawing up an Account of their Sufferings, and laying them before the Justices in their open Sessions. For Friends had suffered deeply by Fines and Distresses; the Bailiffs and Officers making great Harass and Spoil of their Goods: But no Redress was made.

And because some Evil-minded Magistrates would be telling us sometimes of the late Plot in the North; we gave forth the following Paper to stop their Mouths, and to clear Truth and Friends therefrom: Which was as followeth:

'A Testimony from us, the People of God, whom the World  
 'call Quakers, To all the Magistrates and Officers of  
 'what sort soever, from the Highest to the Lowest.

'WE are peaceable, and seek the Peace, and Good, and Welfare  
 'of all Men and Women upon the Earth; as in our Lives and  
 'peaceable Carriages is manifested: and we desire the Eternal Good  
 'and Welfare of all, and their Souls everlasting Peace. We are Heirs  
 'of the Blessing, before the Curse was; and of the Power of God, be-  
 'fore the Devil was, and before the Fall of Man. We are Heirs of the  
 'Gospel of Peace, which is the Power of God; and we are Heirs of  
 'Christ, who have inherited him and his Everlasting Kingdom, and do  
 'possess the Power of an Endless Life. Knowing thus our Portion and  
 'Inheritance, this is to take off all Jealousies out of your Minds, and  
 'out of the Minds of all People concerning us, That all Plots and Con-  
 'spiracies, Plotters and Conspirators against the King, and all Aiders  
 'or Assisters thereto we always did, and do utterly deny to be any of  
 'us, or to be of the Fellowship of the Gospel, or to be of Christ's  
 'Kingdom, or to be his Servants. For Christ said; His Kingdom was  
 'not of this World; if it were, his Servants would fight. And there-  
 'fore he bid Peter, Put up his Sword; for, said he, he that taketh the  
 'Sword, shall perish by the Sword. Here is the Faith and Patience of  
 'the Saints, to bear and suffer all things; knowing (as we know) that  
 'Vengeance is the Lord's, and he will repay it to them that hurt his Peo-  
 'ple, and that do wrong to the innocent: Therefore against ye avenge,  
 'N n n but

1664. 'but suffer for his Name's sake. And we do know, that the Lord will judge the World in Righteousness, according to their *Deeds*: and Lancaster<sup>s</sup> that, when every one shall give an Account to him of the *Deeds* done in the Body, then will the Lord give every Man according to his Works, whether they be Good, or whether they be Evil. Christ saith; 'he came not to destroy Men's Lives: And when his Disciples would have had Fire to come down from Heaven, to have consumed them that did not receive him, he told them; They knew not what Spirit they were of, that would have Mens Lives destroyed: and therefore he rebuked them, and told them; That he came not to destroy Men's Lives, but to save them. Now we are of Christ's Mind, who is the great Prophet, whom all ought to hear in all things, who saith to his; If they strike thee on one Cheek, turn the other; and render to no Man Evil for Evil. This Doctrine of his have we learned; and do not only confess him in Words, but follow his Doctrine: and therefore have and do we suffer all manner of Reproaches, Scandals and Slanders, and spoiling of Goods, Buffetings and Whippings. Stripes and Imprisonments for these many years; and can say: The Lord forgive them, that have thus served us; and lay not these things to their Charge! And we know, that the Jews outward Sword, by which they cut down the Heathen outwardly, was a Type of the inward Sword of the Spirit, which cuts down the inward Heathen, the raging Nature in People. And the Blood of Bulls, Lambs, Rams, and other Offerings, and that Priesthood that offered them, together with other things in the Law, were Types of Christ, the one Offering, and of his Blood: who is the Everlasting Priest and Covenant, Christ, our Life and Way to God, and who is the great Prophet, and Shepherd that looks to his Flock; and the Head of his Church, and the great Bishop of our Souls, whom we witness come; and he doth oversee and keep his Flock. For in Adam in the Fall we know, the striving, quarrelling, unpeaceable Spirits are in the Enmity one with another, and not in Peace: But in Christ Jesus, the Second Adam, that never fell, is Peace, Rest and Life. And the Doctrine of Christ, who never sinned, is to love one another; and who be in this Doctrine, hurt no man: in which we are, in Christ, who is our Life. Therefore it is well for you to distinguish betwixt the Precious and the Vile, between them that fear God, and serve him, and them that do not; and to put a difference between the Innocent and the Guilty, and between him that is Holy and Pure, and the Ungodly and Profane: for they that do not so, bring Troubles, Burdens and Sorrows upon themselves: And this we write in Love to your Souls, that ye may consider these things: for they that hate Enemies, and hate one another, we cannot say, they are of God, nor in Christ's Doctrine; but are Opposers of it. And such, as wrestle with Flesh and Blood, with Carnal Weapons, are gone into the Flesh, out of the Spirit: They are not in our Fellowship in the Spirit, in which is the Bond of Peace; neither are they of Us, nor have we Unity with them in their fleshly state, and with their Carnal Weapons. For our Unity and Fellowship stands in the Gospel, which is the Power of God, before the Devil was, the Liar, and the Murderer, the Man-slayer, and the Envious Man: Now Christ's Mind, and his Doctrine being to save Men's Lives, we, who are of Christ's Mind, are out of, and above these things.

' things. And our desire is, that in the Fear of the *Lord* ye may all i 1664.  
 ' Live ; that in that ye may all receive God's *Wisdom*, by which all  
 ' things were created ; that by it all may be ordered to God's *Glory*. Lancaster-  
Castle.

*This is from them that love all your Souls,  
 and seek your Eternal Good.*

Being now a *Prisoner* in *Lancaster Castle*, a deep sense came upon me of a *Day of sore Trial and Exercise*, that was *come and coming*, upon all, that had been high in *Profession of Religion* : And I was moved to give forth the following *Paper*, as a *Warning* unto such :

' **N**ow is the *Day*, that every one's *Faith* and *Love* to God and Christ will be *Tried* ; and who are *Redeemed* out of the Earth, and who are in the Earth, will be manifested; and who is their *Master* they serve : and whether they will run to the *Mountains*, to Cover them. Now will it appear, who are the *Stony Ground*, who are the *Thorny Ground*, and who are the *High-way-Ground*, in whom the *Fowls* of the *Air* take away the *Seed*, and the *Thorns* and *Cares* of the *World* choke, and the *Heat* of *Persecution* scorches, and burns up your *green Blade* : For the *Day* trieth all things. Therefore let not such, as *forsake Truth, for saving the Earth*, say, that your *Brother Priest* only serveth not the *Lord Jesus Christ*, but his own *Belly, and mindeth Earthly things* ; for such themselves also do the same, and do hug and embrace *Self*, and not the *Lord*. Now it will be made manifest, who is every ones *God*, and *Christ*, and *Saviour* ; and their *Love* will be manifest, whether it be of the *World*, or the *Love of God* : for if it be the *Love of the World*, it is *Enmity* ; and the *Enmity* will manifest it self, what it is : and the *Day* will Try every *Spirit* and his *Fruits*. Therefore, all my dear Friends, In the Everlasting *Seed* of God live, that is over all the House of *Adam* and his Works in the *Fall* : and so dwelling in the *Seed, Christ*, that never fell, in him you all have *Vertue, and Life, and Peace* ; and through him ye will overcome all, that is in the *Fall*.

G. F.

I writ also another *Short Epistle to Friends*, to *Warn them to keep out of that Spirit, that wrought in John Perrot and his Company against the Truth*.

Dear Friends,

' **D**Well in the *Love of God*, and in his *Righteousness*, that will preserve you above all *Changeable Spirits*, that be *foul and unclean*, and that dwell not in the *Truth*, but in *Quarrels*. Avoid such, and keep your *Habitations* in the *Truth*, and dwell in the *Truth*, and in the *Word of God*, by which ye are reconciled to *God*. And keep your *Meetings* in the Name of *Jesus Christ*, that never fell ;

1664. "and then ye will see over all the Gatherings of Adam's Sons and Daughters, you being Met in the Life over them all; in which is Lancaster: your Unity, and Peace, and Fellowship with God, and one with another.

"other, in the Life, in which ye may enjoy God's Presence among you. So remember me to all Friends in the everlasting Seed of God. And all they, that are gotten into Fellowship in outward things, their Fellowship will corrupt, and rot, and wither away. Therefore live in the Gospel, the Power of God, which Power of God, the Gospel was, before the Devil was. And this Fellowship in the Gospel, the Power of God, is a Mystery to all the Fellowships in the World. So look over all outward Sufferings, and look at the Lord, and the Lamb, who is the First and Last, the Amen; in whom fare-well.

G. F.

Lancaster. In the Sixth Month the Assizes were held again at Lancaster, and the same Judges, Twisden and Turner, sat in that Circuit again: but Judge Turner then sat on the Crown-Bench; and so I was brought before him. But before I was called to the Bar, I was put among the Murderers and Fellows for about the space of two hours; the People, the Justices, and the Judge also gazing upon me. After they had tried several others, they called me to the Bar; and impaneled a Jury: And then the Judge asked the Justices, Whether they had tendered me the Oath at the Sessions? And they said, They had. Then he said, Give them the Book, that they might swear, they had tendered me the Oath according to the Indictment. Some of the Justices refused to be sworn: but the Judge said, he would have it done to take away all Occasion of Exception. Now when the Jury were sworn, and the Justices had sworn, That they had tendered me the Oath, according to the Indictment; then the Judge asked me, Whether I had not refused the Oath at the last Assize? I said, I never took Oath in my Life; and Christ, the Saviour and Judge of the World, said, Swear not at all. The Judge seemed not to take notice of my Answer; but asked me: Whether or no I had not refused to take the Oath at the last Assize? I said: 'The Words, that I then spake to them, were, That if they could prove, either Judge, Justices, Priest or Teacher, that after Christ and the Apostle had forbidden Swearing, they commanded, that Christians should Swear, I would Swear. The Judge said, He was not at that time to dispute, whether it was lawful to Swear; but to inquire, whether I had refused to take the Oath, or no. I told him, Those things mentioned in the Oath, as Plotting against the King, and owning the Pope's, or any other Foreign Power, I utterly deny. Well, said he, You say well in that: but did you deny to take the Oath? What say you? 'What wouldst thou have me to say, said I? for I have told thee before, what I did say. Then he asked me, If I would have these Men to Swear, that I had taken the Oath? I asked him, If he would have those Men to Swear, that I had refused the Oath? At which the Court burst out into Laughter. I was grieved, to see so much Lightness in a Court, where such Solemn Matters are handled; and thereupon asked them: 'If this Court was a Play-house? Where 'is

' is Gravity and Sobriety, said I : for this Behaviour doth not become 1664.  
 ' you. Then the Clerk read the Indictment ; and I told the Judge, ' I <sup>Lancaster</sup> had something to speak to it, (for I had informed my self of the <sup>Assizes.</sup>  
 ' Errors, that were in it.) He told me, He would hear me afterward any Reasons, that I could alledge, why he should not give Judgment. Then I spake to the Jury, and told them, ' That they could not bring me in Guilty, according to that Indictment ; for the Indictment was wrong laid, and had many gross Errors in it. The Judge said, I must not speak to the Jury, but he would speak to them : and he told them, I had denied to take the Oath at the last Assizes ; and, said he, I can send the Oath to any Man now, and Premunire him for not taking it : And he said, They must bring me in Guilty, seeing I refused to take the Oath. ' Then, said I, what do ye do with a Form ? Ye may throw away your Form then. And I told the Jury, it lay upon their Consciences, as they would answer it to the Lord God before his Judgment-Seat. Then the Judge spake again to the Jury ; and I bid him, do me Justice. So the Jury brought me in Guilty. Whereupon I told them, ' That both the Justices, and they too had forsaken themselves ; and therefore they had small cause to Laugh, as they did a little before. Oh the Envy, and Rage, and Malice, that was there against me, and the Lightness ! But the Lord confounded them, and they were wonderfully stopt. So they set me aside ; and called up Margaret Fell, who had a great deal of good Service amongst them : and then the Court brake up near the Second Hour.

In the Afternoon we were brought up again, to have Sentence passed upon us : And Margaret Fell desired, that Sentence might be deferred, till the next Morning. ' I desired nothing, but Law and Justice at his hands ; for the Thieves had Mercy : Only I desired the Judge, to send some to see my Prison, which was so bad, they would put no Creature they had, in it : and I told him, that Col. Kirby, who was then on the Bench, said, I should be locked up, and no Flesh alive should come to me. The Judge struck his Head, and said ; When the Sentence was given, he would leave me to the favour of the Jailer. Now most of the Gentry of the Country were gathered together, expecting to hear the Sentence ; and the Noise among the People was, That I should be Transported. But they were all crossed at that time : for the Sentence being deferred, till next Morning ; I was had back, as I came, to Prison again. Upon my complaining of the badness of my Prison, some of the Justices, with Col. Kirby went up to see it : But when they came to it, they durst hardly go into it ; the Floor was so bad and dangerous, and the place so open to Wind and Rain : and soens that came up, said ; Sure, it was a Jakes-house. When Col. Kirby saw it, and heard, what others said of it, he excused the matter as well as he could, and said ; I should be removed from that place, ere it was long, to some more convenient place.

Next day, towards the Eleventh Hour, we were called forth again to bear the Sentence : And Margaret Fell being called first to the Bar, she had some Counsels to plead ; who found many Errors in her Indictment : Whereupon, after the Judge had acknowledged them, she was set by. Then the Judge asked, What they could say to this ? Now I was

1664.. I was not willing to let any Man plead for me ; but to speak to it my self : And indeed, though Margaret had some, that pleaded for her ; yet she spake as much her self, as she woudl. But before I came to the Bar, I was moved in my Spirit to pray, ‘ That God would confound their Wickedness and Envy, and set his Truth over all ; and exalt his Seed. And the Lord heard and answered, and did Confound them in their Proceedings against me. And though they had most Envy against me ; yet the most gross Errors were found in my Indictment.

Now, I having put by others from pleading for me, the Judge asked me ; *What I had to say, why he should not pass Sentence upon me.* I told him, ‘ I was no Lawyer ; but I had much to say, if he would but have Patience to hear. At that he laughed, and others laughed also, and said ; *Come, what have you to say ? He can say nothing.* ‘ Yes, said I, I have much to say : have but the Patience to hear me.

‘ Then I asked him, *Whether the Oath was to be tendered to the King’s Subjects, or to the Subjects of Forreign Princes ?* He said, *To the Subjects of this Realm.* Then said I, ‘ Look the Indictment, and ye may see, that ye have left out the Word Subject : so not having named me in the Indictment, as a Subject, ye cannot Premunire me for not taking the Oath. Then they looked the Statute, and the Indictment, and saw, that it was, as I said : and the Judge confessed, it was an Error. I told him, ‘ I had something else to stop his Judgment. ‘ And I desired him to look, *What day the Indictment said the Oath was tendered to me at the Sessions there ?* They looke, and said, *It was the Eleventh day of January.* ‘ *What Day of the Week was that Session held on, said I ?* On a Tuesday, said they. Then said I, ‘ Look your Almanacks, and see, whether there was any Sessions held at Lancaster on the Eleventh Day of January, so called ? So they looked, and found, that the Eleventh day was the Day called Monday, and that the Sessions was on the day called Tuesday, which was the Twelfth day of that Month. ‘ Look ye now, said I ; ye have Indict-ed me for refusing the Oath in the Quarter-Sessions held at Lancaster on the Eleventh Day of January last, and the Justices have Sworn, that they tendered me the Oath in open Sessions here that day ; and the Jury upon their Oaths have found me Guilty thereupon : and yet ye see, there was no Session held in Lancaster that day. Then the Judge, to have covered the matter, asked, *Whether the Sessions did not begin on the Eleventh day ?* But some in the Court Answered, *No ; The Session held but one day, and that was the Twelth.* Then the Judge said, *This was a great Mistake, and an Error.* Some of the Justices were in a great Rage at this, and were ready to have gone off the Bench, and stamp, and said ; *Who hath done this ? Some body hath done it on purpose :* and a great Heat was amongst them. Then said I, ‘ Are not the Justices here, that have Sworn to this Indictment, forswn Men in the face of the Country ? But this is not all, said I ; ‘ I have more yet to offer, why Sentence should not be given against me. Then I asked ; ‘ In what Year of the King the last Assize here was holden, which was in the Month called March last ? And the Judge said, *It was in the Sixteenth Year of the King.* ‘ But, said I, ‘ the Indictment says, It was in the Fifteenth Year : and they looked,

and

and found it so. This also was acknowledged to be another Error. 1664.  
But then they were all in a *Fret* again, both *Judge* and *Justices*, and <sup>Lancaster</sup> could not tell, what to say: For the *Judge* had sworn the Officers of the <sup>Agree.</sup> *Court*, that the *Oath* was tendered to me at the *Affize* mentioned in the *Indictment*. ‘Now, said I, Is not the *Court* here *forsworn* also, who have *sworn*, that the *Oath* was tendered to me at the *Affize* held here in the *Fifteenth Year* of the *King*, when-as it was in his *Sixteenth Year*; and so they have *sworn* a whole *Year false*? The *Judge* bid them *Look*, whether Margaret Fell’s *Indictment* was so, or no? And they lookest; and found, it was not so. I told the *Judge*, ‘I had more yet to offer, to stop *Sentence*: And I asked him; ‘Whether All the *Oath* ought to be put into the *Indictment*, or no? Yes, said he, it ought to be All put in. Then said I, ‘Compare the *Indictment* with the *Oath*, and there thou mayst see these Words, viz. [or by any Authority derived, or pretended to be derived from him, or his *Sea*] left out of the *Indictment*; which is a principal part of the *Oath*: And in another place the Words [*Heirs and Successors*] are left out. The *Judge* did acknowledge these also to be great Errors. But said I, I have not yet done; I have yet something further to alledg. Nay, said the *Judge*, I have enough; you need say no more. ‘If (said I) thou hast enough, I desire nothing but *Law* and *Justice* at thy hands: for I don’t look for *Mercy*. You must have *Justice*, said he, and you shall have *Law*. Then I asked, ‘Am I at *Liberty*, and free from all, that ever hath been done against me in this matter? Yes, said the *Judge*, You are free from all that hath been done against you. But then, starting up in a *Rage*, he said; I can put the *Oath* to any man here: and I will tender you the *Oath* again. I told him, ‘He had Examples enough yesterday of *Swearing* and *False-swearing*, both in the *Justices* and in the *Jury*: For I saw before mine Eyes, that both *Justices* and *Jury* had *forsworn* themselves. The *Judge* asked me, If I would take the *Oath*? I bid him, ‘Do me *Justice* for my *false Imprisonment* all this while: For what had I been *Imprisoned* so long for? And I told him, I ought to be set at *Liberty*. You are at *Liberty*, said he; but I will put the *Oath* to you again. Then I turned me about, and said; All People, take notice, this is a *Snare*: for I ought to be set free from the *Jailer*, and from this *Court*. But the *Judge* cried, Give him the *Book*: and the *Sheriff*, and the *Justices*, cried, Give him the *Book*. Then the Power of *Darkness* rose up in them, like a *Mountain*: and a *Clerk* lift up a *Book* to me. I stood still, and laid, ‘If it be a *Bible*, give it me into my hand. Yes, yes, said the *Judge* and *Justices*, give it him into his hand. So I took it, and lookest in it, and said, ‘I see, it is a *Bible*; I am glad of it. Now he had caused the *Jury* to be called, and they stood by (for after they had brought in their former *Verdict*, he would not dismiss them, though they desired it); but told them, He could not dismiss them yet; for he should have business for them: and therefore they must attend, and be ready, when they were called. And when he said so, I felt his Intent, that if I was freed, he would come on again.) So I looked him in the Face; and the *Witness* of God started up in him, and made him *blush*, when he looked at me again: for he saw, that I saw him. Nevertheless *bardening* himself, he caused the *Oath* to be read to me, the *Jury* standing by:

1664. by : And when it was read, he asked me, *Whether I would take the Oath, or no?* Then said I, ‘Ye have given me a Book here to kiss, Lancaster, and to swear on; and this Book, which ye have given me to kiss, says, *Affix.* Kiss the Son; and the Son says in this Book, Swear not at all: and so says also the Apostle James. Now (said I) I say as the Book says; and yet ye Imprison me: How chance, ye do not Imprison the Book for saying so? How comes it, that the Book is at Liberty amongst you, which bids me not swear; and yet ye Imprison me, for doing as the Book bids me? Why don’t ye Imprison the Book? Now as I was speaking this to them, and held up the Bible open in my hand, to shew them the place in the Book, where Christ forbid swearing, they pluckt the Book out of my hand again; and the Judge said, Nay, but we will Imprison George Fox. Yet this got abroad over all the Country, as a By-word, *That they gave me a Book to swear on, that commanded me, Not to swear at all; and that the Bible was at Liberty, and I in Prison, for doing as the Bible said.* Now when the Judge still urged me to Swear, I told him, ‘I never took Oath, Covenant nor Engagement in my Life; but my Tea or Nay was more binding to me, than an Oath was to many others: For had they not had Experience, how little Men regarded an Oath? and how they had Sworn one way, and then another? and how the Justices and Court had sworn themselves now? And I told him, I was a Man of a tender Conscience; and if they had any sense of a tender Conscience, they would consider, that it was in Obedience to Christ’s Command, that I could not Swear. But, said I, if any of you can Convince me, that after Christ and the Apostle had commanded not to swear, they did alter that Command, and commanded Christians to swear, then ye shall see, I will swear. And there being many Priests by, I said; If ye cannot do it, let your Priests stand up, and do it: But not one of the Priests made any Answer. O, said the Judge, all the World cannot Convince you. No, said I, how is it like, the World should Convince me? for the whole World lies in Wickedness: but bring out your Spiritual Men (as ye call them) to Convince me. Then the Sheriff said, and the Judge said the same, *That the Angel swore in the Revelations.* I replied, ‘When God bringeth in his First-begotten Son into the World, he saith, Let all the Angels of God Worship him; and he saith, Swear not at all. Nay, said the Judge, I will not dispare. Then I spake to the Jury, telling them, ‘It was for Christ’s sake, that I could not swear; and therefore I warned them, not to act contrary to that of God in their Consciences: for before his Judges-seat they must all be brought. And I told them, that as for Plots, and Persecution for Religion, and Popery, I do deny them in my Heart; for I am a Christian, and shall shew forth Christianity amongst you this day: And it is for Christ’s Doctrine I stand. More Words I had both with the Judge and Jury, before the Jailer took me away.

In the Afternoon I was brought up again, and put among the Thieves a pretty while; where I stood with my Hat on, till at length the Jailer took it off. Then the Jury, having found this New Indictment against me for not taking the Oath, I was called to the Bar: And the Judge asked me, *What I would say for my self?* I bid them,

Read

Read the Indictment : for I would not Answer to that, which I did 1664. not hear. The Clerk read it, (and as he read, the Judge said, *Take heed, it be not false again :*) but he read it but in such a manner, that I could hardly understand, what he read. But when he had done, the Judge asked me, *What I said to the Indictment ?* I told him, ‘ At once hearing so large a Writing read, and that at such a distance, that I could not distinctly hear all the parts of it; I could not well tell, what to say to it : but if he would let me have a Copy of it, and give me time to consider of it, I should Answer it. This put them to a little stand : but after a while the Judge asked me, *What time I would have ?* I said, ‘ Till the next Assize. But, said he, *What Plea will ye now make ? Are you Guilty, or Not Guilty ?* I said, ‘ I am Not Guilty at all of denying Swearing obstinately and wilfully : and as for those things mentioned in the Oath, as Jesuitical Plots, and Foreign Powers, I utterly deny them in my Heart : and if I could take any Oath, I should take that ; but I never took any Oath in all my Life. The Judge said, *I said well :* But, said he, *The King is sworn, the Parliament is sworn, I am sworn, and the Justices are sworn, and the Law is preserved by Oaths.* I told him, ‘ They had had sufficient Experience of Men’s Swearing ; and he had seen, how the Justices and Jury had sworn wrong the other day : And if he had read in the Book of Martyrs, how many of the Martyrs had refused to Swear, both within the time of the Ten Persecutions, and in Bishop Bonner’s days, he might see, that to deny Swearing in Obedience to Christ’s Command, was no new thing. Then he said ; *He wifht, the Laws were otherwise.* I said, ‘ Our Tea is Tea, and our Nay is Nay : and if we transgress our Tea, and our Nay, let us suffer, as they do, or should do, that Swear falsely : And this, I told him, we had offered to the King ; and the King said, *It was reasonable.*

So, after some further Discourse had passed, they committed me to Prison again ; there to lie till the next Assize : and Col. Kirby gave order to the Jailer, *To keep me Close, and suffer no Flesh alive to come at me ; for I was not fit,* he said, *to be discoursed with by Men.* Then was I put up into a smoky Tower, where the Smoke of the other Prisoners came up so thick, that it stood as Dew upon the Walls ; and sometimes the Smoke would be so thick, that I could hardly see the Candle, when it burned : and I being locked under Three Locks, the Under-Jailer, when the Smoke was great, would hardly be perswaded to come up, to unlock one of the upper-most Doors, for fear of the Smoke : so that I was almost smothered. Besides it Rained in upon my Bed ; and many times, when I went to stop out the Rain in the Cold Winter-Season, my Shirt would be as wet as Muck with the Rain, that came in upon me, while I was labouring to stop it out. And (the place being high, and open to the Wind) sometimes as fast, as I stop it, the Wind being high and fierce, would blow it out again. In this manner did I lie all that long, cold Winter, till the next Assize : In which time I was so starved with Cold and Rain, that my Body was greatly swelled, and my Limbs much benummed.

The Assize began on the 16th day of the Month called March, 1664. And the same Judges, Twisden and Turner, coming that Circuit again, Judge Twisden sat this time on the Crown-Bench ; and be-

1664. fore him I was brought. Now I had Informed my self again of the Errors, that were in this Indictment also: For though at the Assize before, Judge Turner had said to the Officers in Court, Pray see, that all the Oath be in the Indictment, and that the word, Subject, be in; and that the Day of the Month, and Year of the King be put in right: For it is a shame, that so many Errors should be seen, and found in the face of the Country; yet there were many Errors, and thole great ones, in this Indictment, as well as in the former. And surely, the Hand of the Lord was in it, to confound their mischievous Work against me, and to blind them therein: Insomuch, that although, after the Indictment was drawn at the former Assize, the Judge Examined it himself, and tried it with the Clerks; yet the Word, Subject, was left out of this Indictment also, and the Day of the Month was put in wrong, and several Material Words of the Oath were left out: Yet they went on confidently against me, thinking, all was safe and well. And when I was set to the Bar, and the Jury called over to be sworn, the Clerk asked me, First; Whether I had any Objection to make against any of the Jury? I told him, 'I knew none of them. Then having sworn the Jury, they swore three of the Officers of the Court, to prove, That the Oath was tendered to me at the last Assizes, according to the Indictment. Come, come, said the Judge, It was not done in a Corner. Then he asked me, What I had said to it? or, Whether I had taken the Oath at the last Assize? I told him, what I had said, viz. 'That the Book they gave me to Swear on, saith, Swear not at all: And I repeated more, of what I had formerly said to them, as it now came to my remembrance. Whereupon the Judge said; I will not dispute with you, but in point of Law. 'Then, said I, I have something to speak to the Jury concerning the Indictment. He told me, I must not speak to the Jury: but if I had any thing to say, I must speak to him. Then I asked him, 'Whether the Oath was to be tendered to the King's Subjects only, or to the Subjects of Foreign Princes? He replied, To the Subjects of this Realm: for I will speak nothing to you, said he, but in point of Law. 'Then, said I, Look the Indictment, 'and thou mayst see, that the Word, Subject, is left out of this Indictment also. And therefore, seeing the Oath is not to be tendered to any, but the Subjects of this Realm, and ye have not put me in as a Subject; the Court is to take no notice of this Indictment. I had no sooner spoke thus, but the Judge cried; Take him away, Jailer, take him away: So I was presently hurried away. And the Jailer and People looked, when I should be called for again; but I was never brought forth to the Court any more, though I had many other great Errors to alight in the Indictment. But after I was gone, the Judge asked the Jury, If they were agreed? And they said, Yes; and found for the King against me: as I was told. But I was never called to hear Sentence given; nor was any Sentence given against me, that I could hear of. For I heard, that when they had looked more narrowly into the Indictment, they saw, and were sensible themselves, that the Indictment was not good: and the Judge having sworn the Officers of the Court, that the Oath was tendered me at the Assize before, such a day, according as was set in the Indictment, and that proving to be the wrong day, I should have proved the Officers of the Court forsworn Me again, if the Judge would have suffered me to go on to plead to the

the *Indictment* : which was thought to be the *Reason*, why he hurried me away so soon. The *Judge* had passed *Sentence* of *Premunire* upon *Margaret Fell*, before I was brought before him : and it seems, when I was hurried away so, they recorded me, as a *Premunired Person* ; though I was never brought to hear the *Sentence*, nor knew of it : Which was very *Illegal*. For they ought to have not only had me present, to hear the *Sentence* given ; but also to have asked me first, *What I could say, why Sentence should not be given against me?* But they knew, I had so much to say, that they could not give *Sentence*, if they heard it.

While I was a *Prisoner* in *Lancaster-Castle*, there was a great *Noise* and *Talk* of the *Turk's overspreading Christendom* ; and great *Fears* entered many. But one day, as I was walking in my *Prison-Chamber*, 'I saw the *Lord's Power turn against him* ; and that he was turning back again. And I declared to some, what the *Lord* had let me see, when there were such *Fears* of his over-running *Christendom* ; and within a Month after the *News-Books* came down, wherein it was mentioned, that *They had given him a Defeat*.

Another time, as I was walking in my *Chamber*, with my *Eye* to the *Lord*, 'I saw the *Angel of the Lord* with a *glittering, drawn Sword* 'stretched Southward, as though the *Court* had been all on a *Fire*. Not long after, the *Wars* brake out with *Holland*, and the *Sickness* brake forth ; and afterwards the *Fire of London* : So the *Lord's Sword* was drawn indeed.

Now by reason of my long and close *Imprisonment* in so bad a place, I was grown very *weak of Body* : but the *Lord's Power* was over all, and supported me through all, and enabled me to do *Service* for him, and for his *Truth* and *People*, as the place would admit. For while I was in *Lancaster-Prison*, I Answered several *Books*, as the *Mass*, and the *Common-Prayer*, and the *Directory*, and the *Church-Faith* ; which are the *Four Chief Religions*, that are got up since the *Apostles days*. And there being several *Friends* in *Prison* at *Lancaster*, and other *Prisons*, for not paying *Tithes*, I was moved to give forth the following *Lines* to the *World* concerning *Tithes* :

**I**N the time of the *Law*, they that did not bring their *Tithes* into the *Store-house*, they *robbed God* ; and then there was not *Meat* in their *House* : Therefore the *Lord* commanded them To bring them into his *House*, that there might be *Meat in the Store-house* ; which was to fill the *Fatherless, Stranger and Widow*. But these *Priests*, who are *Counterfeits*, who take Peoples *Tithes* now by a *Law*, are from the *Beast* ; and if any will not pay them, they *Prison* them, or make them pay *Treble*. So thele *Rob the Poor People*, and *Rob the Fatherless* ; and the *Stranger*, and the *Widow* is not filled : So their *Cry* is gone up to *Heaven* against these. And many are made almost *Beggars* by these *Oppressing Priests* ; their *Cattle* and their *Corn* being taken away from them, and they cast into *Prison*. Others are *Sued* at the *Law*, by these *Priests*, and have *Treble Damage* taken from them ; and yet such *Priests* are cried up to be *Ministers of the Gospel*. Though when the *Unchangeable Priest* was come, the *Priesthood*,

1665. hood, that was *Changeable*, was denied, as we now deny thele. But it any be moved now to Cry against them, they are *Stocked*, or *beat*, or *imprison'd*; as there are many now in *Prison at Lancaster*, and in other pllices, by a *National Law*: the like whereof was never done by the *Law of God*, which was delivered to *Moses*. For we do not read, that under *Moses* his *Law* any suffered *Imprisonment*, or *Spoiling* of their *Goods* for not paying *Tithes*; or was to pay *Treble Damage*. Surely, surely, the *Cry for Vengeance* will be heard, which arises from the *Oppressed Souls*, thit lie under the *Altar*. And there are many, whic1 be *Prisoners at Kendal*, because they cannot pay *Tithes*; as Capt. *Ward*, and *Thomas Robertson*, and the *Widow Garland*, who hath many small *Children*; and these suffer, because they cannot pay *Tithes*. Others there be in *Kendal-Prifon*, who were moved of the *Lord to spek to the Priests*; whereof one was moved to go in *Sack-cloth*, and of late with *Ashes* upon her *Head*. And others have been moved to go in *Sack-cloth*, as a *Lamentation* for the miserable *Estate* of this *Nation*; seeing so much Crying up of the Preaching of the *Gospel*, and yet so much *Strife*, *Debate*, and *Oaths*, and *Dissensin* among People: But where the *Gospel* is received indeed, *Strife and Contention* is ended, and *Oppression* is taken off. But Oh! *The Land mourns*, because of the *Oppression* of them called *Ministers*! And though the *Cry of the Oppressed* hath not entred into the *Ears of the Magistrates*: Yet is the *Cry of the poor, oppressed People of God* entred into the *Ears of the Lord of Sabaotb*; who now will be avenged of all his *Adversaries*. And all you *Unjust Law-givers*, and *Unjust Judges*, to that in all your Consciences I speak, to be Clear'd; when ye are *Judged* by the *Just Judge of Heaven and Earth*; whose *Terror* is gone out, and is gone forth against all the *Ungodly*, and all the *Oppressors of God's People* whatsoever, whether ye will hear or forbear.

G. F.

After the *Affize* at *Lancaster* was over, *Col. Kirby*, and some others of the *Justices* were very uneasie with my being at *Lancaster*, (for I had gauled them sore at my *Trials* there) and they laboured much to get me removed from thence to some *Remote Place*. *Col. Kirby* threatened, that I should be sent far enough; and sometimes he said, *I should be sent beyond the Seas*. So about *Six Weeks* after the *Affizes* they got an *Order* from the *King and Council*, to remove me from *Lancaster*; and with it they brought a *Letter* from the *Earl of Anglesey*, wherein was written; *That if those things were found true against me, which I was charged withal, I deserved no Clemency nor Mercy*: And yet the greatest *Matter* they had against me was, becaufe I could not disobey the Command of Christ, and *Swear*.

When they had prepared for my *Removal*, the *Under-Sheriff*, and the *Head-Sheriff's Man*, with some *Baylift's* came, and terched me out of the *Castle*; when I was so weak with lying in that cold, wet, and smoky *Prison*, that I could hardly go or stand. They had me down into the *Jailer's House*, where was *William Kirby*, a *Justice*, and several others; and they called for *Wine* to give me. I told them, 'I would have

hive none of their Wine. Then they cried; 'Bring out the Horses.' I 1665.  
 Desired them first to shew me their Order, or a Copy of it, if they intended to Remove me: But they would shew me none, but their Lancast.  
 Swords. Then I told them; 'There was no Sentence passed upon me, nor was I Premunire<sup>1</sup>, that I knew of; and therefore I was not made the King's Prisoner, but was the Sheriff's: For they and all the Country knew, that I was not fully heard at the last Assize, nor suffered to shew forth the Errors, that were in the Indictment; which were sufficient to quash it, though they had kept me from one Assize to another, to the end they might Try me. But they all knew, there was no Sentence of Premunire passed upon me: And therefore I not being the King's Prisoner, but the Sheriff's, did desire to see their Order. Instead of shewing me their Order, they haled me out, and lifted me up upon one of the Sheriff's Horses. And when I was on Horseback in the Street, the Town's People being gathered to gaze upon me, I told the Officers; I had received neither Christianity, Civility, nor Humanity from them. So they hurried me away about Fourteen Miles to Bentham; and I was so very weak, that I was hardly able to sit on Horseback: and my Cloaths smelt so of Smoke, that they were loathsome to my self. And the Wicked Jailer, one Hunter, a young Fellow, would come behind, and give the Horse a Lash with his Whip, and make him skip and leap; that I, being weak, had much ado to sit him: and then he would come and took me in the Face, and say; How do you, Mr. Fox? I told him, 'It was not Civil in him to do so: but the Lord cut him off soon after.'

When we were come to Bentham in Yorkshire, there met us many Troopers, and a Marshal; and many of the Gentry of the Country were come in, and abundance of People to stare at me: I being very Weak and Weary, desired them to let me lie down on a Bed; which the Soldiers permitted me: for they, that brought me thither, gave their Order to the Marshal; and he set a Guard of his Soldiers upon me. When they had stayed there a while, they pressed Horses, and raised the Bayliff of the Hundred, and the Constables, and others, and had me to Giggleswick that Night: but an exceeding Weak Man I was. There they raised the Constables, with their Clog-Shoes, who sat drinking all night in the Room by me; so that I could not get much Rest. The next day we came to a Market Town, where several Friends came to see me; and Robert Widdett, and divers Friends, came to me up on the Road. The next Night I asked the Soldiers, 'Whither they intended to carry me, and whither I was to be sent? Some of them said, Beyond Sea; others said, To Tintmouth-Castle. And a great Fear there was amongst them, lest some should rescue me out of their hands: but that Fear was needless. Next Night we came to York, where the Marshal put me up into a great Chamber, where there came most part of Two Troops to see me. One of those Troopers, being an envious Man, and hearing, that I was Premunire, asked me, What Estate I had? and whether it was Copy-hold, or Free-Land? I took no notice of his Question; but was moved to declare the Word of Life to the Soldier; and many of them were very loving. At nighte the Lord Frecheville (so called) who commanded those Horse, came to me, and was very Civil and Loving; and I gave him an Account of

1665. of my *Imprisonment*, and declared many things to him relating to  
*Truth*. They kept me at *Tork* two days ; and then the *Marshal* and  
*York*. *Four or Five Souldiers* were sent to convey me to *Scarborough-Castle*.  
 Indeed, these were very Civil Men, and carried themselves civilly and  
*Malton*. lovingly to me. On the way we baited at *Malton* ; and they per-  
 mitted *Friends* to come and visit me. When we were come to *Scar-*  
*Scarbo-*  
*rough*. *borough*, they had me to an *Inn*, and gave notice to the *Governour* ;  
 and he sent *half a dozen Souldiers* to be my *Guard* that *Night*. Next  
*Scarbo-*  
*rough-ca-*  
*stle*. day they conducted me up into the *Castle*, and there put me into a  
 Room, and set a *Centry* on me : and I being so very weak, and sub-  
 ject to fainting, they for a while let me go out sometimes into the  
 Air with the *Centry*. They soon removed me out of this *Room*, and  
 put me into an *Open Room*, where the *Rain* came in : and the *Room*  
 smoked exceedingly ; which was very offensive to me. One day the  
*Governour*, who was called *Sir Jo. Croftland*, came to see me ; and  
 brought with him one called *Sir Francis Cobb*. I desired the *Gover-*  
*nour* to go into my *Room*, and see, what a *Room* I had. Now I had got  
 a little *Fire* made in it, and the *Room* was so filled with *Smoke*, that  
 when they were in, they could hardly find their way out again : And  
 he being a *Papist*, I told him, That was his *Purgatory*, which they  
 had put me into. I was forced to lay out a matter of *Fifty Skillings*,  
 to stop out the *Rain*, and keep the *Room* from *smoking* so much. But  
 when I had been at that Charge, and made the *Room* somewhat *toler-*  
*able* ; they removed me out of it, and put me into a worse *Room*,  
 where I had neither *Chimney*, nor *Fire-Hearth*. And the *Room* being  
 to the *Seaside*, and lying much open, the *Wind* drove in the *Rain* for-  
 cible ; so that the *Water* came over my *Bed*, and ran about the *Room*,  
 that I was fain to skim it up with a *Platter*. And when my *Cloaths*  
 were wet, I had no *Fire* to dry them ; so that my *Body* was nummed  
 with *Cold*, and my *Fingers* swell'd, that one was grown as big as two;  
 and though I was at some Charge on this *Room* also ; yet I could not  
 keep out the *Wind* and *Rain*. Besides, they would suffer few *Friends*  
 to come at me, and many times not any ; no, not so much as to bring  
 me a little *Food* ; but I was forced, for the *First-Quarter*, to hire one  
 of the *World* to bring me *Necessaries* : and sometimes the *Souldiers*  
 would take it from her, and then she would scuffle with them for it.  
 Afterwards I hired a *Souldier* to fetch me *Water* and *Bread*, and some-  
 thing to make a *Fire* of, when I was in a *Room*, where a *Fire* could  
 be made. Commonly a *Three-penny Loaf* served me *Three Weeks*,  
 and sometimes longer : and most of my *Drink* was *Water*, that had  
*Wormwood* steeped or bruised in it. But one time, when the *Weather*  
 was very *sharp*, and I had taken great *Cold*, I got a little *Elicampane-*  
*Beer* : and I heard one of the *Souldiers* say to the other, That they  
 would play me a pretty *Trick* : for they would send for me up to the *Deputy-Governour*, and in the mean time they would drink my *Strong-Beer*  
 out ; and so they did. When I came back, one of the *Souldiers* came  
 to me in a Jeer, and asked me for some *Strong Beer*, I told him,  
 they had play'd their pretty *Trick* : and so I took no further notice  
 of it. But inasmuch as they kept me so very *strait*, not giving Li-  
 berty for *Friends* to come to me ; I spake to the *Keepers* of the *Castle*  
 to this effect ; I did not know, till I was removed from *Lancaster-*  
 ' *Castle*,

' Castle, and brought Prisoner to this Castle of Scarborough, that I was 1665.  
 ' Convicted of a Premanire; for the Judge did not give Sentence up-  
 ' on me at the Assizes, in open Court. But seeing, I am now a Prisoner <sup>Scarbo-</sup>  
 ' here, if I may not have my Liberty and Enlargement, let my Friends <sup>rough-ca-</sup>  
 ' etc.  
 ' and Acquaintance have their Liberty to come and visit me; as Paul's  
 ' Friends had among the Romans, who were not Christians, but Hea-  
 ' thens. For Paul's Friends had their Liberty, and all that would,  
 ' night come to him; and he had his Liberty to preach to them in his  
 ' hired House: But I cannot have Liberty to go into the Town, nor for  
 ' my Friends to come to me here. So you, that go under the Name  
 ' of Christians, are worse in this respect, than thote Heathens were.

But though they woold not let Friends come to me; they would often bring others, either to Gaze upon me, or to Contend with me. One time there come a great Company of Papists to discourse with me; and they affirmed; *The Pope was Infallible, and had stood Infallible ever since Peter's time.* But I shewed them the contrary by History: ' For one of the Bishops of Rome (*Marcellinus* by Name) denied the Faith, and Sacrificed to Idols; and therefore he was not Infallible. And I told them; If they were in the Infallible Spirit, they need not have Jails, Swords and Staves, Racks and Tortures, Fires and Poggers, Whips and Gallows, to hold up their Religion by, and to destroy Men's Lives about Religion: for if they were in the Infallible Spirit, they would preserve Men's Lives, and use none but Spiritual Weapons about Religion. I told them also; what one, that had been of their Society, told me. It was a Woman, who lived in Kent, and had not only been a Papist her self, but had brought over several to that Religion: but she coming to be Convinced of God's Truth, and turned by it to Christ her Saviour, exhorted the Papists to the same. And one time having one of them, a Tailor, at work at her House; while she opened to him the Falseness of the Popish Religion, and endeavoured to draw him from it to the Truth, he drew his Knife at her, and got between her and the Door: But she spake boldly to him, and bid him put up his Knife: for she knew his Principle. I asked the Woman, What she thought he would have done with his Knife? and she said, *He would have stabbed her.* Stab thee! said I; what would he have Stabbed thee for? thy Religion? Yes, said she; *It is the Principle of the Papists, if any turn from their Religion, to kill them, if they can.* This Story I told those Papists: and told them, I had it from one, that had been one of them; but had forsook their Principles, and had discovered their Practices: They did not deny this to be their Principle, but said; What! would I declare this abroad? I told them, 'Yes, such things ought to be declared abroad, that it might be known, how contrary their Religion was to true Christianity: Whereupon they went away in a great Rage.

Another Papist came to discourse with me, and he said; All the Patriarchs were in Hell, from the Creation, till Christ came: and that when Christ suffered, he went into Hell, and the Devil said to him; What comest thou hither for; to break open our Strong Holds? And Christ said, To fetch them all out. And so, he said, Christ was three days and three Nights in Hell, to bring them out. I told him, that was false: for Christ said to the Thief, *This day thou shalt be with me in Paradise.*

1665. *Paradise.* And *Enoch* and *Elijah* were translated into *Heaven*. And ~~when~~ Abraham was in *Heaven*: for the *Scripture* saith, *Lazarus* was in his *Scarbo-mngh-Caste*. ‘*Bosom*: and *Moses* and *Elias* were with *Christ* upon the *Mount*, before he suffered. These Instances stopt the *Papist's Mouth*, and put him to a stand.

Another time there came one called *Doctor Witty*, who was esteemed a great *Doctor of Physick*: He came with him, that was called the *Lord Falconbridge*, with whom came also the *Governour of Tinnmouth-Castle*, and several *Knights*. And I being called to them, this *Witty* undertook to discourse with me, and asked me; *What I was in Prison for?* I told him, ‘Because I would not disobey the Command of Christ, and *Swear*. He said; *I ought to swear my Allegiance to the King*. Now he being a great *Presbyterian*, I asked him; ‘Whether he had not *Sworn* against the King and *House of Lords*, and taken ‘the *Scotch-Covenant*? And had he not since *Sworn to the King*? And ‘what then was his *Swearing* good for? But my *Allegiance*, I told him, ‘did not consist in *Swearing*; but in *Truth* and *Faithfulness*. So after some further Discourse, I was had away to my *Prison* again: And afterwards, this *Dr. Witty* boasted in the *Town* amongst his *Patients*, *That he had Conquered me*. When I heard of his *Boasting*, I told the *Governour*, ‘It was a small *Boast* in him, to say, *He had conquered a Bondman*: And I desired to bid him come to me again, when he came ‘to the *Castle*. He came again a while after, with a matter of *Sixteen* or *Seventeen great Persons*; and then he ran himself worse on ground, than before. For in Discourse he affirmed before them all, *That Christ had not enlightened every Man, that cometh into the World*; and *That the Grace of God, that brought Salvation, had not appeared unto all Men*: ‘and *That Christ had not died for all Men*. I asked him, ‘What sort of ‘Men those were, which Christ had not enlightened? and whom his ‘Grace had not appeared to? and whom he had not *died for*? He said, *Christ did not die for Adulterers, and Idolaters, and Wicked Men*. Then I asked him, ‘Whether *Adulterers, and Wicked Men* were not ‘*Sinners*? And he said, *Yes*. ‘And did not *Christ die for Sinners*, said ‘I? Did he not come to call *Sinners to Repentance*? *Yes*, said he. Then, ‘said I, *Thou hast stopt thy own Mouth*. So I proved, *That the Grace of God had appeared unto all Men*, though some turned it into *Wantonness*, and walked despightfully against it; and that *Christ had enlightened all Men*, though some hated the *Light*. Several of the People, that were present, confess'd, it was true; but he went away in a great Rage, and came no more at me.

Another time the *Governour* brought a *Priest*: but his Mouth was soon stopt. Not long after he brought two or three *Parliament-Men*, and they asked me, *Whether I did own Ministers and Bishops?* I told them, ‘*Yes*, such as *Christ* sent forth, such as had *freely received*, and ‘would *freely give*; and such as were qualified, and were in the same ‘Power and Spirit, that they were in in the *Apostles days*. But such ‘*Bishops and Teachers*, as theirs were, that would go no further, than ‘they had a great *Benefice*, I did not own; for they were not like the ‘*Apostles*. For *Christ* saith to his *Ministers*, *Go ye into all Nations, and preach the Gospel*: But ye *Parliament-men*, that keep your *Priests* ‘and *Bishops* in such great, fat *Benefices*, ye have *spoiled them all*.

‘For

' for do ye think, they will go into all *Nations to preach?* or will go <sup>1665.</sup>  
 ' any further, than they have a great, fat *Benefice?* Judge your selves,  
 ' whether they will or no.

Scarbo-  
rough C<sup>o</sup>.

There came another time the *Widow* of him, who was called the *pk.*  
*Old Lord Fairfax*, and with her a great *Company*; and one of the  
 Company was a *Priest*. I was moved to declare the *Truth* to them;  
 and the *Priest* asked me, *Why we said Thou and Thee to People?* for  
 he counted us but *Fools and Idiots* for speaking so. I asked him, ' Whe-  
 ther they, that *Translated* the *Scriptures*, and that made the *Grammar*  
 and *Accidence*, were *Fools and Idiots*, seeing they *translated* the *Scrip-*  
*tures* so, and made the *Grammar* so, *Thou* to one, and *You* to more  
 than one; and left it so to us? And if they were *Fools and Idiots*,  
 then why had not *He*, and such as he, that looked upon themselves  
 as *Wise Men*, and that could not bear *Thou* and *Thee* to a *Singular*,  
 alter'd the *Grammar*, *Accidence* and *Bible*, and put the *Plural* instead  
 of the *Singular*? But if they were *Wise Men*, that had so *translated*  
 the *Bible*, and had made the *Grammar* and *Accidence* so; then I wisht  
 him to consider, Whether they were not *Fools and Idiots* themselves,  
 that did not *speak*, as their *Grammars* and *Bibles* taught them; but  
 were offended with us, and called us *Fools and Idiots*, for speaking so?  
 Thus the *Priest's Mouth* was stopt; and many of the Company did  
 acknowledge the *Truth*, and were pretty loving and tender: and  
 some of them would have given me *Money*; but I would not re-  
 ceive it.

After this came one called *Doctor Cradock*, with three *Priests* more,  
 and the *Governour*, and his *Lady* (so called) and another, that was  
 called a *Lady*; and a great *Company* with them. *Dr. Cradock* asked  
 me, *What I was in Prison for?* I told him; ' For obeying the Com-  
 mand of *Christ*, and the *Apostle*, in not *Swearing*. But if he, being  
 both a *Doctor* and a *Justice of Peace*, could *Convince* me, that after  
*Christ* and the *Apostle* had forbidden *Swearing*, they commanded  
*Christians to Swear*, then I would *Swear*. Here was the *Bible*, I told  
 him, He might, if he would, shew me any such *Command*. He said,  
*It is written, Te shall Swear in Truth and Righteousness.* ' Ay, said I,  
 it was written so in *Jeremiah's* time; but that was many *Ages* before  
*Christ* commanded *not to swear at all*: but where is it written so,  
 since *Christ* forbade all *Swearing*? I could bring as many *Instances* out  
 of the *Old Testament* for *Swearing*, as thou, and it may be, more too;  
 but of what Force are they, to prove *Swearing* lawful in the *New-Te-*  
*stament*, since *Christ* and the *Apostle* forbade it? Besides, said I, in that  
*Text*, where it is written, *Te shall Swear*, What [*Te*] was this? Was  
 it *Te Gentiles*, or *Te Jews*? To this he would not Answer. But one  
 of the *Priests*, that were with him, Answered, and said; *It was to the*  
*Jews, that this was spoken*: and then *Dr. Cradock* confessed, it was so.  
 Very well, said I; but where did God ever give a Command to the  
*Gentiles to Swear*? For thou knowest, that we are *Gentiles by Nature*.  
 Indeed, said he, in the *Gospel-times* every thing was to be established out  
 of the *Mouths* of two or three *Witnesses*: but there was to be no *Swearing*  
 then? Why then, said I, dost thou force *Oaths* upon *Christians*, con-  
 trary to thy own Knowledge, in the *Gospel-times*? And why, said I,  
 dost thou *Excommunicate* my *Friends*? (for he had *Excommunicated*

1665. abundance, both in *Torkshire* and *Lancashire*.) He said, *For not coming to Church.* ‘Why, said I, ye left us above Twenty Years ago, Scarbo-rough-Cafile. (when we were but young *Lads* and *Lasses*) to the *Presbyterians*, *Independents* (and *Baptists*,) many whereof made *Spoil* of our *Goods*, and persecuted us, because we would not follow them. Now we being but *Young*, knew little then of your *Principles*: and the *Old Men*, that did know them, if ye had intended to have kept them to you, and have kept your *Principles* alive, that we might have known them, ye should either not have fled from us, as ye did; or ye should have sent us your *Epistles*, and *Collects*, and *Homilies*, and *Evening-Songs*, (for *Paul* writ *Epistles* to the *Saints*, though he was in *Prison*:) But they and we might have turned *Turks* or *Jews*, for any *Collects*, *Homilies* or *Epistles* we had from you all this while. And now thou hast *Excommunicated* us, both *Young* and *Old*, and so have others of you done; that is, ye have put us out of your *Church*, before ye have got us into it, and before ye have brought us to know your *Principles*. And is not this *Madness* in you, to put us out, before we were brought in? Indeed, if ye had brought us into your *Church*; and when we had been in, if we had done some *bad* thing, that had been something like a ground for *Excommunication*, or putting out again. But, said I, What dost thou call the *Church*? Why, said he, *That which you call the Steeple-house*. Then I asked him, ‘Whether *Christ* shed his Blood for the *Steeple-house*? and purchased and sanctified the *Steeple-house* with his *Blood*? And seeing, the *Church* is *Christ’s Bride and Wife*, and that he is the *Head of the Church*, Dost thou think, the *Steeple-house* is *Christ’s Wife and Bride*, and that he is the *Head of that Old House*, or of his *People*? No, said he, *Christ is the Head of the People, and they are the Church*. Then said I, ‘But you have given that Title *Church* to an *Old House*, which belongs to the *People*; and you have taught *People* to believe so. I asked him also, ‘Why he persecuted *Friends* for not paying *Tithes*? And whether God did ever give a Command to the *Gentiles*, that they should pay *Tithes*? And whether *Christ* had not ended *Tithes*, when he ended the *Levitical Priesthood*, that took *Tithes*? And whether *Christ*, when he sent forth his *Disciples* to *preach*, had not commanded them to *preach freely*, as he had given them *freely*? And whether all the *Ministers* of *Christ* are not bound to observe this *Command* of *Christ*? He said, *He would not dispute that*: Neither did I find, he was willing to stay on that *Subject*; for he presently turned to another matter, and said, *You Marry, but I know not how*. I replied, ‘It may be so: but why dost thou not come and see? Then he threatened, that he would use his Power against us, as he had done. I bid him, ‘Take heed: for he was an *Old Man*. I asked him also, ‘Where he did read from *Genesis* to the *Revelations*, that ever any *Priest* did *Marry* any? And I wisht him to shew me some Instance thereof, if he would have us come to them to be *Married*: For, said I, thou hast *Excommunicated one* of my *Friends* two Years, after he was dead, about his *Marriage*. And why dost thou not *Excommunicate Isaac, and Jacob, and Boaz, and Ruth*? Why dost thou not use thy Power against these? For we do not read, that they were ever *Married* by the *Priests*: but they took one another in the *Assemblies* of the

' the Righteous, in the Presence of God and his People : and so do we. 1666.  
 ' So that we have all the Holy Men and Women, that the Scripture <sup>Scarbo-</sup>  
 ' speaks of in this Practice, on our side. Much Discourse we had ; <sup>rough-Ca-</sup>  
 but when he found, he could get no Advantage on me, he went away ~~etc.~~

with his Company.

With such sorts of People I was much exercised, while I was there : for most, that came to the Castle, would desire to speak with me ; and great Disputes and Reasonings I had with them. But as to Friends, I was as a Man buried alive : for though many Friends came from far to see me, yet few were suffered to come at me ; and when any Friend came into the Castle about Business, it he looked but towards me, they would Rage at him. But at last the Governour came under some Trouble himself : for he having sent out a Privateer to Sea, they took some Ships, that were not Enemies-Ships, but their Friends ; whereupon he was brought into some Trouble : after which he grew somewhat more Friendly to me. For before, I had a Marshal set over me, on purpose, to get Money out of me ; but I was not to give him a Farthing : and when they found, they could get nothing of me, then he was taken off again. And the Officers would often be threatening me, that I should be hanged over the Wall. Nay, the Deputy-Governour told me one time, That the King, knowing, that I had a great Interest in the People, had sent me thither ; that if there should be any Stirring in the Nation, they should hang me over the Wall, to keep the People down. And there being a while after, a Marriage at a Papist's House, upon which occasion a great many of them were Met together ; they talked much then of hanging me. But I told them, ' If that was it they desired, and it was permitted them, I was ready : for I never feared Death, nor Sufferings in my Life ; but I was known to be an Innocent, peaceable Man, free from all Stirrings and Plotting, and one that sought the Good of all Men. But afterwards, the Governour growing kinder, I spake to him, when he was so go to London to the Parliament, and desired him to speak to him, that was called Esq; Marsh, and to Sir Francis Cob (so called) and to some others ; and let them know, How long I had lain in Prison, and for what : and he did so. And when he came down again, he told me, that Esq; Marsh said, He would go an Hundred Miles bare-foot for my Liberty, he knew me so well : And several others, he said, spake well of me. From which time the Governour was very Loving to me.

There were amongst the Prisoners, that were there, Two very bad Men, that would often sit drinking with the Officers and Soldiers ; and because I would not sit and drink with them too, that made them the worse against me. One time, when these Two Prisoners were drunk, one of them ( whose Name was William Wilkinson, who was a Presbyterian, and had been a Captain) came to me, and challenged me to fight with him. I seeing, what Condition he was in, got out of his way ; and next Morning, when he was grown more sober, told him, ' How unmanly a thing it was in him, to challenge a Man to fight, whose Principle he knew, it was not to strike ; but if he wasrick-  
 ' en on one Ear, to turn the other. And I told him, If he had a mind  
 ' to fight, he should have challenged some of the Soldiers, that could  
 ' have answered him in his own way. But however, I told him, seeing

1666. ' he had challenged me, I was now come to Answer him, with my  
 ~~~ ' Hands in my Pockets : and (reaching my Head towards him) Here,  
 Scarbo-  
 rough-ca-  
 jle. ' said I, here is my Hair, here are my Cheeks, here is my Back. With  
 that he skipt away from me, and went into another Room : At which  
 the Souldiers fell a laughing ; and one of the Officers said, You are a  
 happy Man, that can bear such things. Thus he was Conquered with-  
 out a Blow : But after a while he took the Oath, and gave Bond, and  
 got out of Prison ; and not long after the Lord cut him off.

There were great Imprisonments in this and the former Years, while I was Prisoner at Lancaster and Scarborough. At London many Friends were crowded into Newgate, and other Prisons, where the Sicknes was ; and many Friends died in Prison : Many Friends also were Banished, and several sent on Ship-board by the King's Order. Some Masters of Ships would not carry them, but set them on Shore again ; yet some were sent to Barbados, and to Jamaica, and to Mevis, and the Lord blessed them there. There was one Master of a Ship was very wicked and cruel to Friends, that were put on Board his Ship : for he kept the Friends down under Decks, though the Sicknes was amongst them ; so that many died of it. But the Lord plagued him for his Wickednes : for he lost most of his Sea-men by the Plague, and lay several Months crossed with Contrary Winds ; though other Ships went out, and made their Voyages. At last he came before Plymouth ; and there the Governour and Magistrates would not suffer him, nor any of his Men to come abore, though he wanted many Necessaries for his Voyage : but Thomas Lower, and Arthur Cotton, and John Light and some other Friends went to the Ship's-side, and carried Necessaries for the Friends, that were Prisoners on Board. The Master being thus crost, and plagued and vexed, he cursed them, that put him upon this Freight ; and said, He hoped he should not go far, before he was taken. And the Vessel was but a little while gone out of sight of Plymouth, but she was taken by a Dutch-man of War, and carried into Holland. When they came into Holland, the States there sent the Banished Friends back to England, with a Letter of Pasport and a Certificate, That they had not made an Escape, but were sent back by them. But in time the Lord's Power wrought over this Storm ; and many of our Persecutors were Confounded, and put to shame.

After I had lain Prisoner above a Year in Scarborough-Castle, I sent a Letter to the King, in which I gave him an Account of my Imprisonment, and the bad Usage I had had in Prison ; and also that I was Informed, no Man could deliver me, but he. After this, John Whitehead being at London, and having Acquaintance also with him, that was called Esq; Marsh, he went to Visit him, and spake to him about me : And he undertook, if John Whitehead would get the State of my Case drawn up, to deliver it to the Master of Requests, whom he called Sir John Birkenhead, he would endeavour to get a Release for me. So John Whitehead and Ellis Hooke drew up a Relation of my Imprisonment and Sufferings, and carried it to Marsh ; and he went with it to the Master of Requests, who procured an Order from the King for my Release. The Substance of the Order was, That the King being certainly Informed, that I was a Man principled against Plotting and Fighting, and had been ready at all times to discover Plots, rather than to make

make any, &c. that therefore his Royal Pleasure was, that I should be 1666. discharged from my Imprisonment, &c. As soon as this Order was obtained, John Whitehead came down to Scarborough with it, and delivered it to the Governour: Who upon Receipt thereof, gathered the Officers together, and without requiring Bond or Sureties for my peaceable Living, being satisfied, that I was a Man of a peaceable Life, he discharged me freely, and gave me the following Pasport.

**P**Ermit the Bearer hereof, George Fox, late a Prisoner here, and now discharged by His Majesty's Order, quietly to pass about his Lawful Occasions, without any Molestation. Given under my hand at Scarborough-Castle this First Day of September, 1666.

JORDAN CROSLANDS,

Governour of Scarborough-Castle.

After I was Released, I would have given the Governour something, Scarbo-  
for the Civility and Kindness he had of late shewed me; but he rough-  
would not receive any thing: but said, Whatever Good he could do  
for me and my Friends, he would do it, and never do them any hurt. And afterwards, if at any time the Major of the Town sent to him for Soul-  
diers to break up Friends Meetings, if he sent any down, he would pri-  
vately give them a Charge, Not to meddle: and so he continued  
Loving to his Dying-Day. The Officers also and the Souldiers were  
mightyly changed, and grown very Respectful to me; and when they  
had occasion to speak of me, they would say, He is as stiff, as a Tree;  
and as pure as a Bell; for we could never bow him.

The very next day after I was Released from Scarborough-Prison,  
the Fire brake out at London; and the Report of it came quickly  
down into the Country. Then I saw, the Lord God was true and just  
in his Word, which he had shewed me before in Lancaster-Jail, when  
I saw the Angel of the Lord with a glittering, drawn Sword South-  
ward, as is before expressed. And the People of London were fore-  
warned of this Fire: yet few laid it to Heart, or believed it; but ra-  
ther grew more Wicked, and higher in Pride. For we had a Friend,  
that was moved to come out of Huntington-shire a little before the Fire,  
and to scatter his Money up and down the Streets, and to turn his  
Horse loose in the Streets, and to untie the Knees of his Britches, and  
let his Stockings fall down, and to unbutton his Doublet; and told the  
People, 'So should they run up and down, scattering their Money and  
'their Goods, half undrest, like mad People, as he was a Sign to them:  
And so they did, when the Fire brake out, and the City was burning.  
Thus hath the Lord exercised his Prophets and Servants, by his Power, and  
shewed them Signs of his Judgments, and sent them to fore-warn the Peo-  
ple: but instead of Repenting, they have beaten and cruelly entreated  
some; and some they have Imprisoned, both in the former Power's days,  
and

1666. and since. But the Lord is just ; and happy are they, that obey his Word. Some have been moved to go Naked in their Streets, in the other Power's days, and since, as Signs of their Nakedness ; and have declared amongst them, That God would strip them out of their Hypocritical Professions, and make them as bare and naked, as they were. But instead of considering it, they have many times whipt, or otherwise abused them, and sometimes Imprisoned them. Others have been moved to go in Sack cloth, and to denounce the Woes and Vengeance of God against the Pride and Haughtiness of the People : But few regarded it. And in the other Powers days, the Wicked, Envious, Professing Priests put up several Petitions both to Oliver and Richard called Protectors, and to the Parliaments, Judges and Justices against us, full of Lies, and vilifying Words and Slanders : but we got Copies of them, and through the Lord's Assistance answered them all ; and cleared the Lord's Truth, and our selves of them. But oh ! the Body of Darkness, that rose against the Truth in them, that made Lies their Refuge ! But the Lord swept them away ; and in and with his Power, Truth, Light and Life hedged his Lambs about, and did preserve them, as on Eagle's Wings. Therefore we all had, and have great Encouragement to Trust the Lord, whom we did see by his Power and Spirit, how he did overturn and bring to nought all the Confederacies and Counsels, that were hatched in the Darkness against his Truth and People ; and by the same Truth gave his People Dominion, that in it they might serve him.

And indeed, I could not but take notice, how the Hand of the Lord turned against those my Persecutors, who had been the cause of my Imprisonment, or had been Abusive or Gruel to me in it. For the Officer, that fetched me to Houlker-Hall, wasted his Estate, and soon after fled into Ireland. And most of the Justices, that were upon the Bench at the Sessions, when I was sent to Prison, died in a while after ; as Old Tho. Preston, Rawlinson, and Porter, and Matthew West of Borwick. And though Justice Fleming did not die, ( yet his Wife died, and left him thirteen or fourteen Motherless Children) who had Imprisoned Two Friends to Death, and thereby made several Children Fatherless. Col. Kirby never prospered after : And the Chief Constable, Richard Dodgson died soon after ; and Mount, the Petty-Constable, and the other Petty-Constable, John Asburnham his Wife, who railed at me in her House, died soon after. And William Knipe, that was the Witness they brought against me, died soon after also. And Hunter, the Jailer of Lancaster, who was very wicked to me, while I was his Prisoner, he was cut off in his Young Days. And the Under-Sheriff, that carried me from Lancaster-Prison towards Scarborough, he lived not long after. And one Joblin, the Jailer of Durham, who was Prisoner with me in Scarborough-Castle, and had often incensed the Governor and Soldiers against me ; though he got out of Prison, yet the Lord cut him off in his Wickedness soon after. When I came into that Country again, most of these, that dwelt in Lancashire, were dead, and others ruined in their Estates : So that, though I did not seek Revenge upon them, for their actions against me contrary to the Law ; yet the Lord had executed his Judgments upon many of them.

Being now set free from my *Imprisonment* in *Scarborough-Castle*, I 1665. went about three Miles to a large, General Meeting at a Friend's House, ~~which~~ that had been a Chief-Constable; and all was quiet and well. On the — *Fourth Day* after I came into *Scarborough* again, and had a Meeting in <sup>*Scarbo-*</sup> ~~*rough.*~~ the Town at *Peter Hodgson's* House. To this Meeting came one called a *Lady*, and several other Great Persons; also a Young-man, that was Son to the Bayliff of the Town, and had been *Convinced*, while I was there in *Prison*. That *Lady* (so called) came to me, and said; *I spake against the Ministers*, I told her; 'Such as the Prophets and Christ declared against formerly, I declared against now.'

From hence I went to *Whitby*; and having visited Friends there, ~~Whitby.~~ I passed thence to *Burlington*, where I had another Meeting; and from <sup>*Burling-*</sup> ~~*ton.*~~ thence to *Oram*, where I had another Meeting: and from thence to <sup>*Oram.*</sup> *Marmaduke Stor's*, and had a large Meeting at a Constable's House, on <sup>*Mar. Stor.*</sup> whom the *Lord* had wrought a great *Miracle*.

Next Day Two Friends being to take each other in *Marriage*, there was a very great Meeting, which I was at. And I was moved to open to the People the State of our *Marriages*, declaring; 'How the People of God took one another in the Assemblies of the Elders: ' and how that it was God, that did Join Man and Woman together before the Fall. And though Men had taken upon them to Join in the Fall, yet in the Restoration it was God's Joining, that was the right and honourable Marriage: But never any Priest did Marry any, that we read of in the *Scripprures*, from *Genesis* to the *Revelations*. Then I shewed them the Duty of Man and Wife, how they should serve God, being Heirs of *Life* and *Grace* together.

After the Meeting, I passed from thence to *Grace Barwick*, where I had <sup>*G. Barwick*</sup> a General Meeting, which was very large: and when that was over, I came to *Richard Shipton's*, where I had another Meeting; and so to <sup>*Whitby.*</sup> a Priest's House, whose Wife was *Convinced*, and himself grown very Loving, and glad to see me. This was that Priest, that in the Year 1651. threatned, If ever he met with me again, he would have my Life, or I should have his; and said, He would lose his Head, if I were not knockt down in a Month: But now he was partly *Convinced*, and became very kind. I went from his House towards the Sea, where several Friends came to visit me; and amongst others, one *Philip Scarff*, who had formerly been a Priest, but having received the Truth, was now become a Preacher of Christ freely, and continued so. Passing on, I called to see an *Ancient Man*, who was *Convinced* of Truth, and was above an Hundred Years old. Then came I to a Friend's House, where I had a great Meeting, and quiet. And passing on through the Country, I had a great Meeting near <sup>*Near Malton.*</sup> *Malton*; and another large Meeting near *Hull*: from which I went to a place called <sup>*Near Hull.*</sup> *Holdendike*. As we went into the Town, the Watch-men questioned me, and those that were with me; but they not having any *Warrant* to stay us, we went on by them, and they in a Rage threatned, they would search us out. I went to the House of one, that was called the *Lady Mountague*, and there I lodged that Night; and several Friends came thither to Visit me. Next Morning being up betimes, I walked out into the Orchard, and saw a *Man* about Sun-rising go into the House,

1665. in a great Cloak. He stay'd not long ; but came soon out again, and went away, not seeing me. I felt something strike at my Life ; and L. Mounta- went into the House ; where I found the Maid-Servant affrighted and gue. trembling : and he told me, *That Man had a Naked Rapier under his Cloak.* By which I perceived, he came with an Intent to have done Mischief ; but the Lord prevented him.

From this place passing through the Country, I visited Friends, till I came to York, where we had a large Meeting. After the Meeting I went to visit Justice Robinson, an ancient Justice of the Peace ; who had been very loving to me and Friends from the beginning. There was at this time a Priest with him ; and he told me, *It was said of us, that we loved none, but our selves.* I told him, ' We loved all Man-kind, as they were God's Creation, and as they were Children of Adam and Eve by Generation ; and we loved the Brotherhood in the Holy Ghost. This stopt him : so that after some other Discourse, we parted friendly, and we passed away.

About this time I had written a Book, Intituled ; *Fear God, and Honour the King :* In which I shewed, *That none could rightly Fear God, and Honour the King, but they, that departed from Sin and Evil :* This Book did much affect the Souldiers, and most People.

Now having visited Friends at York, we passed thence to a Market-Town, where we had a Meeting at one George Watkinson's, who formerly had been a Justice. A glorious, blessed Meeting it was, and ver-ry large, and the Seed of Life was set over all. But we had been troubled to have got into this Town, had not Providence made way for us ; for the Watch-men stood ready to stop us : but there being a Man riding just before us, the Watch-men questioned him first : and perceiving, that he was a Justice of Peace, they let him pass ; and we riding close after him, by that means we escaped.

From this place we passed to Thomas Taylor's, who had formerly been a Captain, where we had a precious Meeting. Hard by Thomas Taylor's, there lived one called a Knight, who was much displeased, when he heard, I was like to be Released out of Prison ; and threatened, *That if the King set me at Liberty, he would send me to Prison again the next day.* But though I had this Meeting so near him, yet the Lord's Power stopt him from meddling, and our Meeting was quiet. Col. Kirby also, who had been the Chief Means of my Imprisonment at Lancaster- and Scarborough-Castles, when he heard, I was set at Liberty, got another Order for the Taking me up ; and said, *He would ride his Horse Forty Miles to take me, and would give Forty Pounds to have me taken.* Yet a while after I came so near him, as to have a Meeting within Two Miles of him : and then was he struck with the Gout, and kept his Bed ; so that it was thought, he would have died.

From Thomas Taylor's I passed through the Country, visiting Friends, till I came to Synderhill-Green, where I had a large and General Meeting. The Priest of the place hearing of it, he sent the Constable to the Justices for a Warrant ; and they rid their Horses so hard, that they almost spoiled them : But the notice they had, being short, and the way long, the Meeting was ended, before they came. I heard not of them, till I was going out of the House, after Meeting was

was over; and then a *Friend* came to me, and told me, *They 1666.*  
*were searching another House for me:* which was the *House I* ~~went~~ *was then going to.* As I went along the *Closes* towards it, I *Sinderhill-*  
*met the Constables and Wardens,* and the *Justice's Clerk with green.*  
*them;* so I passed through them: and they looked at me, and ——  
*I went to the House,* that they had been *searching.* Thus the  
*Devil,* and the *Priest* lost their *Design;* for the *Lord's Power* bound  
*them,* and preserved me over them: And *Friends* parted, and all  
*escaped them.* And the *Officers* went away, as they came; for  
*the Lord God* had frustrated their *Design:* praised be his Name  
*for ever!*

After this I went into *Derbyshire*, where I had a large *Derbyshire.*  
*Meeting:* And some *Friends* were apprehensive of the *Constable's*  
*coming in;* for they had had a great *Persecution* in those parts:  
*but our Meeting was quiet.* There was a *Justice of Peace* in  
*that Country,* had taken away much of *Friends* Goods: where-  
*upon one Ellen Fretwell had made her Appeal to the Sessions;* and  
*the rest of the Justices granted her her Goods again,* and spake  
*to that persecuting Justice,* That *he should not do so any more.* And  
*she was moved to speak to that Justice,* and to *Warn him!*  
*whereupon he bid her,* Come and sit down on the Bench. *Ay,* said  
*she,* If I may persuade you to do Justice to the Country, I will sit  
*down with you:* No, said he, then you shall not; and bid her, Get  
*her out of the Court.* But as she was going out, she was moved  
*of the Lord to turn again,* and say; She should be there, when  
*he should not.* After the *Sessions* were ended, he went home, and  
drove away her Brother's Oxen for going to *Meetings.* And  
then another *Woman*, a *Friend* of *Chesterfield*, whose Name  
was *Susan Frith*, was moved of the *Lord* to tell him; That  
if he continued on in his persecuting of the *Innocent*, the *Lord* would  
execute his *Plagues upon him.* Soon after which this *Justice*  
fell *distracted*, and died. This *Relation* I had from *Ellen Fretwell*  
*her self.*

I Travelled out of *Derbyshire* into *Nottinghamshire*, and *Notting-*  
*had a large Meeting at Skegby:* and from thence went to *hamshire.*  
*Mansfield,* where also I had a *Meeting:* and thence went to an-  
*other Town,* where there was a *Fair;* at which I met with  
many *Friends.* Then passing through the *Forrest* in a mighty  
Nottingham: and so great  
was the *Tempest* that day, that many *Trees* were torn up by  
the Roots, and some *People killed;* but the *Lord* preserved us.  
On the *First-Day* following I had a large *Meeting* in *Not-*  
*ttingham,* very quiet; and *Friends* were come to sit under  
their *Teacher,* the *Grace of God,* which brought them *Sal-*  
*vation,* and were established upon the *Rock and Foundation,*  
*Christ Jesus.* After the *Meeting* I went to *Visit* the *Friend,*  
*that had been Sheriff about the year 1649,* whose *Prisoner* I had *see p. 129.*  
*then been.*

1666. From *Nottingham* I passed into *Leicestershire*, and came to *Sileby*, where we had a large, blessed *Meeting*. After which I went to *Leicester*, to *Visit the Prisoners* there; and then came to *John Penford's*, where we had a *General Meeting*, large and pretious. From thence I passed through the Country, visiting *Friends* and my *Relations*, 'till I came into *Warwickshire*, and to *Warwick*, where having visited the *Prisoners*, I passed from thence to *Badgley*, and had a pretious *Meeting* there. Then I travelled through *Northamptonshire*, *Bedfordshire*, *Buckinghamshire*, and *Oxfordshire*, visiting *Friends* in each County. In *Oxfordshire* the Devil had laid a *Snare* for me, but the *Lord* brake it; and his Power came over all, and his blessed *Truth* spread, and *Friends* were increased therein. Thus after I had passed through many Countries, visiting *Friends*, and had had many large and pretious *Meetings* amongst them, I came at last to *London*. But I was so weak with lying almost *Three Years* in cruel and hard *Imprisonments*; and my *Joints* and my *Body* were so stiff and benummed, that I could hardly get on my *Horse*, or bend my *Joints*, nor well bear to be near the *Fire*, or to eat *Warm Meat*; I had been kept so long from it. Being come to *London*, I walkt a little among the *Ruins*, and took good Notice of them; and I saw the *City* lying, according as the *Word* of the *Lord* came to me concerning it, several *Years* before.

Kingston. Now after I had been a time in *London*, and had visited *Friends Meetings* through the *City*, I went into the *Country* again, and had large *Meetings* in the Countries, as I went; at *Kingston*, *Reading*, and *Wiltshire*, 'till I came to *Bristol*. At *Bristol* also I had many large *Meetings*; and *Thomas Lower* came thither out of *Cornwall* to meet me: and *Friends* were there from several parts of the *Nation*, it being then the *Fair-time*. After I was clear of *Bristol*, I left that *City*, and went to *Nath. Crip's*: and so through the Countries, till I came back to *London* again; having large *Meetings* in the Way, and all quiet, blessed be the *Lord*. And thus, though I was very *Weak*, yet I Travelled up and down in the *Service* of the *Lord*; and the *Lord* enabled me to go through in it.

About this time, some that had run out from *Truth*, and clashed against *Friends*, were reached unto by the *Power* of the *Lord*; which came wonderfully over, and made them *Condemn and Tear their Papers of Controversies* to pieces. Several *Meetings* we had with them, and the *Lord's Everlasting Power* was over all, and set *Judgment* on the *Head* of that, that had *Run out*. And in these *Meetings*, (which lasted whole Days) several, that had *Run out* with *John Parrot* and others, came in again, and *Condemned* that *Spirit*, that led them to *Keep on their Hats*, when *Friends Prayed*, and when they themselves *Prayed*: and some of them said, that *Friends were more righteous than they*; and that, *If Friends had not stood, they had been gone, and had fallen into Perdition*. And thus the *Lord's Power* was wonderfully manifested, and came over all.

Then was I moved of the *Lord*, to *Recommend* the setting up of *Five Monthly Meetings* of *Men* and *Women* in the *City* of *London* (besides the *Womens-Meetings*, and the *Quarterly-Meetings*) to take Care of *God's Glory*, and to *Admonish* and *Exhort* such, as *Walked disorderly* or *carelessly*, and not according to *Truth*. For whereas *Friends* had had only

*Quarterly*

*Quarterly Meetings*; now Truth was spread, and Friends were grown 1667. more Numerous, I was moved to Recommend the setting up of *Monthly Meetings* throughout the Nation. And the Lord opened to me, and London. let me see, What I must do, and how the Mens and Womens *Monthly and Quarterly Meetings* should be ordered and established in this Nation, and in other Nations; and that I should Write to them, where I came not, to do the same. So, after things were well settled at London, and the Lord's Truth, and Power, and Seed, and Life reigned and shined over all in the City, then I passed forth into the Countries again; and went down into Essex: And after the *Monthly Meetings* were settled in that County, I went from thence into Suffolk and Norfolk, Tho. Suffolk. was Dry being with me. And when we had Visited Friends in their Meetings in those parts, and the *Monthly Meetings* were settled there, we pass'd from thence, and went into Huntingdonshire; where we had Hunting- very large and blessed Meetings: and though we met with some Opposition there, yet the Lord's Power came over all; and the *Monthly Meetings* were established there also. When we came into Bedfordshire, we had great Opposition; but the Lord's Power came over it all. Afterwards we went into Nottinghamshire, where we had many precious Meetings; and the *Monthly Meetings* were settled there. Then passing into Lincolnshire, we had a Meeting of some Men Friends of all Lincolnshire. the Meetings in the County, at his House, who had been formerly Sheriff of Lincoln; and all was quiet. After this Meeting we passed over Trent into Nottinghamshire again, (he that had been the Sheriff of Lincoln, being with me) where we had some of all the Meetings in that County together; and our Meeting was glorious and peaceable: And many precious Meetings we had in that County.

At that time William Smith was very Weak and Sick: and the Constables and others had seized upon all his Goods, to the very Bed he lay upon, for Truth's sake. These Officers threatened, to come and break up our Meeting; but the Lord's Power chained them, so that they had not power to meddle with us, blessed be his Name. After the Meeting was over, I went to visit William Smith; and there were the Constables and others watching his Corn and his Beasts, that none of them might be Removed.

From thence we passed into Leicestershire, and so into Warwickshire, where many blessed Meetings we had: and the Order of the Gospel was set up, and the Men's Monthly Meetings established in all those Counties. Then we went into Derbyshire, where we had several large and blessed Meetings: And in many places we were threatened by the Officers; but through the Power of the Lord we escaped their hands. So leaving things well settled in Derbyshire, we travelled over the Peak-Hills, (which were very cold; for it was then Frost Peak-Hills. and Snow) and so came into Staffordshire: and at Thomas Hammerley's Staffordshire. we had a General Mens-Meeting; where things were well settled in the Gospel-Order, and the Monthly Meetings were established there also. But I was so exceeding weak, I was hardly able to get on or off my Horse's Back: But my Spirit being earnestly engag'd in the Work, the Lord had concerned me in, and test me forth about, I travelled on thereia, notwithstanding the Weakness of my Body; having Confidence in the Lord, that he would carry me through: as he did by his Power.

1664. So we came into Cheshire, where we had several blessed Meetings, and ~~then~~ a General Mens Meeting ; wherein all the Monthly Meetings for that cheshire County were settled, according to the Gospel-Order, in and by the Power of God : And after the Meeting was done, I passed away. But when the Justices heard of it, they were very much troubled, that they had not come, and broken it up, and taken me : but the Lord prevented them. So after I had cleared my self there in the Lord's Service, I

*Lancashire* passed into Lancashire, to William Barnes's, near Warrington, where *Near Warrington* met some of most of the Meetings in that County ; and there all

the Monthly Meetings were established in the Gospel-Order also.

(Westmorland. From thence I sent Papers into Westmorland by Leonard Fell and land. R. Robert Widders, and also into Bishoprick, Cleaveland and Northumber-  
oprick of Durham. land, and into Cumberland and Scotland, to exhort Friends, to settle Cleaveland the Monthly Meetings in the Lord's Power in those places ; which they  
Northumb- did. And so the Lord's Power came over all, and the Heirs of it  
berland. came to inherit it. For the Authority of our Meetings is the Power of  
Cumber- land.  
SCOT. LAND.) For the Order of the Glorious Gospel is not of Man, nor by Man. To  
they may see over the Devil, that hath darkned them, and that all  
the Heirs of the Gospel might walk according to the Gospel, and glo-  
rifie God with their Bodies, Souls and Spirits, which are the Lord's:  
For the Order of the Glorious Gospel is not of Man, nor by Man. To  
Warrington. this Meeting in Lancashire Margaret Fell, being a Prisoner, got liberty  
*Cheshire.* to come, and went with me from thence to Jane Milners in Cheshire,  
S. Shropshire. where we parted. And I passed out of Cheshire into Shropshire, and  
WALES. from thence into Wales, and had a large General Mens Meeting at  
Charles Floid's, where some Opposers came in ; but the Lord's Power  
brought them down.

*Denbyshire.* Having gone through Denbyshire and Montgomeryshire, we passed in-  
Montgomeryshire. to Merionethshire ; where we had several blessed Meetings : and then  
Merionethshire. went to the Sea side, where also we had a precious Meeting. And ha-  
ving passed through several Countries, and Friends there being es-  
Shropshire. tablished upon Christ their Foundation, we left Wales, the Monthly Meet-  
ings being settled there in the Power of God ; and returned into Shrop-  
shire, where the Friends of the Country gathering together, the Month-  
ly Meetings were established there also. Then coming into Worcester-  
shire, after we had had many Meetings up and down amongst Friends  
in that Country, we had a General Mens Meeting at Henry Gib's House  
at Pashur ; where also the Monthly Meetings were settled in the Gospel-  
Order.

The Session's were held that day in that Town; and some Friends were pretty much concerned, lest they should send some Officers to break up our Meeting : but the Lord's Power restrained them, so that our Meeting was quiet ; through which Power we had Dominion. Af-  
ter the Meeting I passed away, and had several Meetings amongst  
Worcester Friends in that Country, till I came to Worcester ; and it being the  
Fair-time, we had a precious Meeting there. There was then in Wor-  
cester one Major Wild, a persecuting Man ; and after I was gone out of  
Town, some of his Soldiers inquired after me : but I having left  
Draitwich, the Friends there settled in good Order, was passed away to Draitwich.

From thence we passed to Shrewsbury, where also we had a very precious Meeting. But the Mayor hearing, that I was in Town, got the rest of the Officers together to Consult, what to do against me : For they said, *The Great Quaker of England was come to Town.* But when they were come together, the Lord Confounded their Counsels ; so that, when some were for Imprisoning me, others of them opposed it : and so being divided amongst themselves, I escaped their hands.

We went also into Radnorshire, where we had many precious Meetings ; and the Monthly Meetings were settled in the Lord's Power. As we came forth of that Country, staying a little at a Market Town, a Justice's Clerk and some other Rude Fellows combined together, to do us a Mischief upon the Road. Accordingly they followed us out of Town, and soon overtook us : but there being many Market People on the way, they were some-what hindred from doing, what they intended. Yet observing, that Two of our Company rid at some distance behind, they set upon them Two ; and one of them drew his Sword, and cut one of those two Friends, whose Name was Richard Moor, the Chirurgeon of Shrewsbury. Mean while another of these Rude Fellows came galloping after me and the other Friend, that was with me ; and we being to pass over a Bridge, that was somewhat of the narrowest for him to pass by us, he, in his Eagerness to get before us, rid into the Brook, and plunged his Horse into a deep Hole in the Water. I saw the Design, and stopt ; and desired Friends to be patient, and give them no occasion : and in this time came Richard Moor up to us, with the other Friend, that was with him ; who knew the Men and their Names. Then we rid on the Road again ; and a little further we met another Man on foot, who was Drunk, and had a naked Sword in his hand. And not far beyond him, in a Bottom, we met Two Men and Two Women, one of which Men had his Thumb cut off by this Drunken Man, that had the Naked Sword : for he being in Drink, would have Ravished one of the Women ; and this Man with-standing him, and rescuing the Young Woman from him, he whipt out his Sword, and cut off the Man's Thumb. Now though this Drunken Man was then on foot, having alighted to do his Wickedness ; yet he had a Horse, that, being loose, followed him a prety way behind. Wherefore I rid after the Horse : and having caught him, I brought him to the Man, that had his Thumb cut off ; and bid him, Take the Horse to the next Justice of Peace, and by that means they might find out, and pursue the Man, that had wounded him.

Upon this occasion I writ a Letter to the Justices, and to the Judge of the Assize, which was then at hand : And I implored some Friends to carry it to the Justices first. The Justice, to whom the Clerk belonged, rebuked his Clerk and the others also, for disturbing and abusing us upon the High Way : So that those Men were glad to come and make Intreaty to Friends, not to appear against them at the Assize ; which, upon their Submission and Acknowledgment of their Fault, Friends granted. And this thing was of good Service in the Country : for it stopt many rude People, that before had been forward to abuse Friends.

1667. We passed into Herefordshire, where we had several blessed Meetings : and we had a General Mens-Meeting also, where all the Monthly Meetings were settled. There was about this time a Proclamation against Meetings : and as we came through Herefordshire, we were told of a great Meeting there was of the Presbyterians ; who had engaged themselves to stand, and give up all, rather than forsake their Meetings. But when they heard of this Proclamation, the People came, but the Priest was gone : and then they were at a loss. Then they met in Lexton privately ; and provided Bread, and Cheese, and Drink in readiness, that if the Officers should come, they would put up their Bibles, and fall to Eating. The Bayliff found them out, and came in among them, and laid : Their Bread and Cheese should not cover them, but he would have their Speakers. They cried, What then would become of their Wives and Children ? But he took their Speakers, and kept them a while. This the Bayliff told our Friend Peter Young, and said ; They were the veriest Hypocrites, that ever made a Profession of Religion.

The like Contrivance they had in other places. For there was one Pocock at London, that married Abigail Darcy, who was called a Lady : and she being Convinced of Truth, I went to his House to see her. This Pocock had been one of the Triers of the Priests : and being an high Presbyterian, and envious against us ; he used to call our Friends House-Creepers. Now I going to visit his Wife, and he being present, she said to me ; I have something to speak to thee against my Husband. ' Nay, said I, thou must not speak against thy Husband. Yes, said she, but I must in this Case. The last First-Day, said she, He and his Priests and People, the Presbyterians, met, and they had Candles and Tobacco-Pipes, and Bread and Cheese, and Cold Meat on the Table ; and they agreed before-hand, that if the Officers should come in upon them, then they would leave their Preaching and Praying, and would fall to their Cold Meal. ' Oh, said I to him, is not this a Shame to you, who Persecuted and Imprisoned us, and spoiled our Goods, because we would not follow you, and be of your Religion, and called us House-Creepers ; and now ye do not stand to your own Religion your selves ! Did ye ever find our Meetings stufft with Bread and Cheese, and Tobacco-pipes ? Or did ye ever read in the Scriptures of any such Practice among the Saints ? Why, said the Old Man, We must be as wise, as Serpents. Then said I, This is the Serpent's Wife indeed. But who, said I, would ever have thought, that you Presbyterians and Independents, who persecuted and imprisoned others, and spoiled their Goods, and whipped such, as would not follow your Religion, should now flinch your selves, and not dare to stand to, and own your own Religion ; but cover it with Tobacco-pipes, Flagons of Drink, Cold Meat, and Bread and Cheese ! But this, and such like deceitful Practices, I understood afterwards, were too common amongst them in times of Persecution.

Now after we had travelled through Herefordshire, and Meetings were well settled there, we passed into Monmouthshire, where I had several blessed Meetings ; and at Water Jenkins, who had been a Justice of the Peace, we had a large Meeting, where were some Convinced : This Meeting was quiet. But at another Meeting that we had before

before this, there came the Bayliff of the Hundred, almost drunk; 1667. pretending, he was to take up the Speakers. There was a mighty ~~~~~ Power of God in the Meeting; so that, although he raged, the Power <sup>Monmouthshire.</sup> of the Lord limited him, that he could not break up the Meeting. When the Meeting was over, I staid a while, and he staid also: but after some time I spake to him; and so passed quietly away. At Night some rude People came, and shot off a Musket against the House; but did not hurt any body. Thus the Lord's Power came over all, and chained down the unruly Spirits, so that we escaped them; and came to Ross that Night, and had a Meeting there at James Merricks. Ross.

After this we came into Gloucestershire, and had a General Mens-Meeting at Nathaniel Crips's House, where all the Monthly Meetings were settled in the Lord's Everlasting Power; and the Heirs of Salvation were exhorted to take their Possessions of the Gospel, the Power of God, which was and is the Authority of their Meetings. Many blessed Meetings we had up and down in that Country, before we came to Bristol, whither also we went: And after we had had several powerful Meetings there, the Mens- and Womens-Meetings were settl'd there also. Gloucester  
shire.

Now as I was lying in Bed at Bristol, the Word of the Lord came to me, that I must go back to London. Next Morning Alexander Parker, and several others came to me, and I asked them, What they felt? They in like manner asked me, What was upon me? I told them, I felt, I must return to London: and they said, the same was upon them. So we gave up to return to London: for which Way the Lord moved and led us, thither we went in his Power. Wherefore leaving Bristol, we passed into Wiltshire, and established the Mens-Monthly-Meetings in the Lord's Power there; and then passed through the Countries, visiting Friends, till we came to London. Wiltshire.  
London.

After we had visited Friends in the City, and had staid there a while, I was moved to exhort them, to bring all their Marriages to the Mens- and Womens-Meetings, that they might lay them before the Faithful there; that so Care might be taken to prevent those Disorders, that had been committed by some. For many had gone together in Marriage contrary to their Relations minds; and some young, raw People, that came among us, had mixed with the World: and Widows had married, and had not made provision for their Children by their former Husbands, before their Second Marriage. And although I had given forth a Paper concerning Marriages about the Year 1653, when Truth was but little spread over the Nation; Advising Friends who might be concerned in that Case, 'That they might lay it before the Faithful in time, before any thing were Concluded; and afterward publish it in the end of a Meeting, or in a Market (as they were moved thereto.) And when all things were found clear, they being free from all others, and their Relations satisfied, then they might appoint a Meeting on purpose, for the taking of each other; in the Presence of at least Twelve Faithful Witnesses. Yet these Directions not being observed, and Truth being now more spread over the Nation, it was therefore Ordered by the same Power and Spirit of God, 'That Marriages should be laid before the Mens Monthly and Quarterly Meetings, or as the Meetings were then established; that Friends might see, that the Relations of those, that proceeded to Marriage, were satisfied, and that

1667. 'that the Parties were clear from all others, and that Widows had  
 made Provision for their First Husband's Children, before they Mar-  
 London. 'ried again: and what else was needful to be inquired into; that so  
 all things might be kept clean and pure, and done in Righteousness  
 to the Glory of God. And afterwards it was Ordered in the same  
 Wisdom of God, 'That if either of the Parties, that intended to Mar-  
 ry, came out of another Nation, County, or Monthly-Meeting, they  
 should bring a Certificate from the Monthly Meeting, to which they  
 belong'd; for satisfaction of the Monthly-Meeting, before which they  
 came to lay their Intentions of Marriage.

Now after these things, with many other Services for God, were  
 set in Order, and settled in the Churches in the City, I passed out of  
 London, in the Leadings of the Lord's Power, into the Country again:  
 Hertford-  
 shire. and going into Hartfordshire, after I had visited Friends there, and  
 Baldock. the Mens-Monthly-Meetings were settled there, I passed on as far as  
 Waltham. Baldock, where I had a great Meeting of many sorts of People. Then  
 returning towards London by Waltham, I advised the setting up of a  
 Shackle-  
 well. School there for Teaching Boys; and also a Womens-School to be set up  
 at Shacklewell for instructing Girls and Young Maidens, in whatsoever  
 things were Civil and Useful in the Creation.

Thus, after I had had several precious Meetings in the Country, I  
 London. came to London again, where I staid a while in the Work and Service  
 Buckingham-  
 shire. of the Lord; and then went down into Buckinghamshire, where I had  
 Weston. many precious Meetings. And at John Brown's of Weston near Aylesbury,  
 Oxford-  
 shire. some of the Men-Friends of each Meeting being gathered together, the  
 North-  
 Newton near Ban-  
 bury. Mens-Monthly-Meetings for that County were established amongst them  
 also, in the Order of the Gospel, the Power of God; and the Power of the  
 Lord confirmed it in all that felt it, and they came thereby to see and  
 feel, that the Power of God was the Authority of their Meetings. Then  
 after the Monthly-Meetings were settled there in the Order of the Go-  
 spel, and upon the Foundation Christ Jesus, I passed on into Oxford-  
 shire, and went to Nathaniel Ball's at North-Newton near Banbury,  
 who was a Friend in the Ministry. And there being a General Meet-  
 ing, where some of all the Meetings were present, the Monthly-Meet-  
 ings for that County were then settled in the Power of God; and Friends  
 were very glad of them: for they came into their Services in the  
 Gloucester-  
 shire. Church, and to take Care for God's Glory. After this Meeting we  
 Monmouth-  
 shire. passed through the Country, visiting Friends, till we came into Gloucestershire: and visiting Friends through that County also, we travel-  
 led on, till we came into Monmouthshire, to one Richard Hambery's;  
 where meeting with some of all the Meetings of that County, the  
 Monthly Meetings were settled there also in the Lord's Power, that all  
 in it might take Care of God's Glory, and Admonish and Exhort such,  
 as did not walk, as became the Gospel. And indeed, these Meetings  
 did make a great Reformation amongst People, insomuch as the very  
 Justices took notice of the Usefulness and Service thereof.

When we went from Rich. Hambery's, he and his Wife accompanied  
 us a Day's Journy through the Country, visiting Friends; till we came  
 to a Widow-Woman's, where we lay that Night: and from thence pas-  
 Over the  
 Hills. sed over the Hills next day, visiting Friends, and declaring the Truth  
 to People, till we came to another Widow Woman's House; where  
 we

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we had a Meeting. The Woman of the House could not speak English; yet she praised the Lord for sending us over those Hills, to come and visit them.

We travelled on through the Country, till we came to Swanzey; Swanzey, where on the First Day we had a large and precious Meeting, the Lord's Presence being eminently amongst us. On a Week-Day afterwards we had a General Meeting beyond Swanzey, of Men-Friends, that came from Swanzey, Tenby, Haverford-West and other Places; and there the Monthly-Meetings were settled in the Gospel-Order, and received by Friends in the Power of the Lord: and the Lord's Truth was over all.

From hence we endeavoured to have got over the Water into Cornwall; and in order thereunto went back to Swanzey, and so to Mumbles, thinking to have got Passage there; but the Master deceived us: For though he had promised to carry us; yet when we came, he would not. Thereupon we turned from thence, and went to another place, where there was a Passage-Boat, into which we got our Horses: but there being some Rude Men in the Boat (though called Gentlemen) that threatened to Pistol the Master, if he took us in; he being afraid of them, turned our Horses out again: which put us out of hopes of getting over that way. Wherefore turning back again into the Country, we stay'd up all Night; and about the Second Hour in the Morning took Horse, and travelled through the Country, till we came near Cardiff; where we staid one Night. And the next Day came to a place called Newport: and it being Market-day there, several Friends came to us; with whom we late together a while: and after we had had a fine refreshing Season together, we parted from them, and went on our way.

When we were gone beyond this Market-Town, we overtook a Man, who lingred on the Way, as if he stay'd for some body: but when we came up to him, he rid along with us, and asked us many Questions. At length meeting with Two others, who seemed to be Pages to some great Persons, he took Acquaintance with them; and I heard him tell them, he would stop us, and take us up. We rid on, being in our way; and when he came to us, and would have stopped us, I told him: *None ought to stop us on the King's High-way; for it was as free for us, as for them:* and I was moved to exhort him to Fear the Lord. Then galloped he away before us: and I perceived, his Intent was to stop us at Shipton in Wales; which was a Garrison-Town, through which we were to pass in our way. When we were come to Shipton, John-ap-John being with me, we walked down the Shipton Hill into the Town, leading our Horses: And it being the Market-day there, several Friends met us, and would have had us to have gone into an Inn. But we were not to go into any Inn: but walked directly through the Town over the Bridge; and then we were out of the Limits of that Town. Thus the Lord's Everlasting Arm and Power preserved us, and carried us over in his Work, Labour and Service.

The next First Day we had a large Meeting in the Forrest of Dean; Forrest of and all was quiet. Next day we passed over the Water: and having Dean. staid a little at a Friend's House by the way, we came to Oldstone. Oldstone;

1668. Where, after we had visited Friends, we passed over the Water again to William Teoman's his House at Irb's Court in Somersetshire. From Oldstone. thence we went down to a Meeting at Posset ; whither several Friends Somersetshire. of Bristol came to us. After this Meeting we went further up into Irb's Court. the Country, and had several large Meetings ; and the Lord's living Posset. Presence was with us, supporting and refreshing us in our Labour and Travel in his Service.

*Near Mythead.* We came to a place near Mynhead, where we had a General Meeting of the Men-Friends in Somersetshire : and there came also a Cheat, whom some Friendly People would have had me to have taken along with me. I saw, he was a Cheat ; and therefore bid them bring him to me, and see, whether he could Look me in the Face. Some were ready to think, I was too hard towards him, because I would not let him go along with me : but when they brought him to me, he was not able to Look me in the Face ; but looked bitter and thikker : for he was indeed a Cheat, and had Cheated a Priest, by pretending himself to be a Minister, and had got the Priest's Sute, and went away with it.

*Mynhead.* After the Meeting we passed to Mynhead, where we tarried that Night. And in the Night I had an Exercise upon me, from a Sense I had of a Dark Spirit, that was working, and striving to get up, and to disturb the Church of Christ. Whereupon next Morning I was moved to write a few Lines to Friends, as a Warning thereof ; as follows :

Dear Friends,

' I live in the Power of the Lord God, in his Seed, that is set over all ; and is over all Trials, that you may have from the dark Spirit again, which would be owned in its Aflings, and thrust it self amongst you ; which is not come as yet : But in the Power of the Lord God, and his Seed keep over it, and bring it to Condemnation. ' For I felt a kind of dark Spirit thrusting it self up towards you, and bearing up last Night : But you may keep it down with the Power of God ; that the Witnesß may arise to Condemn its Aflings, so far as it hath spread its dark Works, before it have any Admittance. So no more, but my Love in the Seed of God, which changeth not.

Mynhead in Somersetshire, the 22th  
of the 4th Month, 1668.

G. F.

*Devonshire.* The next day several Friends of Mynhead accompanied us as far as Barnstable and Appledon in Devonshire, where we had a Meeting. *Barnstable.* Barnstable had been a bloody, persecuting Town. For there were Two Men-Friends of that Town, that had been a great while at Sea : And coming home to visit their Relations, (one of them having a Wife and Children) the Mayor of the Town sent for them, under pretence to discourse with them ; and put the Oaths of Allegiance and Supremacy to them. And because they could not Swear, he sent them to Exeter-Jail, where Judge Archer premunireth them ; and kept them, till one of them died in Prison. When I heard of this, I was moved to write

write a Letter to Judge Archer, and another to that Mayor of Barnstable, laying their Wicked and Uncchristian Actions upon their Heads, and letting them know, that the Blood of that Man would be required at their hands.

Now after we had had a precious Meeting at Appledon among some Cornwall. Faithful Friends there, we pass'd to Stratton; and staid there at an Inn Stratton. all Night. Next Day we rid through the Country to Humphrey Lower's; where we had a very precious Meeting: and the next Day we pass'd through to Truro; and so went on visiting Friends, till Truro, we came to the Lands-End. Then coming up by the South-part of Lands-end that County, we visited Friends, till we came to Tregan-<sup>eeves</sup>, where Tregar-<sup>eeves</sup> at Loveday Hambley's we had a General Meeting for all the County; in which the Monthly Meetings were settled in the Lord's Power, and in the blessed Order of the Gospel: That all, who were faithful, might Admonish and Exhort such, as walked not according to the Gospel; that so the House of God might be kept Clean, and Righteousness might run down, and all Unrighteousness be swept away. And several, that had run out, were brought to Condemn, what they had done amiss; and through Repentance came in again.

So after we had visited the Meetings in Cornwall, and were Clear of that County, we came into Devonshire, and had a Meeting amongst Devonshire Friends at Plymouth. Whence passing to Richard Brown's, we came to Plymouth, the Widow Philips; where we had some of Men-Friends from all the Meetings together: And there the Mens-Monthly-Meetings were settled in the Heavenly Order of the Gospel, the Power of God; which answered the Witness of God in all. There was a great Noise of a Troop of Horse coming to disturb our Meeting (for the Man-Servant of the House was a wicked, envious Man:) But the Lord's Power prevented it, and preserved us in Peace and Safety.

After things were well settled, and the Meeting done, we came to King's-bridge, and visited Friends there-aways. Then (leaving Friends Kings-bridge. in those parts well settled in the Power of God) we pass'd from thence through the Country to Topsham; and so to Membury, visiting Friends Topsham, and having many Meetings in the way; till we came to Ilchester in Membury, Somersetshire. Here we had a General Mens-Meeting, and therein set-<sup>shire.</sup> tled the Mens-Monthly-Meetings for that County in the Lord's everlasting Power, the Order of the Gospel, the Power of God, which was, before the Devil was. Then after the Meetings were settled, and Friends re-freshed and comforted in the Lord's Power, and established upon Christ their Rock and Foundation, we pass'd to Puddimore; wher'at William Puddimore. Beaton's we had a blessed Meeting, and all was quiet: though the Com-<sup>more.</sup> Stables had threatened before.

When we had visited most of the Meetings in Somersetshire, we pass'd into Dorsetshire to one George Harris his House; where Dorsetshire we had a large Mens-Meeting: and there all the Mens-Monthly-Meet-<sup>ings</sup> for that County were settled in the Glorious Order of the Gospel; that all in the Power of God might seek after, which was lost, and bring again, that which was driven away: and might glorify the Good, and reprove the Evil.

1668. Then, having visited the Meetings of Friends through the Countries, we came to South-hamton ; where we had a large Meeting on the First-Day of the Week. And from thence we went to one Capt. Reeves, where the General Men's-Meeting for Hampshire was appointed ; to which some of all the County came, and a blessed Meeting we had. There the Mens-Monthly-Meetings for that County were settled in the Order of the Gospel, which had brought Life and Immortality to Light in them.

But there came a Rude Company, who were run into Ranterism ; and had opposed and disturbed our Meetings much. One of them had lain with a Man ; and the man, that had lain with her, declared it at the Market-Cross, and gloried in his Wickedness : These lewd People lived, a Company of them together, at a House hard by the place, where our Meeting was. Wherefore I went to the House, and told them of their Wickedness : but the Man of the House said, Why ! Did I make so strange of that ? Another of them said, It was to stumble me. I told them, 'Their Wickedness should not stumble me ; for I was above it. And I was moved of the Lord God to tell them, That the Plagues and Judgments of God would overtake them, and come upon them. Afterward they went up and down the Country, till at last they were cast into Winchester-Jail ; where the Man, that had lain with the Woman aforesaid, stabbed the Jailer, but not mortally. And after they were let out of Jail, this Fellow, that had stabb'd the Jailer, hang'd himself : The Woman also had like to have Cut a Child's Throat, (as we were informed.) These People had formerly lived about London : and when the City was fired, they Prophesied, That all the rest of London should be burnt within Fourteen Days ; and hastned away out of Town. Now though they were Ranters, and were great Opposers of Friends, and Disturbers of our Meetings ; yet in the Country, where they came, some of the People of the World, that did not know them, would be apt to say, They were Quakers. Wherefore I was moved of the Lord to write a Paper, to be dispersed amongst the Magistrates and People of Hampshire, to Clear Friends and Truth of these Lewd People, and their Wicked Actions.

Now, after the Mens-Monthly Meetings in those parts were settled, and we had visited Friends, and the Lord's blessed Power was over all ; we went to a Town, where we had a Meeting with Friends. And from Farnham, thence we came to Farnham, where we met many Friends, it being the Market-Day : and we had many precious Meetings up and down that Country. Friends in those Countries had formerly been plundered, and their Goods much spoiled, both for Tithes, and for going to Meetings : but the Lord's Power at this time preserved both them and us, from falling into the Persecutors Hands.

We passed from thence, and had a General Mens-Meeting at a Friends House in Surrey ; who had been plundered so extreamly, that he had scarce a Cow, Horse or Swine left. The Constables threatened to come then, and break up our Meeting ; but the Lord restrained them. At this Meeting the Mens-Monthly-Meetings were settled in the Authority of the Heavenly Power. And after we had visited Friends in that Country, and had many large and precious Meetings among them, we passed to a Friend's House in Sussex, where the General Meeting for

for the Men Friends of that County was appointed to be held ; and thi-<sup>1668.</sup>  
ther came several Friends from London to visit us. There we had a  
blessed Meeting : and the Mens-Monthly-Meetings for that County were ~~six~~.  
then settled in the Lord's Eternal Power, the Gospel of Salvation ; that  
all in it might keep to the Order of the Gospel. There were at that  
time great Threatnings of Disturbance ; but the Meeting was quiet. And  
afterward we passed from thence, and had several large Meetings in  
that County ; though Friends were then in great Sufferings there, and  
many in Prison. I was sent for to visit a Friend, that was sick, and  
went to see Friends, that were Prisoners ; and there was danger of my  
being apprehended : but I went in the Faith of God's Power, and thereby  
by the Lord preserved me in Safety.

Having visited Friends through the Country, we passed on into Kent ; where after we had been at several Meetings, we had a General <sup>Kent.</sup> Meeting for the Men-Friends of that County : There also the Mens-Monthly-Meetings for that County were settled in the Power of God, and established in the Order of the Gospel, for all the Heirs of it to enter into their Services, and Care in the Church for the Glory of God. And Friends Rejoiced in the Order of the Gospel, and were glad of the Settlement thereof ; which is not of man, nor by man.

After this Meeting was over, I visited Friends in their Meetings up and down in Kent : And when I had cleared my self of the Lord's Service in that County, I came up to London. Thus were the Mens-Monthly-Meetings settled through the Nation : For I had been in Berkshire before, where most of the Ancient Friends of that County were in Prison ; and when I had informed them of the Service of these Monthly-Meetings, they were settled amongst them also. And the Quarterly Meetings were generally settled before. I writ also into Ireland by faithful Friends, and into Scotland, Holland, Barbados, and other parts of America, advising Friends, to settle their Mens-Monthly-Meetings in those Countries also. For they had their General Quarterly Meetings before : But now that Truth was Increased amongst them, they should settle those Mens-Monthly-Meetings in the Power and Spirit of God, that did at first Convince them. And since the time these Meetings have been settled, that all the Faithful in the Power of God, who be Heirs of the Gospel, have met together in the Power of God, which is the Authority of them, to perform Service to the Lord therein, many Mouths have been opened in Thanksgivings and Praise, and many have blest the Lord God, that ever he did send me forth in this Service : Yea, with Tears have many praised the Lord. For now all coming to have a Concern and Care for God's Honour and Glory, that his Name be not blasphemed, which they do profess ; and to see, that all who profess the Truth, do walk in the Truth, in Righteousness and in Holiness, which becomes the House of God, and that all order their Conversations aright, that they may see the Salvation of God : All having this Care upon them for God's Glory, and being exercised in his holy Power and Spirit, in the Order of the Heavenly Life and Gospel of Jesus ; here they may all see and know, possess and partake of the Government of Christ, of the Increase of which there is to be no end. Thus the Lord's everlasting Renown and Praise is set up in every one's

1668 one's Heartt, that is faithful; so that we can now say, that the *Gospel*-  
 Order established amongst us, is not of *Man*, nor by *Man*, but of and  
 by *Jesus Christ*, in and through the *Holy Ghost*. And this Order of  
 the *Gospel*, which is not of *Man*, nor by *Man*, but from *Christ*, the  
*Heavenly Man*, is above all the Orders of *Men* in the *Fab*, whether  
*Jews*, *Gentiles*, or *Apostatized Christians*; and will be, when they  
 are gone. For the Power of *God*, which is the Everlasting *Gospel*, was  
 before the *Devil* was; and will be and remain for ever. And as the  
 Everlasting *Gospel* was Preached, in the *Apostles* days to all *Nations*,  
 that all *Nations* might come into the Order of it, through the Di-  
 vine Power, which brings Life and Immortality to Light; that they,  
 who were *Heirs* of it, might inherit the Power and Authority of it:  
 So now, since all *Nations* have drunk the *Whore's Cup*, and all the  
 World hath Worshipped the *Beast*, (but they, whose Names are writ-  
 ten in the Book of *Life* from the Foundation of the World, who have  
 worshipped *God* in *Spirit* and *Truth*, as *Christ* commanded) the Ever-  
 lasting *Gospel* is to be, and is preacheed again (as *John* the *Divine* fore-  
 saw it should) to all *Nations*, *Kindreds*, *Tongues*, and *People*. And  
 this Everlasting *Gospel* torments the *Whore*, and makes her and the  
*Beast* to rage, even the *Beast*, that hath Power over the *Tongues*,  
 which are called the *Original*, to order them; by which they make  
*Divines*, as they call them. But all that receive the *Gospel*, the Power  
 of *God*, which brings Life and Immortality to Light, they come to see  
 over the *Beast*, *Devil*, *Whore*, and *False Prophet*, that hath darkned  
 them, and all their *Worships* and *Orders*; and come to be *Heirs* of the  
*Gospel*, the Power of *God*, which was, before the *Beast*, *Whore*, *False*  
*Prophet* and *Devil* were, and will be, when they are all gone, and  
 cast into the *Lake of Fire*. And they that be *Heirs* of this Power,  
 and of this *Gospel*, they inherit the Power, which is the Authority of  
 this Order, and of our *Meetings*. Every *Man* and *Woman*, that be  
*Heirs* of the *Gospel*, are *Heirs* of this Authority, and of the Power  
 of *God*, which was before the *Devil* was; and which is not of *Man*,  
 nor by *Man*. These come to inherit and possess the joyful Order  
 of the joyful *Gospel*, the comfortable Order of the comfortable  
*Gospel*, the glorious Order of the glorious *Gospel*, and the everlasting  
 Order of the everlasting *Gospel*, the Power of *God*, which will last for  
 ever; and will out-last all the Orders of the *Devil*, and that which is  
 of *Men*, or by *Men*. And these shall see the Government of *Christ*,  
 who hath all Power in Heaven and Earth given to him; and of the In-  
 crease of his glorious, righteous, holy, just Government there is no  
 end; but his Government and his Order will remain: for he who is the  
 Author of it, is the *First* and the *Last*, the *Beginning* and *Ending*, the  
*Foundation* of *God*, which over all stands sure, *Christ Jesus*, the  
*Amen*.

After I had travelled amongst Friends through most parts of the  
 Nation, and the *Monthly-Meetings* were settled; being returned to  
 London, I stay'd some time there, visiting Friends' Meetings in and  
 about the City. While I was in London, I went one day to Visit him,  
 that was called *Esq; Marsh*, who had shewed much Kindness both to  
 me, and to Friends; and I happened to go, when he was at Dinner.  
 He no sooner heard my Name, but he sent for me up, and would  
 have

have had me sit down with him to Dinner; but I had not freedom to do so. There were several Great Persons at Dinner with him; and he said to one of them, who was a great Papist: *Here is a Quaker, London.*  
*which you have not seen before.* The Papist askt me; *Whether I did own the Christening of Children?* I told him, 'There was no Scripture for any such Practice. What! said he, *Not for Christening Children?* I said, 'Nay. I told him, the one Baptism by the one Spirit into one Body we owned; but to throw a little Water on a Child's Face, and say, that was Baptizing and Christening it, there was no Scripture for that. Then he asked me, *Whether I did own the Catholick Faith?* I said, Yes: but added; 'That neither the Pope, nor the Papists were in that Catholick Faith: for the true Faith works by Love, and purifies the Heart; and if they were in that Faith that gives Victory, by which they might have Access to God, they would not tell the People of a Purgatory, after they were dead. So I undertook to prove, *That neither Pope, nor Papists, that held a Purgatory hereafter, were in the true Faith:* For the true, precious, Divine Faith, which Christ is the Author of, gives Victory over the Devil and Sin, that had separated Man and Woman from God. And if they (the Papists) were in the true Faith, they would never use Racks, Prisons, and Fines to persecute and force others to their Religion, that were not of their Faith: For this was not the Practice of the Apostles and Primitive Christians, who witnessed and enjoyed the true Faith of Christ; but it was the Practice of the Faithless Jews and Heathens so to do. But, said I to him, seeing thou art a great and leading Man among the Papists, and hast been taught and bred up under the Pope; and seeing thou say'st, *There is no Salvation, but in your Church,* I desire to know of thee, *What it is, that doth bring Salvation in your Church?* He answered, *A Good Life.* And nothing else, said I? Yes, said he, *Good Works.* 'And is this it, that brings Salvation in your Church, a good Life and good Works? Is this your Doctrine and Principle, said I? Yes, said he. 'Then, said I, neither Thou, nor the Pope, nor any of the Papists know, what it is, that brings Salvation. Then he askt me, *What brought Salvation in our Church?* I told him, 'That which brought Salvation to the Church in the Apostles Days, the same brought Salvation to us, and not another; Namely, The Grace of God, which, the Scripture says, brings Salvation, and hath appeared to all men, which taught the Saints then, and teaches us now: and this Grace, which brings Salvation, teaches To deny Ungodliness and worldly Lusts, and to live godly, righteously and soberly. So it is not the good Works, nor the good Life, that brings the Salvation, but the Grace. What! said the Papist, *Dost this Grace, that brings Salvation, appear unto all men?* Yes, said I. Then, said he, I deny that. But I said, 'All that deny that, are Sect-makers, and are not in the Universal Faith, Grace and Truth, which the Apostles were in. Then he spake to me about the Mother-Church; and I told him: The several sorts of Sects in Christendom had accused us, and said, We forsook our Mother-Church. The Papists charged us with forsaking their Church, and they said; Rome was the only Mother-Church. The Episcopilians taxed us with forsaking the old Protestant Religion, and they said; Theirs was the Reformed Mother-Church. The Presbyterians

1663. *rians and Independents blamed us for leaving them, and each of them said; Theirs was the right-Reformed-Church. But I said, if we Londoners could own any outward City or Place to be the Mother Church, we should own outward Jerusalem, where the Gospel was first preached by Christ himself, and the Apostles; where Christ suffered; where the great Conversion to Christianity by Peter was; where were the Types, Figures and Shadows, which Christ ended; and where Christ commanded his Disciples To wait, until they were endued with Power from high. So, if any outward place deserved to be called the Mother, that was the place, where the first great Conversion to Christianity was. But the Apostle saith, Gal. 4. 25, 26. Jerusalem — which now is in Bondage with her Children: But Jerusalem which is above, is free, which is the Mother of us all. For it is written, Rejoyce, thou barren, that bearest not; break forth, and cry, thou that travailest not: for the Desolate hath many more Children, than she that hath an Husband, ver. 27.* Now this we do see, that Jerusalem below (which was the highest Place of Worship) and all that be like her in Profession without Possession, have more Children, than the Free Woman, that hath an Husband, which is Jerusalem that is above, the Mother of us all, that be true Christians: So, the Apostle doth not say, Outward Jerusalem was the Mother, though the first and great Conversion to Christianity was there. And therefore there is less Reason for the Title [Mother] to be given to Rome, or to any other outward Place or City, by the Children of Jerusalem, that is above and free: and they are not Jerusalem's Children, that is above and free, who give the Title of Mother either to outward Jerusalem, or to Rome, or to any other Place, or Sect of People. And though this Title [Mother] hath been given to Places and Sects amongst and by the degenerate Christians; yet we say still, as the Apostle said of Old, Jerusalem that is above, is the Mother of us all: and we can own no other, neither outward Jerusalem, nor Rome, nor any Sect of People for our Mother, but Jerusalem, which is above; which is free, the Mother of us all, that are born again, and become true Believers in the Light, and who are grafted into Christ, the Heavenly Vine. For all, who are born again of the Immortal Seed, by the Word of God, which lives and abides for ever, feed upon the Milk of the Word, the Breasts of Life, and grow by it in Life; and cannot acknowledge any other to be their Mother, but Jerusalem, which is above. Oh! said Esq; Marsh to the Papist, You do not know this man: If he would but come to Church now and then, he would be a Brave Man.

After some other Discourse together, I went aside with this Justice Marsh into another Room, to speak with him concerning Friends; for he was a Justice of Peace for Middlesex: and being a Courtier, the other Justices put much of the Management of matters upon him. Now when we Two were alone together, he told me, He was in a streight, how to Act between us, and some other Dissenters. For, said he, You cannot Swear; and the Independents, Baptists and Fifth-Monarchy-People say also, They cannot Swear: and therefore, said he, how shall I know, how to distinguish betwixt you and them, seeing they and you all say, It is for Conscience sake, that you cannot Swear? Then said I, 'I will shew thee, how to distinguish: For they (or most of them)

them) thou speakest of, can and do Swear in some Cases : but we 1669. cannot Swear in any Case. If a Man should steal their Cows or Horses, and thou shouldest ask them, whether they would Swear, London they were theirs ? Many of them would readily do it : But if thou try our Friends, they cannot Swear for their own Goods. Therefore, when thou putteth the Oath of Allegiance to any of them, ask them, Whether they can Swear in any other case, as for their Cow or Horse ? Which, if they be really of us, they cannot do ; though they can bear Witness to the Truth. Hereupon I gave him a Relation of a Trial in Barkshire, which was thus : ' A Thief stole Two Beasts from a Friend of ours: the Thief was taken and cast into Prison ; and the Friend appeared against him at the Assizes. But some body having Informed the Judge, that the Man, that Prosecuted, was a Quaker, and could not Swear ; the Judge, before he heard, what the Friend could say, said, Is he a Quaker ? And will he not Swear ? Then tender him the Oaths of Allegiance and Supremacy. So he cast the Friend into Prison, and Premunired him, and let the Thief go at Liberty, that had stolen his Goods. When I had related this Case, Justice Marsh said, That Judge was a wicked Man. But, said I, If we could Swear in any Case, we would take the Oath of Allegiance to the King, who is to preserve the Laws, that preserve every man in his Estate. Whereas others, that can Swear in some cases, to preserve a part of their Estates, if they be robbed, will not take this Oath to the King, who is to preserve them in their whole Estates and Bodies also. So that thou mayst easily distinguish, and put a difference betwixt us, and other People. This Justice Marsh was afterwards very serviceable to Friends in this and other Cases ; for he kept several, both Friends and others, from being premunired, in those parts where he was a Justice. And when Friends have been brought before him in the times of Persecution, he set many of them at Liberty : And when he could not avoid sending to Prison, he sent some for a few Hours, or for a Night. At length he went to the King, and told him : He had sent some of us to Prison contrary to his Conscience ; and he could not do so any more. Wherefore he removed his Family from Lime-house, where he lived ; and took Lodgings near James's Park. He told the King, That if he would be pleased to give Liberty of Conscience, that would quiet and settle all ; for then none could have any pretence to be un-ease. And indeed, he was a very serviceable man to Truth and Friends in his day.

We had great Service at London this year, and the Lord's Truth came over all : and many that had been out from Truth, came in again this Year, Confessing and Condemning their former Outgoings.

Now after I had stay'd some time in London, I went forth into the Countries again, visiting Friends in Surry and Suffex, and in other Surry, places that way ; and afterwards travelled Northward, having Leo. Suffex. and Fell with me. We visited Friends, till we came to Warwick, Warwick. where many Friends were in Prison ; and we had a Meeting in the Town. After that I passed from thence to Birmingham and to Badgely : Birmingham. At Badgely I had a large Meeting. After which I passed through the ham. Country, visiting Friends, till I came to Nottingham, where on the Notting. first day we had a precious Meeting, but not without danger of being ham. Appre-

1669. Apprehended ; the Constables having threatened to take up Friends about that time.

Balby.  
York. I passed on from thence, visiting Friends through the Country, till I came to Balby, and so to Tork to the Quarterly-Meeting there; and a blessed Meeting we had. Friends had in Yorkshire Seven Monthly Meetings before; and they were so sensible of the Service of them, that they desired to have Seven more added to them : For Truth was much spread in that Country. Accordingly in that Quarterly Meeting they were settled and established : So that, whereas before they had but Seven, now they have Fourteen Monthly Meetings in that County.

It being the Assize-time at Tork, there I met with Justice Hotbam, a Well-wisher to Friends, and one that had been Tender, and very Kind to me at the first.

R. Shipton. After I had finished my Service for the Lord in Tork, I passed further up into the Country : And as I went, a great Burden fell upon me; but I did not presently know the Reason of it. So I came to a Meeting on the First-Day at one Shipton's, which was very large: But there being a Meeting the same day at another place also, the Priest of that place, being mis-informed, that I was to be there, got a Warrant, and made great Disturbance at that Meeting : of which Isaac Lindley, who was there, gave me an Account by the following Letter, thus :

### G. F.

**W**hen thou went'st from Tork, the First-Day after thou wast at Richard Shipton's : That Day I had appointed a Meeting Ten Miles from Tork, where there had not been a Meeting before. But the Priest and the Constable got a Warrant on the Seventh Day, and put thy Name only in the Warrant (for they had heard, that thou wast to be there) and they came with Weapons and Staves, and cried, Where is Mr. Fox ? over and over ; many Friends being there, they concluded, thou wast among them. But those Rascals being disappointed, plucked me down, and abused me, and beat some Friends ; and then had me before a Magistrate : but he set me at Liberty.

Isaac Lindley.

Whitby.  
Scarborough.

After the aforesaid Meeting was done, I passed through the Countries, visiting Friends at Whitby and Scarborough. When I was at Scarborough, the Governor bearing, I was come to the Town, sent to invite me to his House, saying ; Surely, I would not be so unkind, as not to come and see him and his Wife. Wherefore after the Meeting was over, I went up to Visit him ; and he received me very Courteously and Lovingly.

The Wolds. Now after I had visited most of the Meetings in Yorkshire, and up Holderness to the Wolds and Holderness ; I passed through the Country, till I came H. Jackson. to Henry Jackson's, where I had a great Meeting. And from thence to T. Taylor. Thomas Taylor's ; and so to John Moor's at Eddrith, where we had a very

very large Meeting : And the Lord's Power and Presence was eminent amongst us. Not far off from this place lay Col. Kirby lame of the Gout, who had threatened, that, If ever I came near, he would send me to Prison again ; and had bidden 40 l. to any man, that could take me : as I was credibly informed.

After this Meeting I passed through the Countries, till I came into Staffordshire, and so into Cheshire; where we had many large and precious Meetings. I had a very large Meeting at William Barns his House about two Miles from Warrington: and although Col. Kirby was now got abroad again, as violent in breaking up Meetings, as before, and was then at Warrington; yet the Lord did not suffer him to come to this Meeting: and so we were preserved out of his hands.

Now was I moved of the Lord to pass over into IRELAND, to visit the Seed of God in that Nation: and there went with me Robert Lodge, James Lancaster, Thomas Briggs and John Stubbs. We went near to Liverpool, and waited there for Shipping and Wind: and after we had waited some days, we sent James Lancaster to take Passage, which he did; and brought Word, the Ship was ready, and would take us in at Black-Rock. Whereupon we went thither on foot: and it being pretty far, and the Weather very hot, I was very much spent with Walking. Yet when we came there, the Ship was not there: so we were fain to go to the Town, and take Shipping there. When we were come on Board, I said to the rest of my Company; Come, ye will Triumph in the Lord; for we shall have fair Wind and Weather. There were many Passengers in the Ship, and many of them were Sick; but not one of our Company was Sick. The Master, and many of the Passengers were very loving; and we being at Sea on the First-Day of the Week, I was moved to declare Truth among them: Whereupon the Master said to the Passengers; Come, here are things, that you never heard in your Lives. When we came before Dublin, we took Boat, and went ashore; and the Earth and Air smelt, methought, with the Corruption of the Nation, so that it yielded another Smell to me, than England did: which I imputed to the Corruption, and Popish Massacres that had been Committed, and the Blood, that had been spilt in it; from which a Foulness ascended. We passed through, among the Officers of the Custom four times, yet they did not search us; for they perceived, what we were: and some of them were so Envious, they did not care to look at us. We did not presently find Friends; but went to an Inn, and sent out to inquire for some Friends: who when they came to us, were exceeding glad of our Coming, and received us with Great Joy. We stay'd there the Weekly Meeting, which was a great one; and the Power and Life of God appeared greatly in it. Afterwards we passed to a Province-Meeting, which lasted Two Days, there being both a Mens-Meeting about the Poor, and another Meeting more General; in which a mighty Power of the Lord appeared, and Truth was livingly declared, and Friends were much refreshed therein.

Passing from thence about four and twenty miles, we came to another place, where we had a very good, refreshing Meeting: But after the Meeting was over, some Papists, that were there, were Angry, and raged very much. When I heard of it, I sent for one of them, who

1688. was a School Master, but he would not come at me. Whereupon I sent a challenge to him, with all the Priests and Monks, Priests and Jesuits, Ireland.

to come forth, and try their God and their Christ, which they had made of Bread and Wine. But no Answer could I get from them. Wherefore I told them, 'They were Wolves, than the Prophets of Baal; for Baal's Priests tried them to draw God, but they durst not try their God or Bread and Wine; and Baal's Priests and People did not know their God, as there was, and that make another.'

New-Gate. We went on to a place called New-Gate, where was a great Meeting. And from thence we travelled on among Friends, till we came

Bandon-Bridge and the Land's End, having many Meetings, as we went; in which the mighty Power of the Lord was manifested, through which Friends were well refreshed: and many People were affected with the Truth. At Bandon the Mayor, Wm. being himself convicted, desired his Husband to come to the Meeting, but he bid her for her Life, she should not make known, what was at a Meeting.

He that was then Mayor of Cork, was very envious against Truth and Friends, and had many Friends in Religion. And knowing, that I was in the County, he had sent forth four Wagons to take me; wherefore Friends were desirous, that I might not travel through Cork. But being at Bandon, there appeared unto me a Person in the Shape of a black and dark Dog. My Spirit struck at him in the Power of God; and it seemed to me, that I had over him with my Heart, and my Tongue, as this Dog did his Head by his Face. When I came down in the Morning, I told a Friend, that was with me, that the Command of the Lord was to me, to travel through Cork, but bad him, Tell no Man. So we took Home, many Friends being with me. And when we came near the Town, the Friends would have shewed me a way on the backside of the Town, but I told them, My way was through the Streets. Wherefore taking one of them along with me (whose Name was Paul Morris) to guide me through the Town, I rode on, and as we rode through the Market-place, and by the Mayor's Ditch, the Mayor seeing me ride by, said, There goes George Fox; but he had not power to stop me. When we had passed through the Centres, and were come over the Bridge, we went to a Friend's House, and alighted. And there the Friends told me, what a Rage was in the Town, and how many Warrants were granted forth to take me. Whilst I was sitting there with Friends, I felt the Evil Spirit at Work in the Town, stirring up Mischief against me, and from the Power of the Lord strike at that Corporation. By and by some other Friends coming in, told me, That it was a popular Town, and among the Magistrates, there was in the Town! I said, Let the Devil do his worst. So after a while the Friends were reflected one in another, and we who were Friends, had reflected our selves, I called for my Horse, and having a Friend to guide me, we went on outwards. But great was the Rage, that the Mayor, and others of Cork were in, that they had missed me, and great paths they afterwards took to have taken me, having their Scouring broad upon the roads (as I understand) to observe, which way I went. And afterwards there was several public Meetings I came to, but there came Friends to watch, and were set. And the Envious Magistrates and Friends sent informations one to another concern-

30

**S**ound, Sound abroad, you faithful Servants of the Lord, and Wits  
advised in this Warre; and braythe Servantes, and Prophets, of the  
B. Righteouſe, and alredy Mergt off the Earthly ſounds, yett alredy in the World,  
to the wakening and Ralting of the Dead, when they may be awake-  
ſtined, and railed up out of the grave, to hear the voice, that is diring  
For the Deade blinde long heare the Word, and itt be grādēd because  
they wandered among the blind, and the Dr of amoung all the Drifts: Then  
herde Servantes, and Prophets, and Barberes, and Angels of the Word,  
Aye Trumpets, and Thor Lode, what you may avake all the Deadland  
and waken them, therbe after perhauſt Chaſe verby Sin, Dethe, and Hell,  
and Sepulchre, and Deep and Earth, andow who be in the Tombs.  
Sound, Sound abroad, ye Trumpets, and rale up the Dead, that the  
Dead may heare the Word both from the Drifts, and the Vices of the Se-  
cond Adam, whom ever told the Voice of the Righteouſe, and the Voice of  
nether Life; And ſcreech out the Power, and the Voice of the Trumpet, the  
Voice of the Righteouſe, and the Voice of the Righteouſe, And ſound A ſound  
the pleasant and melodious Sound! Sound, Sound, ye the Trumpets,  
the melodious Sound abroad, that all the deaf Ears may be opened  
to heare the pleasant Sound of the Angels, and the Lifa, to  
Condemnation, and blight, and Scorn, and Mortalitie, and Mortallitie,  
yon Angels of the Light, and Daughters of yonder high hill, yon  
that alreadie are dead, and repeate the Name, and their long gemit-  
ting and thumpering, may the awakent, and heare the Voice of the  
Land, who have long heare the voice of the Beast, that biddeſt they  
they bear the Vices of the Second Adam, now they may hear the voice  
of the Drifts, and the howl may bear the voice of the Great Prophet,  
how they may hear the voice of the great calling, now they may hear  
the

1659. 'the Voice of the great Shepherd, and the great Bishop of their Souls.  
 Sound, Sound it all abroad, ye Trumpets, among the Dead in Adams; I stand. 'for Christ is come, the Second Adam, that they might have Life, yea, have it abundantly. Awaken the Dead, Awaken the Slumberers, Awaken the Dreamers, Awaken them that be asleep, Awaken them out of their Graves, out of their Tombs, out of their Sepulchres, out of the Seas! Sound, Sound abroad, you Trumpets! you Trumpets, that awaken the Dead, that they may all hear the Sound of it in the Graves; and they that hear, may live, and come to the Life, that is the Son of God: He is risen from the Dead, the Grave could not hold nor contain him; neither could all the Watchers of the Earth with all their Guards keep him therein. Sound, Sound, ye Trumpets of the Lord to all the Seekers of the Living among the Dead, that he is risen from the Dead; to all the Seekers of the Living among the Dead, and in the Graves, that the Watchers keeps; he is not in the Grave, but he is Risen: and there is that under the Grave of the Watchers of the outward Grave, which must be awakened, and come to hear his Voice, which is risen from the Dead, that they might come to live. Therefore Sound abroad, you Trumpets of the Lord, that the Grave might give up her Dead, and Hell, and the Sea might give up their Dead; and all might come forth to Judgment, to the Judgment of the Lord before his Throne; and to have their Sentence and Reward according to their Works.

G. F.

' And Sound, Sound, all ye Angels and Faithful Servants of the Most High, you Trumpets of the Lord, amongst all the Night-watchers and Watchers of the Graves, Sepulchres and Tombs, and Overseers of those Watchers of the Seas, Graves and Sepulchres; Sound the Trumpet amongst them, and over them all: Make the Sound to be heard, that the Dead may arise at the Sound of the Trumpet; that they may come out of their Graves, and live and praise the Lord; That all the Dead in the Seas, and all the Dead in the Tombs and Sepulchres may hear the Sound of the Trumpet, and come to Judgment, and come to hear the Voice of the Son of God, and live; in whom there is Life.

' Away with all the Chaff and the Husks, and Contentions and Strife, that the Swine feed upon in the Mire, and in the Fall; and the Keepers of them of Adam and Eve's House in the Fall, that lies in the Mire, out of Light and Life.

G. F.

At James Hinchinson's in Ireland there came many Great Persons, desiring to discourse with me about Election and Reprobation. I told them, 'Though they judged our Principle foolish; it was too High for them, and they could not with their Wisdom comprehend it: Therefore I would discourse with them according to their Capacities. You say (said I) that God hath Ordained the greatest part of Men for Hell, and that they were Ordained so before the World began: For which your Proof is in Jude. And you say, Esau was Reprobated, and the Egyptians, and the Stock of Ham: But Christ saith to his Disci-

• Disciples, Go, teach all Nations ; and, Go into all Nations, and preach 1669.  
• the Gospel of Life and Salvation. Now, if they were to go to all  
• Nations, were they not to go to Ham's Stock, and Esau's Stock ? Did Ireland  
• not Christ die for all ? then for the Stock of Ham, and of Esau,  
• and the Egyptians. Doth not the Scripture say, God would have all  
• men to be saved ? Mark, All Men ; then the Stock of Esau, and of  
• Ham also. And doth not God say, Egypt my People ? and that he  
• would have an Altar in Egypt ? Isa. 19. Were there not many  
• Christians formerly in Egypt ? And doth not History say, that the  
• Bishop of Alexandria would formerly have been Pope ? And had not  
• God a Church in Babylon ? I confess, The Word came to Jacob, and  
• the Statutes to Israel ; the like was not to other Nations. For the Law  
• of God was given to Israel ; but the Gospel was to be preached to all  
• Nations, and is to be preacht. The Gospel of Peace and glad Ti-  
• dings to all Nations ; He that believes, is Saved ; but he that doth  
• not believe, is Condemned already : So the Condemnation comes through  
• Unbelief. And whereas Jude speaks of some, that were of Old Or-  
• dained (or written of before) to Condemnation, he doth not say, be-  
• fore the World began : but, Written of Old, may be referr'd to Moses  
• his Writings, who writ of those, whom Jude mentions, namely,  
• Cain, Corah, Balaam, and the Angels, that kept not their first Estate.  
• And such Christians, as followed them in their way, and Apostatized  
• from the first State of Christianity, such were and are Ordained for  
• Condemnation by the Light and Truth, which they are gone from.  
• And though the Apostle speaks of God's loving Jacob, and hating Esau ;  
• yet he tells the Believers : We all were by nature Children of Wrath,  
• as well as others. This includes the Stock of Jacob (of which the Apo-  
• stle himself was, and all believing Jews were :) And thus both Jews  
• and Gentiles were all concluded under Sin, and so under Condemna-  
• tion, that God might have Mercy upon all, through Jesus Christ.  
• So the Election and Choice stands in Christ : and he that believes, is  
• saved ; and he that believes not, is condemned already. And Jacob is  
• the Second Birth, which God loved ; and both Jews and Gentiles must  
• be born again, before they can enter the Kingdom of God. And  
• when you are born again, ye will know Election and Reprobation :  
• for the Election stands in Christ, the Seed, before the World began ;  
• but the Reprobation lies in the Evil Seed since the World began. Af-  
• ter this manner, but somewhat more largely, I discoursed with those  
Great Persons about this matter ; and they confess, they had never  
heard so much before.

Now after I had travelled over that Nation of Ireland, and had vi-  
sited Friends in their Meetings, as well for Business as for Worship, and  
had Answered several Papers and Writings from Monks, Friars, and  
Protestant Priests (for they all were in a Rage against us, and endeavoured to stop the Work of the Lord : and some Jesuits sware in some  
of our hearing, that we came to spread our Principles in that Nation ;  
but we should not do it :) I returned to Dublin, in order to take Park Dublin:  
sage there for England. And when I had staid the First-Day's Meeting  
there, (which was very large and precious) there being a Ship ready,  
and the Wind serving, we took our Leave of Friends ; parting in much  
Tenderneſſ and Brokenneſſ, in the Sense of the Heavenly Life and Power,  
that

1669. that was manifested amongst us. So having put our *Horses* and *Necessaries* on Board in the Morning, we went our selves in the Afternoon; many Friends accompanying us to the Ship: and divers, both Friends and friendly People coming after us in Boats, when we were near a League at Sea, their Love drawing them; though not without Danger. A good, weighty and true People there is in that Nation, sensible of the Power of the Lord God, and tender of his Truth; and very good Order they have in their Meetings: for they stand up for Righteousness and Holiness, which dams up the way of Wickedness: A precious Visitation they had: and there is an Excellent Spirit in them, worthy to be visited. Many things more I could write of that Nation, and of my Travels in it, which would be large to mention particularly: but thus much I thought good to signify, that the Righteous may Rejoice in the Prosperity of Truth.

James Lancaster, Robert Lodge and Thomas Briggs came back with me; John Stubbs having further Service there, stayed behind. We were Two Nights at Sea: In one of which a mighty Storm arose, that put the Vessel in great Danger; it rained and blew so hard. But I saw, the Power of God went over the Winds and Storms; he had them in his hand, and his Power bound them. And the same Power of the Lord God, which carried us over, brought us back again; and in his Life gave us Dominion over all the Evil Spirits, that opposed us there.

Liverpool. We landed at Liverpool; and went to the Mayor's House, it being an Inn. And after we had staid about a Quarter of an Hour in the House, we went to a Friend's House about a Mile out of the Town, where we staid a while; and then went to Richard Johnson's. Whence Lancashire. departing the next day, we passed to William Barnes his House, and Cheshire. so to William Gandy's, visiting Friends, and having many precious Meetings in Lancashire and Cheshire. We bore towards Bristol: and Gloucester-shire. when we came into Gloucestershire, we met with a Report at Nailsworth, Nailsworth which was spread about that Country, That George Fox was turned Presbyterian: and that they had prepared a Pulpit for him, and set it in a Yard; and that there would be a Thousand People there the next day, to hear him. I thought it strange, that such a Report should be raised of me; yet as we went further on, from one Friend's House to another, we met with the same. We went by the Tard, where the Pulpit was set up, and saw it; and went on to the Place, where Friends Meeting was to be next day, and there we stay'd that Night. Next day, being the First-day of the Week, we had a very large Meeting, and the Lord's Power and Presence was amongst us.

Now the occasion of this strange Report, (according as I was informed) was this: There was one John Fox, a Presbyterian Priest, who used to go about Preaching; and some changing his Name (as was reported) from John to George, gave out, that George Fox had changed his Religion, and was turned from a Quaker to be a Presbyterian, and would Preach at such a Place such a day. This begat so great a Curiosity in the People, that many went thither to hear this Quaker turned Presbyterian; who would not have gone to have heard John Fox himself. By this means it was Reported, they had got together above a Thousand People. But when they came there, and perceived

ceived, they had a Trick put upon them, and that that was but a 1669. Counterfeit George Fox ; and understood withal, that the real George Fox was hard by at Friends Meeting, there came several Hundreds Gloucestershire. of them to our Meeting, and were Sober and Attentive. I directed them to the Grace of God in themselves, which would Teach them, and bring them Salvation. And when the Meeting was done, some of the People said, They liked George Fox the Quaker's Preaching better, than George Fox the Presbyterian's. Thus, by my providential Coming into those parts at that time, was this False Report discovered; and Shame come over them, that were the Contrivers of it.

It was not long after this, that this same John Fox was complained of in the House of Commons, for having a Tumultuous Meeting, in which Treasonable words were spoken : Which (according to the best Information I could get of it) was thus. This John Fox had formerly been Priest of Mansfield in Wiltshire : and being put out of that place, was afterward permitted by a Common-Prayer-Priest to preach sometimes in his Steeple-House. At length this Presbyterian-Priest, presuming too far upon the Parish-Priest's former Grant, began to be more bold, than welcom ; and would have preached there, whether the Parish-Priest would or no. This caused a great Bustle and Contest in the Steeple-house between the Two Priests, and their Hearers on either side : in which Contest the Common-Prayer-Book was Cut to pieces, and (as it was said) some Treasonable Words were then spoken by some of the Followers of this John Fox, the Presbyterian-Priest. This was quickly put in the News-Book : and some malicious Presbyterians caused it to be so worded, as if it had proceeded from George Fox the Quaker, when-as I was above Two hundred Miles from the place, when this Bustle happened. But when I heard it, I soon procured Certificates from some of the Members of the House of Commons ; who knew this John Fox, and gave it under their Hands, that it was John Fox, who had formerly been Parson of Mansfield in Wiltshire, that was complained of to the House of Commons, to be the Chief Ring-leader in that Unlawful Assembly.

And indeed, this John Fox was an Ill Man : for when some, that had been Followers and Hearers of him, came to be Convinced of Truth, and received the Truth in their Inward Parts, and thereupon left following him ; he coming to some of their Houses to talk with them about it, and they telling him, He was in the Steps of the False Prophets, preaching for Hire and Filthy Lucre, and was like them, whom Christ cried Wo against, and the Apostles declared against ; such as served not the Lord Jesus Christ, but their own Bellies ; and telling him, Christ said, Freely ye have received, freely give ; and therefore he should not take Money of People for Preaching, especially, now times were so hard. He Replied, God blesses Preaching : for that brings in Money, let times go how they will. And fill my Belly with good Victuals ; and then call me false Prophet, or what you will, and kick me about the House, when ye have done, if ye will. This Relation I had from a Man and his Wife (who had been formerly his Hearers) whom this John Fox (with others) caused deeply to suffer. For he, and some other Presbyterian Priests, using to resort to a Widow-Woman's House, who had the Impropriation, and took the Tithes of the Parish, she told them,

1669. There was a Quaker in that Parish, that would not pay her Tithes ; and asked Counsel of them, what she shou'd do with him. They advised her To send Workmen, and cut down, and carry away his Corn : which (according to their Counsel) she did, and thereby Impoverished the Man. But to proceed. —

After this Meeting in Gloucestershire was over, we travelled through Bristol. that County, till we came to Bristol ; where I met with Margaret Fell, who was come to visit her Daughter Teomans there. I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my Wife. And when I first mentioned it to her, she felt the Answer of Life from God thereunto. But though the Lord had opened this thing unto me, yet I had not received a Command from the Lord, for the accomplishing of it then. Wherefore I let the thing rest, and went on in the Work and Service of the Lord, as before, according as the Lord led me ; travelling up and down in this Nation, and through the Nation of Ireland. But now, after I was come back from Ireland, and was come to Bristol, and found Margaret Fell there, it opened in me from the Lord, that the thing should be now Accomplished. And after we had discoursed the thing together, I told her ; ' If she also was satisfied with the Accomplishing of it now, she should first send for her Children : which she did. And when the rest of her Daughters were come, I asked both them and her Sons in Law, ' If they had any thing against it, or for it ? desiring them to speak : and they all severally expressed their Satisfaction therein. Then I asked Margaret, ' If she had fulfilled and performed her Husband's Will to her Children ? She replied, The Children knew that. Whereupon I asked them, ' Whether, if their Mother Married, they should not lose by it ? And I asked Margaret, ' Whether she had done any thing in lieu of it, which might Answer it to the Children ? The Children said, She had answered it to them ; and desired me to speak no more of that. I told them, ' I was plain, and would have all things done plainly : for I sought not any outward Advantage to my self. So after I had Acquainted the Children with it, our Intention of Marriage was laid before Friends, both privately and publickly, to the full Satisfaction of Friends ; many of whom gave Testimony thereunto, that it was of God. Afterwards, a Meeting being appointed on purpose for the Accomplishing thereof, in the Publick Meeting-House at Broad-Mead in Bristol, we took each other in Marriage ; the Lord Joining us together in the Honourable Marriage, in the Everlasting Covenant and Immortal Seed of Life. In the Sense whereof living and weighty Testimonies were born thereunto by Friends, in the Movings of the Heavenly Power, which united us together. Then was a Certificate, relating both the Proceedings and the Marriage, openly read, and Signed by the Relations, and by most of the Ancient Friends of that City ; besides many other Friends from divers parts of the Nation.

After we were Married, we stay'd about a Week in Bristol ; and then went into the Country together to Oldstone : where taking our Leaves of each other in the Lord, we parted, betaking our selves each to our several Service ; Margaret returning homewards to the North, and I passing on into the Countries, in the Work of the Lord,

as before. I travelled through *Wiltshire*, *Berkshire*, *Oxfordshire* and 1669.  
*Buckinghamshire*, and so to *London*, visiting *Friends*: In ~~all~~ which <sup>Wiltshire.</sup>  
~~Counties~~ I had many large and precious Meetings.

Being in *London*, it came upon me to write to *Friends* throughout  
the Nation, about *Putting out poor Children to Trades*. Wherefore I  
sent the following *Epistle* to the *Quarterly Meetings* of *Friends* in all <sup>Oxfordshire.</sup>  
~~London~~ <sup>Buck-</sup>  
~~Counties~~ <sup>bamshire.</sup>

My Dear Friends,

LET every *Quarterly Meeting* make Inquiry through all the  
*Montbly Meetings*, and other *Meetings*, to know all *Friends*, that  
be poor, Widows, or others, that have *Children* fit to set forth to Ap-  
prenticeships; so that once a *Quarter* you may set forth an *Apprentice*  
from your *Quarterly Meeting*: and so you may set forth four in a  
Year in each *County*, as need may be; or more, if there be occasion.  
And this *Apprentice*, when he comes out of his *Time*, may help his  
*Mother* or *Father*, and rear up the *Family*, that is decayed; and in  
so doing, all may come to live comfortably, as Men. For being done  
in your *Quarterly Meetings*, ye will have knowledge through all the  
*County*, in all the *Monthly* and *particular Meetings*, of *Masters* that be  
fit for them; and of such *Trades*, as their *Parents* desire, or you de-  
sire, or the *Children* are most Inclinalbe too: and so, being placed  
forth, as you shall order from your *Quarterly Meetings*, to *Friends*,  
they may be *trained up in Truth*: and by this means in the *Wisdom*  
of God, you may preserve *Friends Children* in the *Truth*, and enable  
them to rear up their decayed *Families*, and be a *Strength* and *Help*  
to them, and *Nursers* and *Preservers* of their *Relations* in their anci-  
ent days. And thus also, things being ordered in the *Wisdom* of God,  
you will take off a continual *Maintenance*, and free your selves from  
much *Cumber*. For in the *Country*, ye know, ye may set forth an  
*Apprentice* for a little, to several *Trades*, as *Bricklayers* or *Masons*,  
*Carpenters*, *Wheel-rights*, *Plough-rights*, *Taylors*, *Tanners*, *Curriers*,  
*Blacksmiths*, *Shoemakers*, *Naylers*, *Butchers*, and several other *Trades*,  
that might be named, as *Weavers* of *Linnen* and *Woollen*, *Stuffs* and  
*Serges*. And you may do well, to have a *Stock* in your *Quarterly-*  
*Meetings* for that purpose: and all that is given by any *Friends* at  
their *Decease* (except it be given to some *particular Use*, *Person* or  
*Meeting*,) may be brought to the *Publick Stock* for that same pur-  
pose: This will be a way for the preserving of many, that are  
poor among you; and it will be a way of making up poor *Families*.  
In several *Counties* the same is practised already: and some *Quar-*  
*terly Meetings* do set forth *Two Apprentices*; and sometimes they set  
forth *Children* of the *World*, that are laid on the *Parish*: You may  
bind them for fewer or more Years, according to their Capacities. In  
all which things the *Wisdom* of God will teach you; by which ye may  
come to help the *Children* of poor *Friends*, that they may come to  
rear up their *Families*, and preserve them in the *Fear of God*. So no  
more, but my Love in the everlasting *Seed*, by which ye will have  
*Wisdom* to order all things to the *Glory of God*.

1669. I stay'd not long in *London*: but having visited *Friends*, and finding things there quiet and well, the *Lord's Power* being over all, I passed down into *Essex*, and so into *Hertfordshire*; where I had many precious *Meetings*. But before I went out of *London*, intending to go down, as far as *Leicestershire*, I writ a *Letter* to my *Wife*, to acquaint her therewith; that, if she found it Convenient to her, she might meet me there. From *Hertfordshire* I turned into *Cambridgeshire*; thence into *Huntingtonshire*, and so into *Leicestershire*: where, instead of *Meeting* with my *Wife*, I heard, that she was *Haled out of her House*, and carried to *Lancaster-Prison* again, by an *Order* gotten from the *King and Council*, to fetch her back to *Prison* upon the Old *Premu-nire*; though she had been *discharged* from that *Imprisonment*, by an *Order* from the *King and Council* the Year before. Wherefore, having visited *Friends*, as far as *Leicestershire*, I returned by *Derbyshire* into *Warwickshire*, and so through the *Countries* that way to *London* again; having had many large and blessed *Meetings* in the several *Counties* I passed through, and had been sweetly refreshed with and amongst *Friends* in my *Travels*.
1670. As soon as I was got to *London*, I hast'ned *Mary Lower* and *Sarah Fell* (two of my *Wife's Daughters*) to the *King*, to acquaint him, how their *Mother* was dealt with, and see, if they could get a full *Discharge* for her, that she might enjoy her *Estate* and *Liberty* without *Molestation*. This was somewhat difficult at first to get; but by diligent Attendance on it, they at length obtained it: the *King* giving *Command* to one called *Sir John Otway*, to signify his *Pleasure* therein by *Letter* to the *Sheriff*, and others concerned therein in the *Country*. Which *Letter Sarah Fell*, going down with her *Brother* and *Sister Rous*, carried with her to *Lancaster*; and by them I writ to my *Wife*, as followeth.

*My Dear Heart in the Truth and Life, that changeth not.*

'*I* T was upon me, that *Mary Lower* and *Sarah* should go to the *King* concerning thy *Imprisonment*; and to *Kirby*, that the *Power* of the '*Lord* might appear over them all in thy *Deliverance*. They went; 'and then they thought to have come down: but it was upon me to 'stay them a little longer; that they might follow the *Business*, till it 'was *Effectuated*: which it now is, and is here sent down. The late '*Declaration* of mine hath been very *serviceable*, People being gene-rally satisfied with it. So no more, but my Love in the *Holy Seed*.

*G. F.*

The *Declaration* here mentioned, was a *Printed Sheet*, writ upon occasion of a *New Persecution* stirred up. For by that time I was got back out of *Leicestershire* to *London*, a fresh *Storm* was *Risen*; oc-casioned (as it was thought) by that *Tumultuous Meeting* in a *Steeple-house* in *Wiltshire*, or *Gloucestershire*, mentioned a little before: where a *Contest* happening between a *Presbyterian Priest*, and the *Priest* of the *Parish*, with their *Hearers* on either side, the *Common-Prayer-Book* was

was Cut to pieces, and other great Disorders committed. From which 1670. (it was said) some Members of Parliament took Advantage, to get ~~the~~ that Act passed against Seditious Conventicles: which soon after London. came forth, and was turned against us; who of all People were free from Sedition and Tumult. Whereupon I writ the Declaration before mentioned; shewing from the Preamble and Terms of the said Act, That we were not such a People, nor our Meetings such Meetings, as were described in that Act. Beside that Declaration, I writ also another short Paper, on the occasion of that Act against Meetings; opening our Case to the Magistrates, as followeth:

'O Friends, Consider this Act, which limits us to Five, that but Five may Meet: Is this To do, as ye would be done by? 'Would ye be so served your selves? We own Christ Jesus, as well as you, both his Coming, Death and Resurrection; and if we be Contrary-minded to you in some things, is not this the Apostle's Exhortation, to Wait, till God hath Revealed it? Doth not he say, What is not of Faith, is Sin? And seeing we have not Faith in things, which ye would have us to do; would it not be Sin in us, if we should do contrary to our Faith? And why should any Man have Power over any other Man's Faith, seeing Christ is the Author of it? When the Apostles did preach in the Name of Jesus, and great Multitudes heard them, and the Rulers forbade them to speak any more in that Name; did not they bid them Judge, Whether it were better to obey God or Man? Would not this Act have taken hold of the Twelve Apostles, and Seventy Disciples; for they Met often together? And if there had been an Act or Law made then, That not above Five should have met with Christ; would not that have been an hindring him from Meeting with his Disciples? And do ye think, that he (who is the Wisdom of God) or his Disciples would have obeyed it? If such a Law had been made in the Apostles days, That not above Five might have met together, who had been different-minded from either the Jews, or the Gentiles; Do ye think, the Churches of Christ at Corinth, Philippi, Ephesus, Thessalonica, or the rest of the Gathered Churches would have Obeyed it? O therefore consider! For we are Christians, and partake of the Nature and Life of Christ. And strive not to Limit the Holy One; for God's Power cannot be limited, and is not to be quenched: And do unto all men, as ye would have them do unto you: for that is the Law and the Prophets.

*This is from those, who wish you all well, and desire your Everlasting Good and Prosperity, who are called Quakers; who seek the Peace and Good of all People, though they do afflict us, and cause us to suffer.*

G. F.

Now as I had endeavoured to soften the Magistrates, and to take off the Sharpness of their Edge in the Execution of the Act; so it was upon me to write a few Lines to Friends, To strengthen and encourage them

1670. them to stand fast in their Testimony, and bear, with Christian Patience  
 and Content, the Suffering, that was coming upon them. This I did  
 London, in the following Epistle :

' ALL my Dear Friends : Keep in the Faith of God above all outward things, and in his Power, that hath given you Dominion over all. The same Power of God is still with you to deliver you, as formerly : for God and his Power is the same, and his Seed is over all, and before all ; and will be, when that which makes to suffer, is gone. And so be of good Faith, in that which Changeth not : for whatsoever any doth against the Truth, it will come upon themselves, and fall as a Millstone on their Heads. And if so be, that the Lord do suffer you to be Tried, let all be given up : and look at the Lord, and his Power, which is over the whole World ; and will be, when the World is gone. And in the Lord's Power and Truth Rejoice, Friends, over that, which makes to suffer, in the Seed, which was, before it was : for the Life, and Truth, and the Power of God is over all. And all keep in that ; and if ye do suffer in that, it is to the Lord. Friends, the Lord hath blessed you in Outward Things ; and now the Lord may Try you, Whether your Minds be in the Outward Things ; or with the Lord, that gave you them ? Therefore keep in the Seed, by which all Outward Things were made ; and which is over them all. What ! shall not I pray, and speak to God, with my Face towards Heavenly Jerusalem, according to my wanted Time ? And let not any one's Dalilah shave his Head, lest such lose their Strength ; neither Rest in its Lap, lest the Phillips be upon you. For your Rest is in Christ Jesus ; therefore Rest not in any thing else.

London, the 12th of the  
 2d Month, 1670.

G. F.

On the First Day of the Week, next after the Act came in force, I went to the Meeting at Grace-Church-Street, where I expected, the Storm was most likely to begin. When I came there, I found the Street full of People, and a Guard set to keep Friends out of their Meeting-house. I went thereupon to the other Passage, that goes out of Lombard-Street, and there also I found a Guard ; but the Court was full of People, and a Friend was speaking amongst them : But spake not long. And when he had done, I stood up, and was moved to say ; ' Saul, Saul, why persecutest thou me ? It is hard for thee to kick against that, that pricks thee. Then I shewed, that it is Saul's Nature, that persecutes still ; and that they, who persecute Christ in his Members now, where he is made manifest, kick against that which pricks them. That it was the Birth of the Flesh, that persecuted the Birth born of the Spirit : and that it was the Nature of Dogs to tear and devour the Sheep ; but that we suffered as Sheep, that did not bite again : for we were a peaceable People, and did love them, that persecuted us. After I had spoken a while to this Effect, the Constable

stable came, with an *Informer* and *Souldiers*; and as they plucked me down, I said; *Blessed are the Peace-makers*. The Commander of the ~~~~~~~ Souldiers put me among the Souldiers, and bid them secure me; laying <sup>London.</sup> to me, *You are the Man I looked for*. They took also *John Burneyate* and another *Friend*; and had us away first to the *Exchange*, and afterward towards *More-fields*. As we went along the *Streets*, the *People* were very moderate; and some of them *laught* at the *Constable*, and told him, *We would not run away*. The *Informer* went with us *Unknown*; till falling into Discourse with one of the *Company*, he said; *It would never be a good World, till all People came to the good Old Religion, that was Two hundred Years ago*. Whereupon I asked him, *Art thou a Papist? What! a Papist-Informer?* for Two hundred years ago there was no other Religion, but that of the Papists. He saw, he had ensnared himself; and was vexed at it: for as he went along the *Streets*, I spake often to him; and manifested, what he was. When we were come to the *Mayor's House*, and were in the *Court yard*, several of the *People*, that stood about, asked me; *How, and for what I was taken?* I desired them to *Ask the Informer*; and also know, what his *Name* was: but he refused to tell his *Name*. Whereupon one of the *Mayor's Officers*, looking out at a Window, told him; *He should tell his Name, before he went away: for the Lord Mayor (he said) would know, by what Authority he intruded himself with Souldiers into the Execution of those Laws, which belonged to the Civil Magistrate to Execute, and not to the Military*. After this he was restless, and eager to be gone; and went to the *Porter* to be let out. One of the *Officers* called to him, saying, *Have you brought People here to Inform against, and now will you go away, before my Lord Mayor comes?* Some called to the *Porter*, not to let him out: Whereupon he forcibly pulled open the *Door*, and slipt out. No sooner was he come out into the *Street*, but the *People* gave a *Shout*, that made the *Street* ring again; Crying out, *A Papist-Informer! A Papist-Informer!* We desired the *Constable* and *Souldiers* to go forth, and *Rescue* him out of the *Peoples Hands*; fearing, lest they should have done him a *Mischief*. They went, and brought him into the *Mayor's Entry*; where we staid a while: But when he went out again, the *People* received him with such another *Shout*. Whereupon the *Souldiers* were fain to go, and *Rescue* him once more: and then they had him into a *House* in an *Alley*; where they *perswaded* him to *Change his Perriwig*, and so he got away *unknown*.

When the *Mayor* came home, we were brought into the *Room*, where he was: and some of his *Officers* would have taken off our *Hats*; which he perceiving, called to them, and bid them *Let us alone, and not meddle with our Hats: for (said he) they are not yet brought before me in Judicature*. So we stood by, while he *Examined* some *Presbyterian* and *Baptist-Teachers*; with whom he was somewhat sharp, and *Convicted* them. After he had done with them, I was brought up to the *Table*, where he sat; and then the *Officers* took off my *Hat*. And the *Mayor* said mildly to me: *Mr. Fox, You are an Eminent Man amongst those of your Profession; pray, will you be Instrumental, to dissuade them from meeting in such great Numbers: for (said he) seeing Christ hath promised, that Where two or three are met in his Name, he will be in the midst of them; and the King and Parliament are graciously*

1670. oully pleased to allow of *Four to meet together to Worship God*: Why  
 will not you be content to partake both of *Christ's Promise to Two or*  
*London, Three, and the King's Indulgence to Four*? I answered to this purpose:  
 At Mayor's ' That Christ's Promise was not to discourage many from *Meeting toge-*  
*ther in his Name*; but to encourage the Few, that the fewest might  
 ' not forbear to *Meet*, because of their Fewness. But if Christ hath  
 ' promised to manifest his *Presence* in the midst of so small an *Assembly*,  
 ' where but *Two or Three* were gathered in his *Name*; how much more  
 ' would his *Presence* abound, where *Two or Three hundred* are gathered  
 ' in his *Name*. I wisht him to consider, Whether this *Act* would not  
 ' have taken hold of *Christ*, with his *Twelve Apostles* and *70 Disciples*  
 ' (if it had been in their time) who used to *Meet often together*; and  
 ' that with great *Numbers*? However I told him, this *Act* did not  
 ' concern *Us*; for it was made against *Seditious Meetings*, of such as  
 ' Met, under Colour and Pretence of Religion, to contrive *Insurrections*,  
 ' as (the *Act* says) late *Experience had shewen*; but we had been suffi-  
 ' ciently *Tried and Proved*, and always found *peaceable*: And therefore  
 ' he should do well, to put a difference between the *Innocent*, and the  
 ' *Guilty*. He said, *The Act was made against Meetings, and a Worship*  
 ' *not according to the Liturgy*. I told him, [According to] was not  
 ' the very same thing: and I askt him, ' Whether the *Liturgy* was ac-  
 ' cording to the *Scriptures*? And whether we might not *read Scrip-*  
 ' *tures*, and *speak Scriptures*? He said, Yes. I told him, ' This *Act*  
 ' took hold only of such, as did *Meet to plot and contrive Insurrections*,  
 ' as late *Experience had shewen*: but they had never *Experienced* that  
 ' by us. Because *Thieves* are sometimes on the Road, must not *Ho-*  
 ' *nest Men* travel therefore? And because *Plotters and Contrivers* have  
 ' *Met to do Mischief*, must not an *honest, peaceable People Meet to do*  
 ' *Good*? If we had been a People, that did *Meet to Plot and Contrive In-*  
 ' *surrections, &c.* we might have drawn our selves into *Fours*; for  
 ' *Four* might do more *Mischief in Plotting*, than if there were *Four*  
 ' *Hundred*; because *Four* might speak out their *Minds* more freely one  
 ' to another, than *Four Hundred* could. Therefore we being *Inno-*  
 ' *cent*, and not the *People* this *Act* concerns; we keep our *Meetings*, as  
 ' we used to do: and, I said, I believed, that he knew in his Consci-  
 ' ence, we were *Innocent*. After this, and soine more *Discourse*, he took  
 our *Names*, and the *places*, where we *lodged*; and at length, inasmuch  
 as the *Informer* was gone, set us at *Liberty*.

Being set at *Liberty*, the *Friends*, that were with me, asked  
 Grac.Mitt. me, *Whether I would go*? I told them, ' To *Gracious-Street-Meet-*  
 ' *ing again*, if it were not over. When we came there, the *People*  
 were generally gone; only some few stood at the Gate. We went  
 into *Gerrard Roberts* his House; and from thence I sent out to know,  
 how the other *Meetings* in the *City* were? And I understood, that at  
 some of the *Meeting-places Friends were kept out*; and at others they  
 were *taken*, but set at *Liberty* again a few days after. A glorious time  
 it was; for the *Lord's Power* came over all, and his Everlasting *Truth*  
 got *Renown*. For as fast as some, that were *speaking*, were *takendown*,  
 others were moved of the *Lord to stand up and speak*; to the admiration  
 of the *People*: and the more, because many *Baptists* and other  
*Scellaries* left their *Publick Meetings*, and came to see, how the *Quakers*  
 would

would stand? As for the *Informer* aforesaid, he was so frightened, that 1670. there durst hardly any *Informer* appear publickly again in London for ~~some~~ some time after. But the *Mayor*, whose Name was *Samuel Starling*, <sup>London.</sup> though he carried himself *smoothly* towards us, proved afterwards a very great *Persecutor* of our *Friends*; many of whom he cast into *Prison*, as may be seen in the *Books of the Trials of W.Penn, W.Mead,* and others at the *Old Baily* this Year.

After some time, the *Heat of Persecution* in the *City* began to abate, and *Meetings* were quieter there: and I being then clear of the *City*, went to visit *Friends* in the *Country*; having several *Meetings*, as I went, in *Middlesex, Buckinghamshire and Oxfordshire*, which <sup>Middlesex.</sup> <sup>Buckin-</sup> <sup>hamshire.</sup> <sup>Oxfordshire.</sup> were quiet: though in some places there was much *Threatning*. At *Reading* most of the *Friends* were in *Prison*; and I went thither to *Visit* them: And when I had been a while with them, the *Friends* that were *Prisoners*, gathered together, and several other *Persons* came in; so that I had a fine Opportunity amongst them, and declared the '*Word of Life*', encouraging them in the *Truth*: and they were Refreshed in feeling the *Presence* and *Power* of the *Lord* amongst them. When the *Meeting* was ended, the *Jailer* understanding, that I was there, the *Friends* were troubled, and concerned how to get me out safe again: for they feared, lest he should stop me. But after I had staid a while, and *Eaten* with them, I went down the *Stairs*: and the *Jailer* being at the *Door*, I put my hand in my *Pocket*, which he had such an *Eye* to, hoping to get something of me; that he asked me no *Question*. So I gave him something, and bid him, *Be kind and civil to my Friends in Prison, whom I came to Visit*: And he let me pass out without Interruption. But soon after *Isaac Pennington* coming to *Visit* them, he stopt him; and caused him to be made a *Prisoner*.

Next Morning I rid about Fourteen Miles to a *Meeting*, at a place called *Baghurst* in *Hampshire*; *Thomas Brigges* being with me. When <sup>Hampshire.</sup> *Baghurst.* we came into the *Parish*, some sober *People* came to us, and told us, *That the Priest of the Town was an Envious Man, and did Threaten us*. We went on to the *Meeting*, which was large: and after some time *Thomas Brigges* stood up and spake. Now it seems, the *Priest* had got a *Warrant*, and sent the *Constables* and other *Officers* with it: And they came to the *House*, and stay'd a while, and then went away again; but did not come into the *Meeting*: So we in the *Meeting* did not know of their being there. But after *Thomas Brigges* had done speaking, I was moved of the *Lord* to stand up, and declared the *Word of Life* to the *People*; and a precious *Meeting* we had. When I had done speaking, and the *Meeting* was ended and risen, I heard a great *Clatter* in the *Yard*: and when we came forth, the *Man* of the *House* told us, *That the Officers had been in the House before, but did not come into the Meeting; but went away without doing any thing*. And that now the *Priest* in a great *Rage* had sent them again, and his own *Servant* with them. But the *Meeting* being ended before they came, they could do nothing now: And thus the good *Providence* of the *Lord* preserved us from the *Wicked Design* of the *Envious Priest*, and out of his *Snare*; but the *Priest* was in a great *Rage*.

1670. From thence We went to a Friend's House on the Edge of Barkshire, where several Friends came to visit us. And afterwards we passed into Surrey, visiting Friends, and had many precious Meetings: till we came to Stephen Smiths near Guilford, where great Persecution had been; and very much Goods had been taken away from Friends thereabouts for their Meetings, and under great Threatnings they were at that time: yet we had several blessed Meetings there, and thereabouts; and the Lord's Power was over all, in and by which we were preserved.

Suffix. We went out of Surrey into Sussex, by Richard Baxe's, where we had a large, precious Meeting, and quiet; though the Constables had given out Threatnings before. Afterwards I had many more Meetings up and down in that County: and though there were some Threatnings, yet Meetings were peaceable; and Friends were refreshed, and established upon the Foundation of God, that stands sure. When I had thoroughly visited Sussex, I went into Kent; and had many glorious and precious Meetings in several parts of that County. I went up into East-Kent to a Meeting near Deal, which was very large: and returning from thence to Canterbury, visited Friends there: and then passed into the Isle of Sheppy, where I staid Two or Three Days; and thither came Alexander Parker, George Whitehead and John Rouse to me.

Rochester. The next day after they came, finding my Service for the Lord finished there, we passed away towards Rochester. And on the way, as I was walking down an Hill, a great Weight and Oppression fell upon my Spirit: I got on my Horse again; but the Weight remained so heavy on me, that I was hardly able to Ride. At length we came to Rochester, but I was much spent; being so extreamly loaden and burdened with the World's Spirits, that my Life was oppressed under them.

Gravesend I got with difficulty to Graves-End, and lay at an Inn there; but could hardly either Eat or Sleep. The next day John Rouse and Alexander Parker went for London; and John Stubbs being come to me, he and

F. Essex. I went over the Ferry into Essex. We came to a place called Horne-Church, where was a Meeting on the First-Day: And after the Meeting I rode with great Uneasiness to Stratford, Three Miles from London, to a Friend's House there, whose Name was Williams; and who had formerly been a Captain. Here I lay exceeding Weak, and at last lost both my Hearing and my Sight; so that I could neither hear nor see. Several Friends came thither to me from London: and I told them; 'That I should be as a Sign, to such as would not see, and such as would not hear the Truth. In this Condition I continued a pretty while, and several People came about me; and though I could not see their Persons, yet I felt and discerned their Spirits, who of them was honest-hearted, and who was not. Divers Friends that practised Physick, came to see me, and would have given me Physick; but I was not to meddle with any of their Medicines: For I was sensible, I had a Travel to go through; and therefore spake to Friends, to let none but solid, weighty Friends be about me. And under great Sufferings and Groanings, and Travels, and Sorrows, and Oppressions I lay for several Weeks; whereby I was brought so Low and Weak in Body, that few thought, I could have lived: and some, that were with me, went away, saying, They would not see me die; and it was reported both in

London,

and in the Country, that I was deceased : But I felt the Lord's Power 1670. inwardly supporting me. And when they, that were about me, had given me up to die, I spake to them, to get a Coach to carry me ~~Stratford.~~ to Gerrard Roberts's, about Twelve Miles off : For I found, it was my place, to go thither. I had now Recovered a little Glimmering Sight, so that I could discern the People and Fields, as I went ; and that was all. When I came to Gerrard's, he was very Weak ; and I was moved to speak to him, and encourage him. And after I had staid about Three Weeks there, it was with me to go to Enfield : Friends were afraid of my Removing : but I told them, I might safely go. And when I had taken my leave of Gerrard, and was come to Enfield, I went first to Enfield. visit Amor Stoddart ; who lay there very Weak, and almost Speechless. I was moved to tell him, 'He had been faithful as a Man, and faithful to God ; and that the Immortal Seed of Life was his Crown. And with many more Words I was moved to speak to him ; though I my self was then so Weak, I was hardly able to stand : and within a few days after Amor died. I went to the Widow Dry's at Enfield, and there I lay all that Winter ; warring in Spirit with the Evil Spirits of the World, that Warred against Truth and Friends. For there were great Persecutions at this time : some Meeting-houses were pluck'd down, and many were broken up by Souldiers ; who would come, sometimes a Troop of Horse, or a Company of Foot, and they would break their Swords, Carbines, Muskets and Pikes with beating Friends : and many Friends they wounded, so that their Blood lay in the Streets. Amongst others, that were Active in this Cruel Persecution at London, my Old Adversary Col. Kirby was one ; who with a Company of Foot went to break up several Meetings : and he would often Inquire for me at the Meetings, he brake up. But one time, as he went over the Water to Horsley-Down, there happening some Scuffle between some of his Souldiers, and some of the Watermen, he bid his Men, Fire at them ; and they did so, and Killed some.

But I was under great Sufferings at this time, beyond what I have words to declare. For I was brought into the Deep, and saw all the Religions of the World, and People that lived in them, and the Priests that held them up ; who were as a Company of Men-Eaters, eating up the People like Bread, and gnawing the Flesh from off their Bones. But as for True Religion and Worship, and Ministers of God, Alack ! I saw, there was none amongst those of the World, that pretended to it. For they, that pretended to be the Church, were but a Company of Men-Eaters, Men of Cruel Visages, and of long Teeth ; who, though they had cried against the Men-Eaters in America, yet I saw, they were in the same Nature. And as the great professing Jews did eat up God's People, like Bread, and the False Prophets and Priests then preached Peace to People, so long as they put into their Mouths and fed them ; but if they fed them not, they prepared War against them : they ate their Flesh off their Bones, and chopped them for the Caldron ; so these, that profess themselves Christians now, (both Priests and Professors) and were not in the same Power and Spirit, that Christ and the Holy Prophets and Apostles were in, were in the same Nature, that the old, professing Jews were in, and were Men-Eaters, as well as they. These stirred up Persecution, and set the wicked Informers on work ; so that a

1670. Friend could hardly speak a few Words in a private Family, before they ~~were~~ late down to eat Meat, but some were ready to Inform against them.  
Eufield. A particular Instance of which I have heard, as followeth.

At Droitwich Jo. Cartwright came to a Friend's House: and being moved of the Lord to speak a few Words, before he late down to Supper; there came an Informer, and stood heark'ning under the Window. And when he had heard the Friend speak, hoping to get some Gain to himself, he went and Informed; and got a Warrant to Distain the Friend's Goods, under pretence, that there was a Meeting at his House: Whereas there was none in the House at that time, when the Friend spake before Supper, but himself, the Man of the House, and his Wife, and their Maid-Servant. But this Evil-minded man, as he came back Example. with his Warrant in the Night, fell off of his Horse, and brake his Neck. So there was a Wretched End of a Wicked Informer; who hoped to have enriched himself by spoiling Friends: but the Lord prevented him, and Cut him off in his Wickedness, and spoiled him.

Now, though it was a Cruel, Bloody, Persecuting Time, yet the Lord's Power went over all, and his Everlasting Seed prevailed; and Friends were made to stand firm and faithful in the Lord's Power: And some of the Sober People of the World would say, If Friends did not stand, the Nation would run into Debauchery.

And though by reason of my Weakness, I could not travel about amongst Friends, as I used to do; yet in the Motion of Life I sent the following Lines, as an Encouraging Testimony, amongst them.

*My Dear Friends,*

' THE Seed is above all, in it Walk; in which ye all have Life.  
' Be not amazed at the Weather: for always the Just suffered  
' by the Unjust; but the Just had the Dominion. And all along ye  
' may see, by Faith the Mountains were subdued; and the Rage of  
' the Wicked, and his Fiery Darts were quenched. And though the  
' Waves and Storms be high, yet your Faith will keep you to Swim  
' above them: for they are but for a Time; and the Truth is with-  
' out Time. Therefore keep on the Mountain of Holiness, ye who are  
' led to it by the Light; where nothing shall hurt. And do not think,  
' that any thing will outlast the Truth, which standeth sure; and is  
' over that, which is out of the Truth: for the Good will Overcome  
' the Evil, and the Light Darkness, and the Life Death, and Virtue  
' Vice, and Righteousness Unrighteousness. The False Prophet cannot  
' overcome the True: but the True Prophet, Christ, will overcome  
' all the False. So be Faithful, and live in that, which doth not think  
' the time long.

G. F.

But

1670.

But after some time it pleased the *Lord* to allay the *Heat* of this ~~Violent~~<sup>U</sup> ~~Persecution~~<sup>U</sup> : and I felt in *Spirit* an *overcoming* of the Spirits ~~of those Men-Eaters~~<sup>Leafield.</sup>, that had stirred it up, and carried it on to that *Height of Cruelty*; though I was outwardly very *Weak*. And I plainly felt, and those *Friends* that were with me, and that came to *Visit* me, saw and took notice, that as the *Persecution Ceased*, I came from under the *Travels* and *Sufferings*, that had lain with such *Weight* upon me: So that towards the *Spring* I began to *Recover*, and to walk up and down, beyond the *Expectation* of many; who did not think, I could ever have gone abroad again, I had been so exceeding *Weak* through the *Travel* and *Exercise*, that was upon my *Spirit*.

Whilst I was under this *Spiritual Travel* and *Suffering*, the *State* of the *City New Jerusalem*, which comes down out of *Heaven*, was opened to me; which some *Carnal-minded People* had looked upon to be like an *outward City* or *Town*, that had dropt out of the *Elements*: But I saw the *Beauty* and *Glory* of it, the *Length*, the *Breadth*, and the *Height* thereot, all in *Compleat Proportion*. And I saw, that all, who are within the *Light* of *Christ*, and in his *Faith*, which he is the *Author* of, and in the *Spirit*, the *Holy Ghost*, which *Christ*, and the *Holy Prophets* and *Apostles* were in, and within the *Grace* and *Truth*, and within the *Power* of *God* (that was before the *Devil* was) which was the *Walls* of the *City*; such are within the *City*, such are *Members* of this *City*, and have right to Eat of the *Tree of Life*, which yields her *Fruit* every Month, and whole *Leaves* are for the healing of the *Nations*. But they that are out of the *Grace*, out of the *Truth*, out of the *Light*, *Spirit* and *Power* of *God*; such as Resist the *Holy Ghost*, quench, vex and grieve the *Spirit* of *God*, and hate the *Light*, and turn the *Grace* of *God* into *Wantonness*, and do Despight to the *Spirit* of *Grace*; such as have erred from the *Faith*, and made *Ship-wreck* of it, and of a *Good Conscience*, and abuse the *Power* of *God*, and despise *Prophesying*, *Revelation* and *Inspiration*; these are the *Dogs* and *Unbelievers*, that are without the *City*: And these make up the great *City Babylon*, *Confusion*, and her *Cage*, the *Power* of *Darkness*; and the *Evil Spirit* of *Error* surround and cover them over. And in this great *City Babylon* are the *False Prophets*, in the false *Power* and false *Spirit*, and the *Beast* in the *Dragon's Power*, and the *Whore*, that is gone a *Whoring* from the *Spirit* of *God*, and from *Christ*, her *Husband*: But the *Lord's Power* is over all this *Power* of *Darkness*, *Cage*, *Whore*, *Beast*, *Dragon*, *False Prophets* and their *Worshippers*, who are for the *Lake*, which burns with *Fire*. Many things more did I see concerning the *Heavenly City*, the *New Jerusalem*, which are hard to be uttered; and would be hard to be received. But in short, This *Holy City* is within the *Light*: and all that are within the *Light*, are within the *City*; the *Gates* whereof stand open all the *Day*, (for there is no *Night* there) that all may come in: and *Christ's Blood* being shed for every *Man*, and he tasted *Death* for every *Man*, and enlightneth every *Man* that cometh into the *World*, and his *Grace*, that brings *Salvation*, having appeared to all *Men*, there is no *Place* or *Language*, but there his *Voice* may be heard. The *Christians* in the *Primitive Times* were called by *Christ* *A City set upon an Hill*; and they were also called

1670. called *The Light of the World*, and *The Salt of the Earth*: But when the Christians lost the *Light*, and *Salt*, and *Power of God*, then they Enfield. came to be trodden under foot, like *unsavoury Salt*. Even as the Jews, who while they kept the *Law of God*, were kept above all *Nations*; but when they turned their *Backs* on *God* and his *Law*, then were they trodden under foot of other *Nations*. So *Adam* and *Eve*, while they obeyed *God*, were kept in his *Image*, and in the *Paradise* of *God*, in *Dominion* over all the *Works* of *God's Hands*: but when they disobeyed *God*, they lost the *Image of God*, the *Righteousness* and the *Holiness*, in which they were made; they lost their *Dominion*, and were driven out of *Paradise*: and so fell under the *dark Power of Satan*, and came under the *Chains of Darknes*. But the *Promise* of *God* was, *That the Seed of the Woman, Christ Jesus, should bruise the Serpents Head*, should break his *Power* and *Authority*, which had led into *Captivity*, and had held *Man* in it. So *Christ*, who is the *First and Last*, sets *Man* free, and is the *Resurrection* of the *Just and Unjust*, the *Judge* of the *Quick and Dead*; and they that are in him, are invested with everlasting *Rest and Peace*, out of all the *Labours*, and *Travels*, and *Miseries* of *Adam* in the *Fall*. So he is sufficient, and of *Ability* to *Restore Man* up into the *State*, that *Man* was in before he *fell*; and not into that *State* only, but up into that *State also*, that *never fell*, even to himself.

I had also in this time a great *Exercise* and *Travel* of *Spirit* upon me, concerning the *Powers* and *Rulers* of these *Nations*, from the sense I had of the many tender *Visitations* and faithful *Warnings*, that had been given them; and of their great *Abuse* thereof: who had refused to hear, and had rejected the *Counsel* of the *Lord*. And though I knew, *Friends* would be *Clear of their Blood*; yet I could not but *Mourn* over them, and gave forth these few *Lines* following concerning them:

'WE have given them a *Visitation*, and have faithfully *Warned* them; and have declared to them our *Innocency* and *Up-rightness*, and that we never did any *Hurt* to the *King*, nor to any of his *People*. We have nothing in our *Hearts*, but *Love and Good-will* to him and his *People*; and desire their *Eternal Welfare*. But if they will not hear, then the *Day of Judgment* and of *Sorrow*, of *Torment and Misery*, and *sudden Destruction* will come from the *Lord* upon them, that have been the *Cause* of the *Sufferings* of many *Thousands simple, innocent, harmless People*, that have done them no *hurt*, nor have had any *Ill Will* towards him or them; but have defrauded their *Eternal Good*, for the *Eternal Truth's sake*: *Destruction* will come upon them, that turn the *Sword* backward. Therefore do not blind your *Eyes*; the *Lord* will bring swift *Destruction* and *Misery* upon you: Surely, he will do it, and will relieve his *Innocent People*; who have groaned for *Deliverance* from under your *Oppression*, and have also groaned for your *Deliverance* out of *Wickedness*. Blessed be the *Lord God*, that he hath a *People* in this *Nation*, that seeks the *Good of all Men* upon the *Face of the Earth*: For we have the *Mind of the Lord Jesus Christ*, that desires not the *Death of a Sinner*,

' Sinner ; but the Salvation and Good of all : Blessed be the Name of 1670.  
the Lord our God for ever.

G. F.

Enfield.

While I continued at Enfield, a sense came upon me of an Hurt, that sometimes hap'ned, by Persons coming under the Profession of Truth out of one Country into another, to take an Husband or Wife amongst Friends, where they were Strangers ; and it was not known, whether they were Clear and Orderly, or no. And it Opened in me to recommend the following Method unto Friends, for preventing such Inconveniences : Whereupon I writ the following Lines.

ALL Friends, that do Marry, whether they be Men or Women, if they come out of another Nation, Island, Plantation or County, let them bring a Certificate from the Men's-Meeting of that County, Nation, Island or Plantation, from which they come, to the Men's-Meeting, where they do propound their Intention of Marriage : for the Men's-Meeting being made up of the Faithful, this will stop all bad and raw Spirits from Roving up and down. And then when any come with a Certificate, or Letter of Recommendation from one Men's-Meeting to another, one is refreshed by another ; and can set their Hands and Hearts to the thing : and this will take away a great deal of Trouble. And then, what ye have to say to them in the Power of God, in Admonishing and Instructing them, ye are left to the Power and Spirit of God to do it ; and to let them know the Duty of Marriage, and what it is : that there may be an Unity and a Concord in the Spirit, and Power, and Light and Wisdom of God, throughout all the Men's-Meetings in the whole World, in One, in the Life. Let Copies of this be sent to every County, and Nation, and Island, where Friends are ; that so all things may be kept holy and pure, and righteous in Unity and Peace ; and God over all may be glorified among you, his Lot, his People and Inheritance, who are his Adopted Sons and Daughters, and Heirs of his Life. So no more, but my Love in that which changeth not.

The 14th of the First  
Month, 1671.

G. F.

When I had recovered so much Strength, that I could Walk a little up and down, I went from Enfield to Gerrard Roberts's again ; and from thence to the Womens School at Shacklewell, and so to London, to the Shackle-Meeting at Gracious-Street : where though I was yet but Weak, yet well. London. the Lord's Power upheld and enabled me, to Declare his Eternal Word Grac.Met. of Life.

And about this time I was moved to pray to the Lord, as followeth :

1670.

London.

**O** Lord God Almighty! Prosper Truth, and Preserve Justice and Equity in the Land, and bring down all Injustice and Iniquity, Oppression and Falshood, and Cruelty, and Unmercifulness in the Land; and that Mercy and Righteousness may flourish!

And, O Lord God! Establish and set up Verity, and Preserve it in the Land: And bring down in the Land all Debauchery, and Vice, and Whoredoms, and Fornication, and this Raping Spirit, which canseth and leadeth People to have no Esteem of Thee, O God! nor their own Souls or Bodies, nor of Christianity, Modesty, or Humanity.

And, O Lord! Put it in the Magistrates Hearts, to bring down all this Ungodliness, and Violence, and Cruelty; Prophaness, Cursing and Swearing; and to put down all these Whore-houses and Play-houses, which do Corrupt Youth and People, and lead them from the Kingdom of God, where no Unclean Thing can Enter, neither shall come: but such Works lead People to Hell. And the Lord in Mercy bring down all these things in the Nation, to stop thy Wrath, O God! from coming on the Land.

This Prayer was writ the 17th Day at  
Night, of the 2d Month, 1671.

G. F.

I mentioned before, that upon the Notice I received of my Wife's being had to Prison again, I sent two of her Daughters to the King: and they procured his Order to the Sheriff of Lancashire for her Discharge. But though I expected, she would have been set at Liberty thereby;

thereby ; yet this Violent Storm of Persecution coming suddenly on 1671. upon it, the Persecutors there did not Release her , but found means ~~~ to hold her still in Prison. But now the Persecution a little ceasing, I London. was moved to speak to Martha Fisher, and another Woman-Friend, to go to the King about her Liberty. They went in the Faith, and in the Lord's Power ; and the Lord gave them Favour with the King, so that he granted a Discharge under the Broad-Seal, to Clear both her and her Estate, after she had been Ten Years a Prisoner, and Premurred : The like whereof was scarce to be heard in England. I sent down the Discharge forthwith by a Friend : by whom also I writ to her, both to Inform her, how to get it delivered to the Justices ; and also to Acquaint her, that it was upon me from the Lord, to go beyond the Seas, to visit the Plantations in America : and therefore desired her to hasten up to London, as soon as she could conveniently, after she had obtained her Liberty ; because the Ship was then fitting for the Voyage. In the mean time I got down to Kingston, and staid at John Rous his Kingston. House, till my Wife came up : and then I began to prepare for the Voyage. But the Yearly Meeting being near at hand, I tarried till that London-Tea-Hut. was over. A very large Meeting it was ; for many Friends came up to it from all parts of the Nation, and a very precious Meeting it was ; for the Lord's Power was over all, and his glorious, everlastingly-renowned Seed of Life was exalted above all.

Now after this Meeting was over, and I had finished my Services for the Lord here in England, the Ship also, and the Friends that intended to go with me, being ready, I went down to Graves-end on the 12th day of the Sixth Month ; my Wife, and several Friends, accompanying me to the Downs. We went from Wapping in a Barge to the Ship, Wapping. which lay a little below Graves-end ; and there we found the Friends, Gravesend. that were bound for the Voyage with me , who went down to the Ship the Night before. Their Names were, Thomas Briggs, William Edmundson, John Rouse, John Stubbs, Solomon Eccles, James Lancaster, John Cartwright, Robert Widders, George Pattison, John Hull, Elizabeth Hooton, and Eliz. Miers.. The Vessel we were to go in, was a Tatch ; and it was called The Industry : the Master's Name was Thomas Forster ; and the number of Passengers about Fifty. I lay that Night on Board ; but most of the Friends lay at Graves end. Early next morning the Passengers, and those Friends, that intended to accompany us to the Downs, being come on Board, we took our Leave in great Tenderness of those Friends, that came with us to Graves-End only, and were to return from thence ; and set Sail about the Sixth Hour in the Morning, for the Downs : and having a Fair Wind, we Out-sailed all the Ships, that were outward bound ; and got thither TheDowns by the Evening. Some of us went a-shore that Night, and lodged at Deal ; where we understood, that an Officer had Order from the Deal. Governour, to take our Names in Writing : which he did the next Morning ; though we told him, they had been taken at Graves-End. In the Afternoon, the Wind serving, I took my leave of my Wife, and the other Friends, (both that came down from London with us, and that came from Dover, and other parts of the Country to visit us;) and went on Board. But before we could set Sail, there being two of the TheDowns King's Frigats riding in the Downs, the Captain of one of them sent his Press-master on Board us, who took off Three of our Sea-men. This had

1671. certainly delayed, if not wholly lost our Voyage, had not the Captain of the other Frigat, being Informed of the *Leakiness* of our Vessel, The Downs and Length of our Voyage, in Compassion and much Civility spared us Two of his own Men. And before this was over, an Officer of the Custom-house came on Board us, to peruse Paquets, and get Fees : So that what with the one and the other, we were kept from Sailing, till about Sun-set ; during which Stop a very considerable number of Merchant-Men outward bound, were got several Leagues before us. But being now *Clear*, we set Sail in the Evening ; and by next Morning overtook part of that Fleet about the heighth of Dover. We soon reach'd the rest ; and in a little time left them all behind us : for our Watch was counted a very *swift* Sailer. But she was very *Leaky* ; so that the Sea-men, and some of the Passengers did for the most part Pump Day and Night. One day they observed, that in Two Hours time she suckt in Sixteen Inches of Water in the Well.

When we had been about Three Weeks at Sea, one Afternoon we espied a Vessel about four Leagues astern of us. Our Master said, It was a *Sally-man* of War ; and he seemed to give us Chase. Our Master said, Come, let us go to Supper ; and when it grows dark, we shall lose him : But this he spake to please and pacifie the Passengers, some of whom began to be very apprehensive of the Danger. But Friends were well satisfied in themselves, having Faith in God, and no Fear upon their Spirits. When the Sun was gone down, I saw the Ship out of my Cabbin ; and I saw, she made towards us. When it grew dark, we altered our Course to miss her : but she altered also, and gained upon us. At Night the Master and others came into my Cabbin, and asked me, What they should do ? I told them, 'I was no Mariner : and I asked them, 'What they thought was best to do ? They said, There were but two Ways, either to Outrun him ; or Tack about, and hold the same Course we were going before. I told them, 'If he were a Thief, 'they might be sure, he would Tack about too : And as for outrunning 'him, it was to no purpose to talk of that ; for they saw, he Sailed 'faster than we. Then they asked me again, What they should do ? for (they said) if the Mariners had taken Paul's Counsel, they had not come to the Damage they did. I told them, 'It was a Trial of Faith ; 'and therefore the Lord was to be Waited on for Counsel. So retiring in Spirit, the Lord shewed me, 'That his Life and Power was placed be-tween us, and the Ship, that pursued us. I told this to the Master and 'the rest ; and that the best way was to Tack about, and steer our 'Right Course. I wished them also to put out all their Candles, but 'that they steered by ; and to speak to all the Passengers to be still and 'quiet. About the 11th hour in the Night the Watch called, and said ; They were just upon us. That disquieted some of the Passengers : whereupon I sat up in my Cabbin ; and looking through the Port-hole, the Moon being not quite down, I saw them very near us. I was getting up to go out of the Cabbin : but rememb'ring the Word of the Lord, That his Life and Power was placed between us, and them ; I lay down again. The Master, and some of the Sea-men came again, and asked me ; If they might not steer such a Point ? I told them, 'They 'might do as they wou'd. By this time the Moon was gone quite down ; and a fresh Gale arose, and the Lord hid us from them : and we sailed briskly on, and saw them no more. The next day, being the

the First Day of the Week; we had a publick Meeting in the Ship (as 1671. we usually had on that Day throughout the Voyage;) and the Lord's <sup>At Sea.</sup> Presence was greatly among us. And I desired the People 'To mind the Mercies of the Lord, who had delivered them : for they might have been all in the Turks Hands by that time, had not the Lord's Hand saved them. About a Week after, the Master and some of the Seamen endeavoured to persuade the Passengers, That it was not a Turkish Pirate, that chased us ; but a Merchant-man going to the Canaries. But when I heard of it, I asked them, ' Why then did they speak so to me ? and why did they trouble the Passengers ? And why did they Tack about from him, and alter their Course ? And I told them, They should take heed of slighting the Mercies of God.

Afterwards, while we were at Barbados, there came in a Merchant from Sally, and told the People ; That one of the Sally-men of War saw a Monstrous Yatch at Sea, the greatest that ever he saw, and had her in Chase, and was just upon her ; but that there was a Spirit in her, that he could not take. This did Confirm us in the Belief, that it was a Sally-Man we saw make after us ; and that it was the Lord, that delivered us out of his Hands.

I was not Sea-sick during the Voyage, as many of the Friends and other Passengers were : But the many Hurts and Bruises I had formerly received, and the Griefs and Infirmities I had contracted in England by extream Cold and Hardships, that I had undergone in many long and sore Imprisonments, returned upon me, now that I came to Sea ; so that I was very Ill in my Stomach, and full of Violent Pains in my Bones and Limbs. This was, after I had been at Sea about a Month : for during the space of about Three Weeks, after I came first to Sea, I sweat abundantly, chiefly my Head ; and my Body brake out into Pimples, and my Legs and Feet swelled extreamly, so that my Stockings and Slippers could not be drawn on without Difficulty and great Pain. Then on a sudden the Sweating ceased. So that when I came into the hot Climate, where others Sweat most freely, I could not Sweat at all ; but my Flesh was hot, dry and burning : And that which before brake out on my Body into Pimples, struck in again, and struck to my Stomach and Heart ; so that I was very Ill and Weak beyond Expression. Thus I continued during the rest of the Voyage, which was about a Month : for we were Seven Weeks and some odd Days at Sea.

On the Third of the Eighth Month, early in the Morning, we dis- BARBA- covered the Island of Barbados ; but it was between Nine and Ten at Night, ere we came to Anchor in Carlisle-Bay. We got on Shore, as soon DOS. as we could ; and I with some others walked to a Friend's House, a Merchant, whose Name was Richard Forstall, above a Quarter of a Mile from the Bridge. But being very Ill and Weak, I was so tired with that little Walk, that I was in a manner quite spent, by that time I got thither. There I abode very Ill for several days ; and was so far from Sweating, though in that hot Climate, that although they several times gave me things to make me Sweat, yet they could not bring me to Sweat : but what they gave me, did rather parch and dry up my Body ; and made me probably worse, than otherwise I might have been. Thus I continued for about Three Weeks, after I Landed,

1671. having very much Pain in my Bones, Joints and whole Body ; so that I could hardly get any Rest : yet notwithstanding I was pretty Cheary, Barbados. and my Spirit kept above it all. Neither did my Illness take me off from the Service of Truth ; but both while I was at Sea, and after I came to Barbados, before I was able to Travel about, I gave forth several Papers, (having a Friend to write for me;) some of which I sent by the first Conveyance for England, to be Printed.

After I had rested three or four Days at Richard Forstall's, where many Friends came to visit me, John Rous, having borrowed a Coach of one of his Acquaintance there (called Colonel Chamberlain) came <sup>Thos. Rous.</sup> to fetch me in it to his Father Thomas Rous's House : But it was late, e're we could get thither ; and little or no Rest could I take that Night. A few days after that, Colonel Chamberlain, who had so kindly lent his Coach, came thither to give me a Visit ; and carried himself very courteously towards me.

Soon after I came into the Island, I was Informed of a remarkable Example: Passage, wherein the Justice of God did eminently appear : It was thus. There was a Young-Man of Barbados, whose Name was John Drakes (a Person of some Note in the World's Account, but a Common Swearer, and a bad Man;) who having been in England, and at London, had a mind to Marry a Young Maid, that was a Friend's Daughter, left by her Mother very Young, and with a Considerable Portion, to the Care and Government of several Friends, whereof I was one. He made his Application to me, that he might have my Consent to Marry this Young Maid. I told him, 'I was one of her Overseers Appointed by her Mother, (who was a Widow) to take Care of her ; that if her Mother had intended her for a Match to any Man of the World, she would have disposed her accordingly : but she Committed her to Us, that she might be Trained up in the Fear of the Lord ; and therefore I should betray the Trust reposed in me, if I should consent, that he, who was out of the Fear of God, should Marry her : which I would not do. When he saw, that he could not obtain, he returned to Barbados with great Offence of Mind against me ; but without just Cause. Afterwards, when he heard, I was coming to Barbados, he swore desperately, and threatned, That, if he could possibly procure it, he would have me burned to Death, when I came there. Which a Friend hearing, asked him ; What I had done to him, that he was so violent against me ? He would not Answer, but said again ; I'll have him burnt. Whereupon the Friend replied, Do not march on too furiously, lest thou come too soon to thy Journey's End. About ten days after this, he was struck with a Violent Burning Fever, of which he died ; and by which his Body was so scorched, that the People took notice of it, and said : It was as black, as a Coal. And three days before I landed, his Body was laid in the Dust ; and it was taken notice of, as a sad Example.

While I continued thus Weak, that I could not go abroad to Meetings ; the other Friends, that came over with me, bestirred themselves in the Lord's Work : for the next day but one, after we came on Shore, they had a great Meeting at the Bridge, and after that several Meetings in several parts of the Island : which alarmed the People of all sorts, so that many came to our Meetings ; and some of the Chiefest Rank.

For

For they had got my Name, understanding I was come upon the *Island*, 167<sup>1</sup>: and expected to have seen me at those *Meetings*; not knowing, that ~~as~~ I was *Weak*, and unable to go abroad. And indeed, my *Weakness* ~~Barbed~~ continued the longer on me, by reason, that my *Spirit* was much pressed down at the first, with the *Filth* and *Dirt*, and *Unrighteousness* of the *People*, which lay as an heavy *Weight* and *Load* upon me. But after I had been above a *Month* upon the *Island*, my *Spirit* became somewhat *Easier*, and I began to recover in some measure my *Health* and *Strength*, and to get abroad among *Friends*. In the mean time, having opportunity to send for *England*, I writ to *Friends* there, to let them know, how it was with me; as followeth

Dear Friends,

I have been very *Weak* these *Seven Weeks* past, and so not able to write my self. My Desire is to you, and for you all, that ye may live in the *Fear of God*, and in *Love* one unto another; and be Subject one to another in the *Fear of God*. I have been *Weaker* in my *Body*, than ever I was in my *Life*, that I remember; yea, my *Pains* have been such, as I cannot express: But yet my *Heart* and *Spirit* is strong. I have hardly *Sweat* these *Seven Weeks* past, though I am come into a very hot *Climate*; where hardly any, but are well nigh continually *Sweating*: But as for me, my old *Bruises*, *Colds*, *Numness* and *Pains* struck inwardly, even to my very *Heart*. So that little *Rest* I have taken; and the chiefest things, that were comfortable to my *Stomach*, were a little *Water* and powdered *Ginger*: But now I begin to drink a little *Beer*, as well as *Water*; and sometimes a little *Wine* and *Water* mixed. Great *Pains* and *Travels* I have felt, and in measure am under: But it is well; my *Life* is over all. This *Island* was to me as all of a *Fire*, e're I came to it; but now it is somewhat quenched and abated. I came in *Weakness* amongst those, that are *Strong*, and have so continued; but now am got a little *Cheary*, and over it: Many *Friends* (and some considerable *Persons* of the *World*) have been with me. I tired out my *Body* much, when amongst you in *England*; it is the *Lord's* *Power*, that helps me: Therefore I desire you all to prize the *Power* of the *Lord*, and his *Truth*. I was but a *Weak Man* in *Body*, when I came away from you, after I had been in my great *Travel* amongst you; but after that, it struck all back again into my *Body*, which was not well settled after so sore *Travels* in *England*. And then was I so tired at *Sea*, that I could not rest; and have had little or no *Stomach* a long time. Since I came into this *Island*, my *Life* hath been very much burdened: But I hope, if the *Lord* give me *Strength* to manage his *Work*, I shall work throughly; and bring things, that have been out of *Course*, into better *Order*. So Dear *Friends*, live all in the *peaceable Truth*, and in the *Love* of it; serving the *Lord* in *Newness* of *Life*: For glorious *Things*, and precious *Truths* have been manifested among you plentifully, and to you the *Riches* of the *Kingdom* have been reached. I have been almost a *Month* in this *Island*, but have not been able to go abroad or ride out: only very lately I rid out twice, a *Quarter* of a *Mile* at a time; which wearied me

1671. ' me much, and almost tired me. My Love in the Truth is to  
 ~~~ you all. .

Barbados.

G. F.

Now, because I was not yet well able to Travel, the Friends of the Island concluded, to have their Men's Meeting, and their Womens-Meeting for the Service of the Church at Thomas Rous's, where I lay ; by which means I was present amongst them at each of their Meetings, and had very good Service for the Lord in both. For they had need of Information in many things ; and divers Disorders were crept in for want of Care and Watchfulness. Wherefore I exhorted them, (more especially at the Mens-Meeting) to be watchful and careful with respect to Marriages, to prevent Friends Marrying in near Kindreds ; and also to prevent over-hasty proceedings toward Second Marriages, after the Death of a former Husband or Wife : advising, that a decent Regard were had in such Cases, to the Memory of the Deceased Husband or Wife. And as to Friends Children marrying too young, as at Thirteen or Fourteen Years of Age, I shewed them the Unfitness thereof, and the Inconveniences and Hurts that attend such Childish Marriages. And I admonished them all to purge the Floor throughly, and to sweep their Houses very clean ; that nothing might remain, that would defile : And that all should take care, that nothing be spoken out of their Meetings to the blemishing, or defaming one of another. Likewise concerning Registering of Marriages, Births and Burials, I advised them to keep Exact Records of each in distinct Books for that only use : and also to Record in a Book for that purpose, the Condemnations of such, as went out from Truth into Disorderly Practices ; and the Repentance and Restoration of such of them, as returned again. Also I recommended to their Care the providing of convenient Burying Places for Friends ; which in some parts were yet wanting. Some Directions also I gave them concerning Wills, and the Ordering of Legacies left by Friends for publick Uses ; and other things relating to the Affairs of the Church. Then as to their Blacks or Negro's, I desired them to endeavour to train them up in the Fear of God, as well them that were bought with their Money, as them that were born in their Families ; that all might come to the Knowledge of the Lord : that so with Joshua they might (every Master of a Family) say, As for me and my House, we will serve the Lord. I desired them also, that they would cause their Overseers to deal mildly and gently with their Negro's, and not use Cruelty towards them ; as the manner of some hath been, and is : And that after certain Years of Servitude they would make them free. Many sweet and precious things were opened in these Meetings, by the Spirit and in the Power of the Lord, to the edifying, confirming and building up of Friends, both in the Faith, and holy Order of the Gospel.

After these Meetings were over, the Vessel, that was bound for England, not being yet gone, I was moved to write another Epistle to Friends there ; the Copy whereof here follows :

1671.

Dear Friends and Brethren, to whom is my Love in that which never changeth, but remains in Glory; which is over all, the Barbados Top- and Corner-stone: In this all have Peace and Life, as ye dwell in the blessed Seed, wherein all is blest, over that which brought the Curse; where all Shortness and Narrowness of Spirit is, and Britleness and Peevishness is. Therefore keep the Holy Order of the Gospel: and keep in this blessed Seed, where all may be kept in Temperance, in Patience, in Love, in Meekness, in Righteousness and Holiness, and in Peace; in which the Lord may be seen amongst you, and no ways dishonoured, but glorified by you all. And so in all your Meetings, in Cities, Towns and Countries, Mens-Meetings, Womens-Meetings and others, let Righteousness flow among you, and the Holy Truth be uppermost; and the pure Spirit your Guide and Leader, and the holy Wisdom your Orderer, that is pure and gentle, and from above, and easie to be entreated. So keep in the Religion, that keeps from the Spots of the World, which is pure and undefiled in God's Sight: And keep in the pure and holy Worship, in which the pure and holy God is worshipped, to wit, in the Spirit, and in the Truth, which the Devil is out of; who is the Author of all Unholiness, and of dishonouring of God: So be all tender of God's Glory, and tender of his Honour, and of his blessed and holy Name, in which ye are gathered. And all who do profess the Truth, see that ye Walk in it, and in Righteousness, and Godliness and Holiness: For Holiness becomes the House of God, the Household of Faith. And that which becomes God's House, God loves: for he loves Righteousness; and that is the Ornament, which becomes his House and all his Family. Therefore see, that Righteousness do run down in all your Assemblies, and that it flow, to drive away all the Unrighteousness: This preserves your Peace with God; for in Righteousness ye have all Peace with the righteous God of Peace, and one with another. And so every one, that bears the Name of the Anointed, that high Title of being a Christian, named after the Heavenly Man; see, that ye be in the Divine Nature, and made conformable unto his Image, even the Image of the Heavenly, Divine Man, who was before that Image, which Adam and Eve got in the Fall from the Devil: So that in none of you that fallen Image may appear or be seen; but his Image, and you made Conformable unto him. Here Translation is shewed forth in Life and Conversation, not in Words only; yea, and Conversion and Repentance (which is a Change of the Nature, of the Mind, and of the Heart, and of the Spirit and Affections, which have been below; which come to be set above:) and so receive the things that are from Above, and have the Conversation in Heaven above; not that Conversation, which is according to the Power of the Prince of the Air, that now rules in the Disobedient. So all be faithful; This is the Word of the Lord God unto you all: See, that Godliness do flow, and Holiness, and Righteousness, and Truth, and Virtue, and the Fruits of the Good Spirit over the Bad and its Fruits; that ye may answer that which is of God in all: for your Heavenly Father is glorified, in that you bear and bring forth much Fruit to God. Therefore ye, who are Plants of his planting, and his Trees of Righteousness,

1671. ‘*reousness*, see, that every *Tree* be full of *Fruit*. And all keep in the  
 ~~ ‘*true Humility*, and in the *true Love* of *God*, which doth edify his  
 Barbados. ‘*Body*; that the *true Nourishment* from the *Head*, the *Refreshings*, and  
 ‘*Springs*, and *Rivers* of *Water*, and *Bread* of *Life* may be plenteously  
 ‘known, and felt amongst you: that so *Praifes* may ascend to *God*.  
 ‘So all be *faithful* to the *Lörd God*, and *just* and *true* in all your  
 ‘*Dealings* and *Doings* with and towards Men. And be not negligent  
 ‘in your *Men’s Meetings* to admonish, and to exhort, and to reprove  
 ‘in the *Spirit* of *Love* and of *Meekness*; and to seek that which is  
 ‘lost, and to bring back again, that which hath been driven away. So  
 ‘let all *Minds*, and *Spirits*, and *Souls*, and *Hearts* be bended down  
 ‘under the *Toke* of *Christ Jesu*, the *Power* of *God*. Much I could  
 ‘write, but am *Weak*; and have been very *Weak* mostly; since I left  
 ‘you: and *Burdens* and *Travels* I have been under, and gone through  
 ‘many ways; but it is well. And the *Lörd Almighty* knows my  
 ‘*Work*, which he hath sent me forth to do by his everlasting *Arm*  
 ‘and *Power*: which is from Everlasting to Everlasting, blessed be his  
 ‘*Holy Name*, which I am in, and in which my *Love* is to you all.

G. F.

After I had recovered so much *Strength*, that I was able to go abroad, and had been a little amongst *Friends*, I went to visit the *Governour* at his House; *Lewis Morice*, *Thomas Rouse*, and some other *Friends* being with me. And indeed he received us very *Civilly*, and treated us very *kindly*; making us *Dine* with him: and keeping us most part of the Day, before he let us go away.

The same Week I went down to the Bridge-Town, (wherē I had not been before, save as I passed through it, when I first came into the *Island*.) There was to be a *General Meeting* of *Friends* that Week: and the *Visit* I had newly made to the *Governour*, and kind *Reception* I had with him, being generally known to the Officers, both *Civil* and *Military*, there came many of them to this *Meeting* from most parts of the *Island*, and those not of the *meanest Rank*; divers of them being *Judges* or *Justices*, *Colonels* or *Captains*: so that a very great *Meeting* we had, both of *Friends* and others. The *Lörd’s Blessed Power* was plentifully with us in this *Meeting*: And although I was somewhat straitned for *Time*, three other *Friends* having spoken before me; yet the *Lörd* opened things through me, to the general and great *Satisfaction* of them that were present. *Col. Lewis Morice* came to this *Meeting*, and with him a Neighbour of his, a *Judge* in the *Country*, whose Name was *Ralph Fretwell*; who was very well satisfied with the *Meeting*, and received the *Truth*.

After the *Meeting* I went home with *Lewis Morice* to his *House* that Night, being about *Nine* or *Ten Miles*; going part of the way by *Boat*, the rest on *Horse-back*: This place, where *Lewis Morice* his *Plantation* was, I thought to be the *finest Air* of the *Island*. The next day *Thomas Briggs* and *William Edmundson* came thither to see me, they intending to leave the *Island* the day following; and to go upon the *Lörd’s Service* to *Antego* and *Mevis*. *Lewis Morice* went with

Bridge-Town.

with them : and at Antego they had several good Meetings, to which 1671. there was a great Resort of People ; and many were Convinced there ~~at~~ at that time. But when they had finished their Service there, and Barbados. went thence to Mevis ; the Gouvernour of Mevis, who was an old Per-secutor, sent Souldiers on Board the Vessel, to stop them from coming on Shore : and would not suffer them to Land. Wherefore, after Friends of the Place had been on Board the Vessel, and with them, and they had been sweetly Refreshed together, in feeling the Lord's Power and Presence amongst them ; they returned to Antego again : Where having staid a while longer, they came back again to Barbados ; Thomas Briggs being very Weak and Ill.

Of the other Friends, that came over with me from England, James Lancaster, John Cartwright and Geo. Pattison were gone some time before to Jamaica, and others to other places ; so that few remained in Barbados with me : Yet we had many great and precious Meetings, both for Worship, and for the Affairs of the Church ; to the former of which many of the World came. At one of these Meetings there came (amongst others) one Col. Lyne, a sober Person ; who was so very well satisfied, with what I declared, that he afterward said : *Now I can gainsay such, as I have heard speak evil of you ; who say, you do not own Christ, nor that he died : whereas I perceive, you exalt Christ in all his Offices, beyond what I have ever heard before.* This Man observing one to take in Writing the Heads, of what I delivered, desired him to let him have a Copy of it ; and afterward staid another day with us, before he went away : so great a Love was raised in him to the Truth. And indeed, a very great Convincement there was in most parts of the Island : which made the Priests and some Professors fret and rage. Our Meetings were very large and full, and free from disturbance from the Government ; though the envious Priests and Professors endeavoured to stir up the Magistrates against us. And when they found, they could not prevail that way, some of them, that were Baptists, came to the Meeting at the Town ; which was very large, and full of People of several Ranks and Qualities. A great Company came also with them : and they brought with them a malicious, slanderous Paper written by John Pennyman ; with which they made a great Noise. But the Lord gave me Wisdom and Utterance to Answer their Cavils : So that the Auditory generally received Satisfaction ; and those quarrelsome Professors lost ground by their coming. When they had wearied themselves with Clamour, they went away : but the People staying, the Meeting was continued ; and the things they cavilled about, were further opened and cleared : and the Life and Power of God came over all. But the Rage and Envy in our Adversaries did not cease ; but they endeavoured to defame Friends with many false and scandalous Reports, which they spread abroad through the Island. Whereupon I with some other Friends drew up a Paper, to go forth in the Name of the People called Quakers, for the clearing Truth and Friends from those false Reports. It was directed thus :

1671.

Barbados. For the Governour of Barbados, with his Council and Assembly, and all others in Power, both Civil and Military, in this Island ; from the People called Quakers.

Whereas many scandalous Lies and Slanders have been cast upon us, to render us odious ; as that We do deny God and Christ Jesus, and the Scriptures of Truth, &c. This is to Inform you, that all our Books and Declarations, which, for these many Years, have been published to the World, do clearly testifie the contrary. Yet notwithstanding, for your Satisfaction, we do now plainly and sincerely declare, That we do Own and Believe in God, the only-Wife, Omnipotent and Everlasting God, who is the Creator of all things both in Heaven and in the Earth, and the Preserver of all that he hath made ; who is God over all, blessed for ever : To whom be all Honour and Glory, Dominion, Praise and Thanksgiving both now and for evermore ! And we do Own and Believe in Jesus Christ, his beloved and only begotten Son, in whom he is well-pleased : Who was conceived by the Holy Ghost, and born of the Virgin Mary ; in whom we have Redemption through his Blood, even the Forgiveness of Sins : Who is the Express Image of the Invisible God, the First-born of every Creature, by whom were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers ; All things were created by him. And we do Own and Believe, that he was made a Sacrifice for Sin ; who knew no Sin, neither was Guile found in his Mouth. And that he was Crucified for us in the Flesh, without the Gates of Jerusalem ; and that he was Buried, and Rose again the Third Day by the Power of his Father, for our Justification : And we do Believe, that he Ascended up into Heaven, and now sitteth at the Right Hand of God. This Jesus, who was the Foundation of the Holy Prophets and Apostles, is our Foundation : and we do believe, that there is no other Foundation to be laid, but that which is laid, even Christ Jesus ; who, we believe, tasted Death for every Man, and shed his Blood for all Men, and is the Propitiation for our Sins ; and not for ours only, but also for the Sins of the whole World : According as John the Baptist testified of him, when he said ; Behold, the Lamb of God, that taketh away the Sins of the World, Joh.1. 29. We believe, that he alone is our Redeemer and Saviour, even the Captain of our Salvation, (who saves us from Sin, as well as from Hell and the Wrath to come, and destroys the Devil and his Works;) who is the Seed of the Woman, that bruises the Serpent's Head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. That he is (as the Scriptures of Truth say of him) our Wisdom and Righteousness, Justification and Redemption ; neither is there Salvation in any other : for there is no other Name under Heaven given among Men, whereby we may be saved. It is he alone, who is the Shepherd and Bishop of our Souls : He it is, who is our Prophet, whom Moses long since testified of, saying ; A Prophet shall the Lord your God

' God raise up unto you of your Brethren, like unto me ; him shall ye see.  
 ' bear in all things, whatsoever he shall say unto you : And it shall come to pass,  
 ' to pass, that every Soul, that will not hear that Prophet, shall be destroyed from among the People, Acts 2: 22, 23. He it is, that is now  
 ' Come, and hath given us an Understanding, that we may know him  
 ' that is true ; and he rules in our Hearts by his Law of Love and of  
 ' Life, and makes us free from the Law of Sin and Death, and we  
 ' have no Life, but by him : for he is the quickning Spirit, the Second  
 ' Adam, the Lord from Heaven ; by whose Blood we are cleansed, and  
 ' our Consciences sprinkled from Dead Works, to serve the Living God.  
 ' And he is our Mediator, that makes Peace and Reconciliation between  
 ' God offended, and us offending ; he being the Oath of God, the New  
 ' Covenant of Light, Life, Grace and Peace, the Author and Finisher  
 ' of our Faith. Now this Lord Jesus Christ, the Heavenly Man, the  
 ' Emanuel, God with us; we all own and believe in ; him whom the  
 ' High-Priest raged against, and said, he had spoken Blasphemy ; whom  
 ' the Priests and the Elders of the Jews took Counsel together against,  
 ' and put to Death ; the same, whom Judas betrayed for Thirty Pieces  
 ' of Silver, which the Priests gave him, as a Reward for his Treason ;  
 ' who also gave large Money to the Soldiers to broach an Horrible  
 ' Lie, namely, That his Disciples came and stole him away by Night,  
 ' whilst they slept. And after he was Risen from the Dead, the History  
 ' of the Acts of the Apostles sets forth, how the Chief Priests and El-  
 ' ders persecuted the Disciples of this Jesus, for Preaching Christ and his  
 ' Resurrection. This, we say, is that Lord Jesus Christ, whom we  
 ' own to be our Life and Salvation.

' And as concerning the Holy Scriptures, we do believe, That they  
 ' were given forth by the Holy Spirit of God, through the Holy Men  
 ' of God, who (as the Scripture it self declares, 2 Pet. 1. 21.) spake,  
 ' as they were moved by the Holy Ghost. We believe, they are to be  
 ' Read, Believed and Fulfilled (He that fulfils them, is Christ;) and  
 ' they are profitable for Doctrine, for Reproof, for Correction and for In-  
 ' struction in Righteousness, that the Man of God may be perfect, throughly  
 ' furnished unto all good Works, 2 Tim. 3. 16. and are able to make wise  
 ' unto Salvation, through Faith in Christ Jesus. And we do believe,  
 ' that the Holy Scriptures are the Words of God ; for its said in Exod.  
 ' 20. 1. God spake all these Words, saying, &c. meaning the Ten Com-  
 ' mandments given forth upon Mount Sinai : And in Rev. 22. 18. saith  
 ' John, I testify to every man that heareth the Words of the Prophecy of  
 ' this Book ; If any man addeth unto these, and if any Man shall take  
 ' away from the Words of the Book of this Prophecy (not the Word) &c.  
 ' So in Luke 1. 20. Because thou believest not my Words. And so in  
 ' John 5. 47. and John 15. 7. John 14. 23. John 12. 47. So that we  
 ' call the Holy Scriptures, as Christ and the Apostles called them, and  
 ' Holy Men of God called them, viz. the Words of God.

' Another Slander and Lye they have cast upon us, namely ; That  
 ' we should teach the Negroes to Rebelle : A thing we utterly abhor, and  
 ' detest in our Hearts, the Lord knows it ! who is the Searcher of all  
 ' Hearts, and knows all things ; and so can witness and testify for us,  
 ' that this is a most Abominable Untruth. For that which we have  
 ' spoken and declared to them, is, To exhort and admonish them to be

1671. ' sober, and to fear God, and to love their Masters and Mistresses, and  
 to be faithful and diligent in their Master's Service and Business; and  
 Barbados. then their Masters and Overseers would love them, and deal kindly  
 and gently with them. And that they should not beat their Wives,  
 nor the Wives their Husbands; neither should the Men have many  
 Wives. And that they should not Steal, nor be Drunk, nor commit  
 Adultery, nor Fornication, nor Curse, nor Swear, nor Lie, nor give  
 bad Words to one another, nor to any one else: For there is some  
 thing in them, that tells them, they should not practise those, nor any  
 other Evils. But if they notwithstanding should do them, then we  
 let them know, There are but Two Ways, the one, that leads to  
 Heaven, where the Righteous go; and the other, that leads to Hell,  
 where the Wicked and Debauched, Whoremongers and Adulterers,  
 Murderers and Liars go. To the one the Lord will say, Come ye  
 Blessed of my Father, inherit the Kingdom prepared for you from the  
 foundation of the World; but to the other he will say, Depart ye Cur-  
 sed, into everlasting Fire, prepared for the Devil and his Angels: So  
 the Wicked go into everlasting Punishment, but the Righteous into  
 Life Eternal, Matth. 25. Now consider, Friends, It is no Transgression  
 for a Master of a Family to instruct his Family himself, or for some  
 others to do it in his behalf; but rather it is a very great Duty in-  
 cumbent upon them. Abraham and Joshua did so: of the first we  
 read, the Lord said, (Gen. 18. 19.) I know, that Abraham will  
 command his Children and his Household after him; and they shall keep  
 the Way of the Lord, to do Justice and Judgment, that the Lord may  
 bring upon Abraham the things, that he hath spoken of him. And the  
 latter, we read, said (Josh. 24. 15.) — Chase ye this day, whom ye  
 will serve, — But as for me, and my House, we will serve the Lord.  
 We do declare, that we do esteem it a Duty incumbent on us to Pray  
 with and for, to Teach, Instruct and Admonish those in and belong-  
 ing to our Families, this being a Command of the Lord; the Dis-  
 obedience whereunto will provoke the Lord's Displeasure: as may be  
 seen in Jer. 10. 25. Pour out thy Fury upon the Heathen, that know  
 thee not, and upon the Families, that call not upon thy Name. Now  
 Negroes, Tawnies, Indians make up a very great part of the Fam-  
 ilies in this Island; for whom an Account will be required by him,  
 who comes to Judge both Quick and Dead, at the great Day of Judg-  
 ment, when every one shall be Rewarded according to the Deeds done  
 in the Body, whether they be good, or whether they be evil: At that  
 Day, I say, of the Resurrection both of the Good, and of the Bad,  
 of the Just and the Unjust, when the Lord Jesus shall be revealed  
 from Heaven with his mighty Angels, in flaming Fire, taking Vengeance  
 on them that know not God, and obey not the Gospel of our Lord Jesus  
 Christ, who shall be punished with everlasting Destruction from the Pre-  
 sence of the Lord, and from the Glory of his Power, when he shall  
 come to be glorified in his Saints, and admired in all them that believe  
 in that day, 2 Thess. 1. 8. &c. See also, 2 Pet. 3. 3. &c.

This wicked Slander (of our endeavouring to make the Negroes  
 Rebell) our Adversaries took occasion to rail, from our having had  
 some Meetings with and amongst the Negroes: For both I and other  
 Friends had several Meetings with them in several Plantations,  
 wherein

' wherein we exhorted them to Justice, Sobriety, Temperance, Chastity 1671.  
' and Piety, and to be subject to their Masters and Governors : Which ~~~~~  
' was altogether contrary, to what our envious Adversaries maliciously Barbados  
' suggested against us.

As I had been to visit the Governor, as soon as I was well able, after I came thither ; so sometime after, when I was at Thomas Rouse's, the Governor came thither to see me, carrying himself very courteously.

Having now been Three Months or more in Barbados, and in that time having visited Friends, throughly settled Meetings, and dispatched that Service, for which the Lord brought me thither ; I felt my Spirit clear of that Island, and Drawings to Jamaica. Which when I had communicated to Friends, I acquainted the Governor also, and divers of his Council ; That I intended shortly to leave the Island, and go to Jamaica : which I did, that as my Coming thither was open and publick, so my Departure also might be. But before I left the Island, I writ the following Letter to my Wife ; that she might understand, both how it was with me, and how I proceeded in my Travels.

My Dear Heart,

TO whom is my Love, and to all the Children, in the Seed of Life, that changeth not, but is over all ; blessed be the Lord for ever ! I have gone under great Sufferings in my Body and Spirit, beyond Words : but the God of Heaven be praised, his Truth is over all. I am now well : and if the Lord permit, within a few days I pass from Barbados towards Jamaica ; and I do think to stay but little there. I desire, that ye may be all kept free in the Seed of Life, out of all Cumbrances. Friends are generally well. Remember me to Friends, that enquire after me. So no more, but my Love in the Seed and Life, that changeth not.

Barbados, the 6th of the  
11th Month, 1671.

G. F.

I set Sail from Barbados to Jamaica on the Eighth Day of the Eleventh Month, 1671. Robert Widders, William Edmundson, Solomon Eccles and Elizabeth Hooton going with me. James Lancaster, John Cartwright and George Pattison were gone thither some time before : and Thomas Briggs and John Stabbs remained yet longer in Barbados ; with whom were John Rouse and William Baily. We had a quick and easie Passage to Jamaica : where we met with our Friends James JAMAICA Lancaster, John Cartwright and George Pattison again, who had been labouring there in the Service of Truth ; into which we forthwith entered with them, travelling up and down through the Island, which is large : And a brave Country it is ; though the People are many of them debauched and wicked. We had much Service there, for there was

1671. was a great *Convincement*, and many received the *Truth*; some of which were *People of Account* in the *World*. We had many *Meetings* there, which were large, and very quiet: For indeed, the *People* were *Civil* to us; so that not a *Mouth* was opened against us: I was twice with the *Governour*, and some other of the *Magistrates*; who all carried themselves lovingly towards me.

About a *Week*, after we landed in *Jamaica*, *Elizabeth Hooton*, who went with us from *England* to *Barbados*; and from *Barbados* thither, being a *Woman* of a *great Age*, and who had travelled much in *Truth's Service*, and suffered much for it, departed this *Life*. She was well the *Day* before she died; and departed in *Peace*, like a *Lamb*, bearing *Testimony* to *Truth* at her *Departure*.

When we had been about *Seven Weeks* in *Jamaica*, and had brought *Friends* into pretty good *Order*, and settled several *Meetings* amongst them, we left *Solomon Eccles* there; the rest of us embarked for *Maryland*: leaving *Friends*, and *Truth* prosperous in *Jamaica*, the *Lord's Power* being over all, and his blessed *Seed* reigning.

But before I left *Jamaica*, I writ another *Letter* to my *Wife*, as followeth:

*My Dear Heart,*

' **T**O whom is my *Love*, and to the *Children*, in that which changeth not, but is over all; and to all *Friends* in those parts. ' I have been at *Jamaica* about *Five Weeks*, and *Friends* here are generally well; and here is a *Convincement*: but things woudl be too large to write of. *Sufferings* in every place attend me; but the blessed *Seed* is over all: the great *Lord* be praised, who is *Lord* of *Sea* and *Land*, and of all things therein. We intend to pass away from hence about the beginning of the *next Month*; and we shall pass towards *Maryland*, if the *Lord* please. Dwell all of you in the *Seed* of *God*: In his *Truth* I rest in *Love* to you all.

*Jamaica, 23d of the 12th Month, 1671.*

*G. F.*

*At Sea.*

We went on *Board* on the 8th of the *First Month*, 1671: and having Contrary *Winds*, were a full *Week* sailing forwards and backwards, before we could get out of sight of *Jamaica*. A difficult *Voyage* this proved, and pretty dangerous, especially, in our passing through the *Gulf of Florida*; where we met with many *Trials* by *Winds* and *Storms*. But the great *God*, who is *Lord* of the *Seas* and of the *Land*, and who rideth upon the *Wings of the Wind*, did by his *Power* preserve us through many and great *Dangers*, when by extream *Stress* of *Weather* our *Vessel* was divers times like to be *Over-set*; and much of her *Tackling* broken. And indeed we were sensible, that the *Lord* was a *God* at hand; and that his *Ear* was open to the *Supplications* of his *People*. For when the *Winds* were so strong, and boisterous, and the *Storms* and *Tempests* so great, that the *Sailor's* knew not what to do, but were fain to let the *Ship* go, which way she would; then did

did we pray unto the *Lord*: And the *Lord* did graciously hear and 1672. accept us, and did Calm the *Winds* and the *Seas*, and gave us seasonable Weather, and made us to Rejoice in his *Salvation*; blessed and Jamaica. praised be the holy Name of the *Lord*, whose Power hath Dominion over all, and whom the *Winds* and the *Seas* obey!

We were at Sea betwixt Six and Seven Weeks in this Passage from ~~At~~ <sup>the</sup> *Sea*. *Jamaica* to *Maryland*. But some days, before we came to *Land*, after we had entred the Bay of *Potuxan-River*, a great *Storm* arose, which ~~Potuxan-~~  
<sup>River.</sup> cast a *Boat* upon us for *Shelter*; in which were divers *Persons*, both *Men* and *Women*, *People* of *Account* outwardly in the *World*. We took them in; but the *Boat* was lost, with *Five Hundred Pounds* worth of *Goods* in it, as they said. They continued on *Board* us several *days*, not having any *means* to get off; and we had a very good *Meeting* with them in the *Skip*. But *Provision* grew *short*, for they brought none in with them; and ours, by reason of the length of our *Voyage*, was well nigh *spent*, when they came to us: So that with their living upon it too, we had now little or none left. Whereupon *George Pattison* took a *Boat*, and ventured his *Life* to get to *Shore*; the Hazard whereof was so great, that all, but *Friends*, concluded, he would be *Cast away*. Yet it pleased the *Lord* to bring him safe to *Land*: and in a short time after the *Friends* of the *Place* came to ~~MARY-~~  
<sup>LAND.</sup> fetch us to *Land* also, in a seasonable time, for our *Provisions* were quite spent.

We partook also of another great *Deliverance* in this *Voyage*, through the good *Providence* of the *Lord*; which we came to understand afterwards. For when we were determined to come from *Jamaica*, we had our *Choice* of two *Vessels*, that were both bound for the same *Coast*. One of these was a *Frigot*; the other was called a *Tacht*. The *Master* of the *Frigot*, we thought, asked unreasonably for our *Passage*; which made us Agree with the *Master* of the *Tacht*, who offered to carry us *Ten Shillings a-piece cheaper*, than the other. We went on *Board* the *Tacht*, and the *Frigot* came out together with us, intending to be *Consorts* during the *Voyage*; and for several *Days* we sailed together: But what with *Calms* and *Contrary Winds* we were in a while separated. And after that the *Frigot*, losing her way, fell among the *Spaniards*; by whom she was *taken* and *robbed*, and the *Master* and *Mate* made *Prisoners*: Afterwards being retaken by the *English*, she was sent home to her *Owners* in *Virginia*. Which when we came to understand, we saw and admired the *Providence* of *God*, who preserved us out of our *Enemies Hands*; and he that was *Covetous*, fell among the *Covetous*. Some *Friends* at *Jamaica* would have had us gone in the *Frigot*, that was taken; but the *Lord* in his *Wisdom* ordered it otherwise.

Here we found *John Burneyate*, intending shortly to *Sail* for *Old England*: but upon our Arrival he altered his purpose; and joined with us in the *Lord's Service*, which we were upon. He had appointed a *General Meeting* for all the *Friends* in the *Province* of *Maryland*, that he might see them together, and take his *Leave* of them, before he departed out of the *Country*: And it was so ordered by the good *Providence* of *God*, that we landed just time enough, to reach that *Meeting*; by which means we had a very seasonable *Opportunity* of

1672. of taking the *Friends* of the *Province* together. A very large *Meeting* this was, and held *Four Days*; to which (besides *Friends*) came many of the *World's People*, divers of which were of considerable *Quality* in the *World's Account*: For there were amongst them *five or six Justices of the Peace*, a *Speaker of their Parliament or Assembly*, *One of the Council*, and divers others of *Note*; who seemed well satisfied with the *Meeting*. After the *Publick Meetings* were over, the *Mens and Womens Meetings* began; wherein I opened to *Friends* the *Service* thereof, to their great Satisfaction. After this we went to *Cliffs*. another Place, called the *Cliffs*, where another *General Meeting* was appointed: We went some part of the way by *Land*, and the rest by *Water*; and a *Storm* arising, our *Boat* was run on ground, in danger to be beaten to pieces: and the *Water* came in upon us. I was in a great *Sweat*, having come very hot out of a *Meeting* before; and now was *Wet* with the *Water* beside: yet having *Faith* in the *Power* of the *Lord*, I was preserved from taking hurt, blessed be the *Lord*. To this *Meeting* also many of the *World's People* came, and did receive the *Truth* with *Reverence*. We had also a *Mens-Meeting*, and a *Womens-Meeting*, at which most of the *Back-sliders* came in again; and several of those *Meetings* were established for taking Care of the *Affairs* of the *Church*.

*Eastern  
Shore.*

After these *Two General Meetings* were over, we parted Company, dividing our selves into several *Coasts*, for the *Service* of *Truth*. *James Lancaster* and *John Cartwright* went by *Sea* for *New-England*; *William Edmundson*, and three *Friends* more with him, sailed for *Virginia*, where things were much out of *Order*: *John Burneyate*, *Robert Widder*, *George Pattison* and I, with several *Friends* of the *Province*, went over by *Boat* to the *Eastern Shore*, and had a *Meeting* there on the *First Day*; where many *People* received the *Truth* with *Gladness*, and *Friends* were greatly refreshed. A very large and *Heavenly Meeting* it was, and several *Persons* of *Quality* in that *Country* were at it; two of which were *Justices of the Peace*. And it was upon me from the *Lord*, to send to the *Indian-Emperor* and his *Kings*, to come to that *Meeting*: The *Emperor* came, and was at the *Meeting*; but his *Kings*, lying further off, could not reach thither time enough: Yet they came after with their *Cockarooses*. I had in the *Evening* (for they staid all *Night*) two good Opportunities with them; and they heard the *Word* of the *Lord* willingly, and did confess to it. ‘What I speake to them, I desired them to speake to their *People*; and let them know, That God was setting up his *Tabernacle of Witnes*s in their *Wildernes-Country*, and was setting up his *Standard*, and glorious *Ensign* of *Righteousnes*s. They carried themselves very courteously and lovingly, and inquired, Where the next *Meeting* would be, and they would come to it: Yet they said, They had had a great *Debate* with their *Council* about their Coming, before they came now.

*Tredaven-  
Creek.  
Miles-Ri-  
ver.  
Wye-Ri-  
ver.  
Chester-  
River.*

The next *Day* we began our *Journey* by *Land* to *New-England*, a tedious *Journey* through the *Woods* and *Wildernes*, over *Boggs* and great *Rivers*. We took *Horse* at the Head of *Tredaven-Creek*, and travelled through the *Woods*, till we came a little above the Head of *Miles-River*; by which we passed, and rode on to the Head of *Wye-River*: and so got to the Head of *Chester-River*; where making a *Fire*,

we

we took up our *Lodging* in the Woods. Next Morning setting forward again, we travelled through the Woods, till we came to Saxon-River, which we went over in *Canoos* (which are Indian-Boats;) causing our Horses to swim by. Then we rode on to Bohemia-River; where in like manner swimming our Horses, we ourselves went over in *Canoos*. We rested a little at a *Plantation* by the Way, but could not stay long, for we had *Thirty Miles* to ride that Afternoon, if we would reach a Town; which we were willing to do, and therefore rid hard for it. And I with some others, whose Horses were stronger, got to the Town that Night, exceedingly tired; and withal wet to the Skin: But George Pattison and Robert Widders, being weaker-horsed, were fain to fall short, and lie in the Woods that Night also; making themselves a *Fire*. The Town we went to, was a Dutch Town, called New-Castle; whither Robert Widders and George Pattison came to us next Morning. We departed from thence, and got over the River Delaware, not without great Danger of some of our Lives: and when we were over, we were troubled to get new Guides; which were hard to get, and very chargeable. Then had we that Wilderness-Country to pass through, which is since called West-Jersey, which was not then inhabited by English; so that we have travelled a whole Day together, without seeing Man or Woman, House or Dwelling place: and sometimes we lay in the Woods by a Fire, and sometimes in the Indians Wigwams or Houses. In this Journey we came one Night to an Indian Town, and lay at their King's House, who was a very pretty man, and both he and his Wife received us very lovingly, and his attendants (such as they were) were very respectful to us: they laid us Mats to lie on; but Provision was very short with them, having caught but little that day. At another Indian Town, where we staid, there being came to us, and he could speak some English; wherefore I spake to him much, and also to his People: and they were very Loving to us. At length we came to a Town called Middle-Town, which is an English Plantation in East-Jersey; and there were some Friends: but we could not stay to have a Meeting there at that time, being earnestly pressed in our Spirits, to get to the Half-Years-Meeting of Friends at Oyster-Bay in Long-Island; which was very near at hand. Wherefore we went down with a Friend (whose Name was Richard Hartshorn, Brother to Hugh Hartshorn, the Upholster in London) who received us gladly to his House, where we refreshed our selves (for we were weary) and then he carried us and our Horses in his own Boat, over a great Water (which held us most part of the day in getting over;) and set us upon Long-Island. So we got that Evening to Friends at Gravesend, with whom we tarried that Night: and the next Day we got to Flushing, and the day following we reached to Oyster-Bay; several Friends both of Gravesend and Flushing accompanying us. The Half-Years-Meeting began next Day, which was the first day of the Week, and lasted four Days. The first and second Days we had Publick Meetings for Worship, to which the People of the World of all sorts might and did come: On the third Day of the Week were the Mens and Womens-Meetings, wherein the Affairs of the Church were taken Care of. Here we met with some of the Bad Spirits, who were run out from Truth into Prejudice, Contention and Opposition to the Order.

1672. Order of Truth, and to Friends therein. These had been very trou-bleom to Friends in their Meetings there and thereabouts formerly ; Oister-bay- and 'tis like, would have been so now : But I would not suffer the half-years- Service of our Mens and Womens Meetings to be interrupted and hindered by their Cavils. Wherefore I let them know, ' That if they had any thing to Object against the Order of Truth, which we were in, we would give them a Meeting another Day on purpose. And indeed, I laboured the more, and travelled the harder, to get to this Meeting, where it was expected, many of these contentious People would be ; because I understood, they had reflected much upon me, when I was far from them. So the Mens and Womens Meetings being over, on the fourth Day we had a Meeting with those discontented People, to which as many of them as would, did come ; and as many Friends, as had a desire, were present also : And the Lord's Power brake forth gloriously, to the Confounding of the Gain sayers. And then some of those, that had been Chief in the mischievous Work of Contention and Opposition against the Truth, began to fawn upon me, and to cast the matter upon others : but the deceitful Spirit was judged down, and condemned, and the glorious Truth of God was exalted, and set over all ; and they were all brought down and bowed under : which was of great Service to Truth, and great Satisfaction and Comfort to Friends ; Glory to the Lord for ever !

After this Meeting were over, and Friends were gone to their several Habitations, we staid some Days upon the Island, and had several Meetings in several parts thereof ; and had good Service for the Oister-bay Lord. And when we were clear of the Island, we returned to Oister-Bay, waiting for a Wind to carry us to Road-Island ; which was computed to be about two hundred Miles. As soon as the Wind served, we set Sail ; and arrived in Road-Island on the thirtieth Day of the Third Month : where we were gladly received by Friends. We went to Nicholas Easton's House, who at that time was Governour of the Island ; and there we lay, being very weary with travelling by Land and Sea. On the First-Day of the Week following we had a large Meeting ; to which the Deputy-Governour and several Justices came, and were mightily affected with the Truth. The Week following, the Yearly Meeting for all the Friends of New-England, and the other Colonies adjacent, was held in this Island ; to which, besides very many Friends, who lived in those parts, came John Stubbs from Barbados, and James Lancaster and John Cartwright from another way. This Meeting lasted Six Days : of which the first four Days were general publick Meetings for Worship ; to which abundance of the World's People came. For they having no Priests in the Island, and so no Restriction to any particular Way of Worship ; and both the Governour and Deputy-Governour, with several Justices of the Peace daily frequenting the Meetings, this did so encourage the People, that they flocked in from all parts of the Island. Very good Service we had amongst them ; and Truth had a good Reception with them : And indeed, to give them their due, I have rarely observed a People, in the State wherein they stood, to hear with more Attention, Diligence and Affection, than generally they did, during the four Days together ; which also was taken notice of by other Friends. After these publick

ROAD-  
ISLAND.

Yearly  
Meeting.

publick Meetings were over, the Mens-Meeting began, which was large, 1672. precious and weighty ; and the day following was the Womens-Meeting, which also was large and very solemn : and these two Meetings being for the Ordering the Affairs of the Church, many weighty things were opened, and communicated to them, by Way of Advice, Information and Instruction in the Services relating thereunto ; that all might be kept clean, sweet and savoury amongst them. In these two Meetings several Mens and Womens Meetings for other parts were agreed and settled, to take Care of the Poor, and other Affairs of the Church ; and to see, that all, who profess Truth, walk according to the glorious Gospel of God. Now when this great and General Meeting in Road-Island was ended, it was somewhat hard for Friends to part : For the glorious Power of the Lord, which was over all, and his blessed Truth and Life flowing amongst them, had so knit and united them together, that they spent two Days in taking leave one of another, and of the Friends of the Island : and then being mightily filled with the Presence and Power of the Lord, they went away with joyful Hearts to their several Habitations, in the several Colonies where they lived.

When this General Meeting was fully over, and Friends had taken their Leaves one of another to depart home ; we, who travelled amongst them, dispersed our selves into our several Services, according as the Lord ordered us. John Burneyate, with John Cartwright and George Pattison went into the Eastern parts of New-England, in Company with the Friends, that came from thence, to visit the particular Meetings there ; whom John Stubbs and James Lancaster intended to follow a while after, in the same Service of Truth : but they were not yet clear of this Island. Robert Widders and I staid some time longer also upon this Island ; finding Service still here for the Lord, through the great Openness of the People, and the daily Coming in of Fresh People in Sloops from other Colonies, for some time, after the General Meeting was over : So that we had many large and serviceable Meetings among them for several Days after.

During the time, that we abode here, there was a Marriage celebrated amongst Friends in this Island ; and we were at it. It was at a Friend's House, who had formerly been Gouvernor of the Island ; and three Justices of the Peace, and many others of the World's People were there : and both they and Friends said, They never saw such a Solemn Assembly on such an Occasion, and so weighty a Marriage, and so comely an Order. Thus Truth was set over all : and this might serve for an Example to others ; for there were some present from many other places.

After this I had a great Travel in Spirit concerning the Ranters (for there were many of them in those parts, and they had been rude at a Meeting, which I was not at.) Wherefore I appointed a Meeting amongst them ; and I believed, the Lord would give me Power over them : and he did so to his Praise and Glory ; blessed be his Name for ever. There were at this Meeting many Friends, and divers of the World's People ; some of whom were Justices of the Peace, and other Officers : and they were generally well affected with the Truth. But one of the Justices, who had been a Justice twenty Years, was

1672. Convinced, and spake highly of the Truth; and more highly of me, than is fit for me to mention, or take notice of.

*Providence* Then we had a Meeting at a place called *Providence*, which was very large; as consisting of many Sorts and Sects of People: and I had a great Travel upon my Spirit concerning the Meeting, that it might be preserved quiet; and that Truth might be brought over the People, and might gain an Entrance, and have a Place in them: For they were generally above the Priests, in high Notions; and some of them came on purpose to dispute. But the Lord, whom we waited upon, was with us, and his Power went over them all; and his blessed Seed was exalted, and set above all: and the Disputers were silent, and the Meeting was quiet, and ended well; praised be the Lord! And the People went away mightily satisfied; much desiring another Meeting. This place (called *Providence*) was about *Thirty Miles* from *Road-Island*; and we went to it by Water. The Governor of *Road-Island*, and many others, went with me thither; and we had the Meeting in a great Barn, which was strong'd with People, so that I was exceeding hot, and in a great Sweat: but all was well; the glorious Power of the Lord shined over all, Glory to the great God for ever!

*Narragansett* After this we went to another place called *Narragansett*, about Twenty Miles from *Road-Island*; and the Governor went with us. There we had a Meeting at a Justice's House, where Friends had never had any Meeting before: And the Meeting was very large, for the Country generally came in; and People came also from *Connecticut*, and other parts round about. There were amongst them four Justices of the Peace; and most of these People were such, as had never heard Friends before: but they were mightily affected with the Meeting; and a great Desire there is after the Truth amongst that People: So that our Meeting was of very good Service; blessed be the Lord for ever! The Justice, at whose House the Meeting was, and another Justice of that Country, invited me to come again; but I was then clear of those parts, and was going off towards *Shelter-Island*. But *John Burneyate* and *John Cartwright*, being come back out of *New-England* into *Road-Island*, before I was gone, I laid this place before them; and they sent Drawings thither, and went to visit them. At another place, I heard, some of the Magistrates should say among themselves; if they had Money enough, they would hire me to be their Minister. This was, where they did not well understand Us, and our Principles: But when I heard of it, I said, 'It was time for me to be gone: for if their Eye was so much to Me, or any of Us, they would not come to their own Teacher. For this thing (of hiring Ministers) had spoiled many, by hindring them from improving their own Talents; whereas our Labour is, to bring every one to their own Teacher in themselves.'

Now, after we had had very good Service for the Lord in *Road-Island*, and the Parts adjacent, and that *John Burneyate*, with the other Friends, that went from the General Meeting here into *New-England*, were returned hither again, I went off from hence to *Shelter-Island*; having with me *Robert Widders*, *James Lancaster*, *George Partison* and one *John Jay*, a Painter in *Barbados*: and leaving *John Stubbs* and

and John Burneyate in Road-Island, to Water, what had been Planted 1672. by the Lord there, and there-aways ; who expected John Cartwright ~~~~~~~ (whom they had left at Piscataway) to come and join shortly with them in the same Service. We that were for Shelter-Island, went off in a Sloop : and passing by Point-Jada, and Block-Island, came to Fishers Island, where at Night we went on Shore ; but were not able to stay for the Muscetos (a sort of Gnats, or little Flies) which abound there, and are very troublesome. Wherefore we went into our Sloop again, and put off from the Shore, and cast Anchor ; and so lay in our Sloop that Night. Next day we went into the Sound ; but finding, our Sloop was not able to live in that Water, we turned in again, (for we could not pass that way;) and so came to Anchor again before Fisher's-Island, where we lay in our Sloop that Night also. There fell abundance of Rain that Night, and our Sloop being open, we were exceeding wet. Next day we passed over the Waters called the two Horse-Races, and then by Garner's-Island : after which we passed by the Gull's-Island, and so got at length to Shelter-Island ; which, though it was but about Twenty seven Leagues from Road-Island, yet through the Difficulty of Passage, we were three Days in getting thither. The Day after we came thither, being the First Day of the Week, we had a Meeting among the Indians there ; at which were their King, with his Council, and about an hundred Indians more : They sat down, like Friends, and heard very attentively, while I spake to them by an Interpreter, an Indian, that could speak English well. After the Meeting they appeared very loving ; and confessed, that what was said to them, was Truth. On the next First-Day we had a great Meeting on the Island ; to which came many of the World's People, that had never heard Friends before. They were very well satisfied with the Meeting ; and would not go away, when the Meeting was done, till they had spoken with me : Wherefore I went amongst them, and found, they were much taken with the Truth ; and good Desires were raised in them, and a great Love. Blessed be the Lord, his Name spreads, and will be great among the Nations, and Dreadful among the Heathen.

While we were in Shelter-Island, William Edmandson came to us, who had been labouring in the Work of the Lord in Virginia. From whence he travelled through the Desert-Country, through Difficulties and many Trials, till he came to Kean-Oak ; where he met with a render People : And after Seven Weeks Service in those parts, sailing over to Maryland, and so to New-York, he came from thence to Long-Island ; and so to Shelter-Island : where we met with him, and were very glad to hear from him the good Service, he had had for the Lord, in the several Countries and Places, wherein he had travelled, since he parted from us.

We staid not long in Shelter-Island, but entring our Sloop again, At Sea. put forth to Sea for Long-Island. We had a very rough Passage : for the Tide did run so strong for several Hours, that I have not seen the like ; and being against us, we could hardly get forwards, though we had a Gale. We were upon the Water all that Day and the Night following ; but found our selves next Day driven back near unto Fisher's-Island. For there was a great Fog, and

1672. and towards Day it was very dark, so that we could not see what way we made : and besides it rained much in the Night, which in our New-Eng<sup>land</sup> open Sloop made us very wet. Next day a great Storm arose ; so that Faulcon-Island. we were fain to go over the Sound ; and did get over with much ado. When we had gotten from Fisher's-Island, we passed by Faulcon-Island, and came to the Main ; where we cast Anchor, till the Storm was over : and then we came over the Sound, being all very wet ; and much difficulty we had to get to Land, the Wind being strong against us. But blessed be the Lord God of Heaven and Earth, and of the Long-Island Seas and Waters, all was well ; and we got safe to Oyster-Bay in Long-Island, on the Seventh Day of the Sixth Month very early in the Morning, which (they say) is about two hundred Miles from Road-Island. At Oyster-Bay we had a very large Meeting : and the same day James Lancaster and Christopher Holder went over the Bay to Rye on the Continent, in Governour Winthrop's Government, and had a Meeting there. From Oyster-Bay we passed about Thirty Miles to Flushing, where we had a very large Meeting, many Hundreds of the People of the World being there ; some of whom came about Thirty Miles to it. A glorious and heavenly Meeting it was, (praised be the Lord God !) and the People were much satisfied. Mean while Christopher Holder and some other Friends went to a Town in Long-Island, called Jamaica, and had a Meeting there. We passed from Flushing to Gravesands, about Twenty Miles, and there had three precious Meetings ; to which many would have come from New-York, but that the Weather hindred them. Then being clear of this Place, we hired a Sloop, and the Wind serving, we set forth for the New-Country, now called Jersey.

**JERSEY.** And passing down the Bay, by Conny-Island, and Nattan-Island, and Stratton-Island, we came to Rich. Hartshorn's at Middletown-Harbour, about Break of Day in the Morning, on the 27th of the Sixth Month. Next day we rode about Thirty Miles in that Country, through the Woods, and over very bad Boggs, one worse than all the rest ; the Descent into which was so steep, that we were fain to slide down with our Horses, and then let them lie and breath themselves, before they could go on : This place the People of the Country called PURGATORI.

**East-Jersey Shrewsbury.** We got at length to Shrewsbury in East-Jersey, and on the First-Day of the Week had a precious Meeting there ; to which Friends, and other People came far : and the blessed Presence of the Lord was with us. The same Week we had a Mens and Womens Meeting out of most parts of New-Jersey. They are building a Meeting-Place in the Midst of them ; and there is a Monthly and General Meeting set up, which will be of great Service in those parts, in keeping up the Gospel-Order, and Government of Christ Jesus, (of the Increase of which there is no End) that they who are faithful, may see, that all who profess the holy Truth, do live in the pure Religion, and walk, as becometh the Gospel.

While we were here at Shrewsbury, an Accident befell ; which for the time was a great Exercise to us. There was one John Jay, a Friend of Barbados, who came with us from Road-Island, and intended to accompany us through the Woods to Mary-land. He being to Ride an Horse, got upon his Back : and the Horse fell a running, and cast him down upon his Head, and brake his Neck ; as the People said. They

They that were near him, took him up *Dead*, and carried him a good Way, and laid him on a Tree. I got to him, as soon as I could; and feeling on him, concluded he was *Dead*. And as I stood by him, <sup>Firstly.</sup> Shrewsbury. pitying him and his Family, I took hold of his Hair; and his Head turned any way, his Neck was so limber. Whereupon, throwing away my Stick and my Gloves, I took his Head in both my Hands: and setting my Knees against the Tree, I raised his Head; and perceived, there was nothing out or broken that Way. Then I put one Hand under his Chin, and the other behind his Head, and raised his Head two or three times with all my Strength; and brought it in. I soon perceived, his Neck began to grow stiff again; and then he began to rattle in the Throat, and quickly after to breath. The People were amazed: but I bid them 'Have a good Heart, and be of good Faith, and carry him into the House.' They did so; and set him by the Fire: but I bid them, Get him some warm thing to drink, and put him to Bed. After he had been in the House a while, he began to speak; but did not know, where he had been. The next day we passed away (and he with us, pretty well) about Sixteen Miles, to a Meeting at Middletown, through Woods and Boggs, and over a River; where we swam our Horses, and got over our selves upon a bollow Tree: and many hundred of Miles did he travel with us after this.

To this Meeting came most of the People of the Town, and a glorious Meeting we had; and the Truth was over all, blessed be the great Lord God for ever! After the Meeting we went to Middletown. Middle-town-Harbour. Morning, through the Woods towards Mary-land; having hired Indians for our Guides: for I determined to pass through the Woods, on the other side of Delaware-Bay, that so we might head the Creeks and Rivers, as much as was possible. So on the Ninth Day of the Seventh Month we set forwards, and passed through many Indian Towns, and over some Rivers and Boggs: And when we had ridden about Forty Miles, we made us a Fire at Night, and lay by it. As we came among the Indians, we declared the Day of the Lord to them. Next Day we travelled fifty Miles, (as we computed:) And at Night finding an Old House, which the Indians had forced the People to leave, — we made a Fire, and lay there, at the Head of Delaware-Bay. The next Day we swam our Horses over a River about a Mile, at twice, Bay. first to an Island called Upper Dinidock, and then to the Main Land; having hired Indians to help us over in their Canoos. This day we could reach but about Thirty Miles, and came at Night to a Swede's House; where we got a little Straw, and lay there that Night. Next day, having hired another Guide, we travelled about Forty Miles through the Woods, and made us a Fire at Night, by which we lay, and dried our selves; for we were often wet in our Travels in the day-time. The next day we passed over a desperate River, which had in it many Rocks and broad Stones, very hazardous to us and our Horses. From thence we came to Christian-River; where we swam over our Horses, and went over our selves in Canoos: but the sides of this River were so bad and mirey, that some of the Horses had like to have been laid up. From thence we came to a Town called Newcastle,

1672. Newcastle, heretofore called New-Amsterdam : and being very weary, and inquiring in the Town, where we might buy some Corn for Newcastle, our Horses ; the Governor came into the Street, and invited me to his House : and afterwards desired me to lodge there ; telling me, he had a Bed for me, and I should be welcom. So I staid there ; the other Friends being taken care of also. This was on the Seventh Day of the Week : and he offering his House for a Meeting, we had a Meeting there the next Day, a pretty large one ; for the Chief of the Town, and indeed most of the Town were at it. Here had never been a Meeting before, nor any within a great Way of it : but this was a very precious One, and many of the People, both Men and Women were tender, and confessed to the Truth, and some received it ; blessed be the Lord for ever !

— On the Sixteenth of the Seventh Month we set forward again from hence, and travelled (as near as we could compute) about Fifty Miles that Day, through the Woods, and over the Boggs, heading Bohemia-River. and Saxifrax-River. At Night we made us a Fire (as we used to do) in the Woods, and lay there all Night : and it being rainy Weather, we got under some thick Trees for Shelter ; and afterwards dried our selves again by the Fire. Next Day we waded through Chester-River, a very broad Water, and afterwards passing through many bad Boggs, lay that Night also in the Woods by a Fire ; not having gone (by reason of Hindrances in the River and Boggs) above Thirty Miles that day. But on the day following we travelled hard : and though we had some troublous Boggs in our way, we rode about Fifty Miles ; and got safe that Night, but very weary, to a Friend's

MARY-LAND. House, one Robert Harwood, at Miles-River in Mary-land. This was the Eighteenth Day of the Seventh Month : and though we were very weary, and much dirtied with getting through the Boggs in our Journey ; yet hearing of a Meeting next day, we went to it, and

from it to John Edmundson's : from whence we went three or four Miles by Water to a Meeting on the First-Day following. At this Meeting there was a Judge's Wife, who had never been at any of our Meetings before ; and she was reached, and said after the Meeting : She had rather hear us once, than the Priests a thousand times. Many others also of the World's People, that were there, were very well satisfied : For the Power of the Lord was eminently with and amongst us : blessed for ever be his holy Name ! We passed from thence about

Kentish-Shore. twenty two Miles, and had a Meeting upon the Kentish Shore, to which one of the Judges came ; and a good Meeting it was. Then, after we had had another good Meeting hard by there, at one Henry Wilcock's House, where also we had good Service for the Lord ; we went

by Water about twenty Miles, to a very large Meeting, where were some Hundreds of the World's People, and divers of the Chief Rank, both English and Indians : For there were four Justices of the Peace, and the High-Sheriff of Delaware, and some others from thence : and there was an Indian Emperor, or Governor, and two others of the Chief Men among the Indians. With these Indians I had a good Opportunity the Night before the Meeting ; and I spake to them by an Interpreter : and they heard the Truth attentively, and were very loving. A blessed Meeting this was, and of great Service, both for

Convincing

*Convincing, and Establishing in the Truth them, that were convinced of it; blessed be the Lord, who causeth his blessed Truth to spread.* After the Meeting a Woman came to me, (whose Husband was one of the Judges of that part of the Country, and a Member of the Parliament or Assembly there) and told me, *Her Husband was sick, not like to live; and desired me to go home with her to see him.* It was three Miles to her House; and I being just come hot out of the Meeting, it was hard for me then to go: Yet considering the Service, I got an Horse, and went with her, and visited her Husband; and spake, what the Lord gave me to him: And the Man was much refreshed, and finely raised up by the Power of the Lord; and he afterwards came to our Meetings. I went back again to the Friends that Night; and next day we departed thence, and went about nineteen or twenty Miles to Tredbaven-Creek, to John Edmundson's again: from whence, on the <sup>Tredbaven-Creek.</sup> Third of the Eighth Month, we went to the General Meeting for all Maryland-Friends.

This Meeting held five Days together: the first three Days we had <sup>General Meeting.</sup> Meetings for Publick Worship, to which People of all sorts came; the other two days were spent in the Mens and Womens Meetings. To those Publick Meetings came many of the World, both Protestants of divers sorts, and some Papists; and amongst these were several Magistrates, and their Wives, and other Persons of chief Account in the Country: and of the common People there were so many, besides Friends, that they thought, there were sometimes a Thousand People at one of those Meetings. So that, although they had not long before enlarged their Meeting-place, and made it as big again, as it was before; yet it could not contain the People. I went by Boat every Day four or five Miles to the Meeting, and there were so many Boats at that time passing upon the River, that it was almost like the Thames; and People said, *There were never so many Boats seen there together before.* And as the Concourse of People was very great (so that one of the Justices, who was there, said, *He never saw so many People together in that Country before;*) so it was a very Heavenly Meeting, wherein the Presence of the Lord was gloriously manifested, and Friends were thereby sweetly refreshed, and the People generally satisfied, and many convinced: for the blessed Power of the Lord was over all; everlasting Praises to his Holy Name for ever. After the Publick Meetings were over, the Mens and Womens-Meetings began, and were held the other two Days: for I had something to impart to them, which concerned the Glory of God, and the Order of the Gospel, and the Government of Christ Jesus. So when these Meetings were all over, we took our Leaves of Friends in those parts; whom we left well established in the Truth (which is of good Report amongst the People there, and great Enquirings there are after it, amongst all sorts of People.) And upon the Tenth Day of the Eighth Month we went from thence about Thirty Miles by Water, passing by Cranes-Island, and Swan-Island, and Kent-Island in very foul <sup>Cranes-Island.</sup> Weather and much Rain; whereby (our Boat being open) we were <sup>Swan-Island.</sup> not only very much wetted, but in great danger of being <sup>Kent-Island.</sup> overset: Insomuch that some of the World thought, we could not have escaped casting away, till they saw us come to Shore next morning. But blessed

1672. be God, we were very well. And having got a little House, and  
 dried our Cloths by the Fire, and refreshed our selves a little, we be-  
 Mary-land cook us to our Boat again ; and put off from Land, sometimes Sailing,  
 and sometimes Rowing : but having very foul Weather that day too,  
 we could not get above twelve Miles forward that Day. At Night  
 — we got to Land, and made us a Fire, and some lay by that ; and some  
 lay by a Fire at an House a little way off. Then, next Morning pur-  
 Great-Bay, suing our Journey, we passed over the great Bay, and sailed about  
 Forty Miles that day ; and making to Shore at Night, we lay there,  
 some in the Boat, and some at an Ale-house by. Next morning (it be-  
 ing the First-Day of the Week) we went Six or Seven Miles to a  
 — Friend's House, who was a Justice of the Peace ; where we had a  
 Meeting that Day : and this was a little above the Head of the Great  
 Bay. So we were almost four Days upon the Water, weary with  
 Rowing ; yet all was very well, blestled and praised be the Lord. We  
 — went next Day to another Friend's House, near the Head of Hatton's-  
 Hatton's-  
 Island, where we had good Service amongst Friends and others : as we  
 Island. had also the Day following at Geo. Wilson's, a Friend, that lived about  
 three Miles further ; where we had a very precious Meeting, there  
 being a great Tenderness amongst the People.

— After this Meeting we sailed thence about Ten Miles to James Friz-  
 by's (who was a Justice of the Peace) and there, on the Sixteenth of  
 the Eighth Month, we had a very large Meeting ; at which, besides  
 Friends, were some Hundreds of People, as it was supposed, and  
 amongst them were several Justices of the Peace, and Captains, and the  
 Sheriff, with other Persons of Note in the World's Account. A ble-  
 sed, heavenly Meeting this was, and a powerful, thundering Testimony  
 for Truth was born therein ; and a great Sense there was upon the  
 People, and a great Brokenness and Tenderness was amongst them. We  
 stay'd after Meeting, till about the Eleventh Hour in the Night, that  
 the Tide turned, and was with us : and then taking Boat again, we  
 passed that Night and the next Day about Fifty Miles, to another  
 — Friend's House. The two next days we made short Journies, visiting  
 Friends : and on the Twentieth we had a great Meeting at a place  
 called Severn, where there was a Meeting-Place, but not large enough  
 to hold the People by many ; for the People of those parts came ge-  
 nerally to it. Divers of the Chief Magistrates were at it, and ma-  
 ny other considerable People ; and it gave them generally great Sa-  
 tisfaction. Two days after we had a Meeting with some, that walked  
 disorderly ; and we had good Service in it. Then spending a day or  
 two in visiting Friends thereabouts, we passed to the Western-Shore ; and

Severn.  
 — on the Twenty fifth Day had a large and precious Meeting at William  
 Coale's, where the Speaker of their Assembly, with his Wife, and a  
 Justice of Peace, and several other People of Quality were present.  
 Next Day we had a Meeting, six or seven Miles further, at Abraham  
 Birkhead's, where many of the Magistrates and upper sort of People  
 were ; and the Speaker of the Parliament or Assembly for that Country  
 was Convinced : A blessed Meeting it was, praised be the Lord. We  
 travelled on next Day ; and on the Day following (which was the  
 Twenty eighth of the Eighth Month) had a large and very precious  
 — Meeting at Peter Sharp's, on the Cliffs, between Thirty and Forty  
 Miles

Western-  
 Shore.

Cliffs.

Miles distant from the former. Many of the *Magistrates*, and upper 1672. Rank of People were at this *Meeting*, and a heavenly *Meeting* it was. ~~Rank~~ One of the Governor's Council's Wives was *Convinced*; and her Husband very loving to *Friends*: and one, that came from *Virginia* (being a *Justice of the Peace* there) was *Convinced*; and hath a *Meeting* since at his *House*. There was some *Papists* at this *Meeting*; and one of them threatened, before he came, that he would *Dispute* with me: but when he came, he was reached, and could not oppose. Blessed be the *Lord*, the *Truth* hath reached into the Hearts of People beyond Words, and it is of a good *Savour* amongst them. After the *Meeting* we went about *Eighteen Miles* to *James Preston's*, a *Friend* that liveth on *Pottuxon-River*; and thither came to us an *Indian King*, with his *Pottuxon-Brother*, to whom I spake; and I found, they understood the thing I spake of. Now having finished our *Service* in *Mary-land*, and intending forthwith to set forward for *Virginia*, we had a *Meeting* at *Pottuxon*, on the *Fourth Day of the Ninth Month*, to take our *Leaves of Friends*. The *Meeting* was in the *Meeting-Place*; and many of the *World's People* of all sorts were at it; and a powerful *Meeting* it was.

Upon the *Fifth Day of the Ninth Month* we set *Sail* for *Virginia*, *VIRGINIA* and in three days came to a Place called *Nancemum*; it being (as they Nance-there computed) about *Two hundred Miles* from *Mary-land*. In this *Voyage* we met with nothing, but what had been usual with us, namely, *foul Weather, Storms and Rain*; and to lie in the *Woods* by a *Fire* in the *Night*. At this *Nancemum* lived a *Friend*, called the *Widow Wright*. Next Day we had a great *Meeting* at *Nancemum*, of *Friends* and *People*: There came to this *Meeting* one *Col. Dewes*, with several other *Officers* and *Magistrates*, and were much taken with the *Truth* declared. After this *Meeting* was over, we hastened towards *Carolina*; yet had several *Meetings* by the Way, wherein we had good *Service* for the *Lord*: One about *four Miles* from *Nancemum-Water*, which was a very precious *Meeting*; and there was a *Mens-* and a *Womens-Meeting* settled, for taking *Care* of the *Affairs* of the *Church*. Another very good *Meeting* also we had at *William Tarrow's*, at a place called *Pagan-Creek*; where the *Meeting* was so large, that we were *Pagan-fain* to be abroad, the *House* not being big enough to contain the *People*. A great *Openness* there was in the *People*; and the *Sound of Truth* did spread abroad, and had a good *Savor* in the *Hearts of People*: the *Lord* have the *Glory* for ever!

After this our way to *Carolina* grew worse, being much of it *plashy* and *wet*, and pretty full of great *Bogs* and *Swamps*; so that we were commonly wet to the *Knees* most of us, and lay abroad a-Nights in the *Woods*: saving that one of the Nights we got to a poor *House*, at a place called *Sommertown*, and lay by the *Fire* in the *House*. The *Woman* of the *House* had a *Sense of God* upon her: and the *Report* of our *Travel* had reached thither, and drawn some *People*, that lived beyond *Sommertown*, to that *House*, in Expectation to have seen and heard us (so acceptable was the *Sound of Truth* in that *Wilderness-Country*:) but they missed us. The next Day, which was the *Twenty first* of the *Ninth Month*, having travelled hard through the *Woods*, and over many *Bogs* and *Swamps*, we reached at Night

1672. to Bonner's Creek; and there we lay that Night by the Fire-side, the Woman lending us a Mat to lie on.

**CAROLI-** This was the first House we came to in Carolina: And here we left our Horses, which were over-wearied with Travel. From hence we went down the Creek in a Canooe to Macocomocock-River, and came to a Man's Houle, whose Name was Hugh Smith; where the People of the World came in to see us (for there were no Friends in that part of the Country:) and many of them did receive us gladly. Amongst others that came to us, there was one Nathaniel Batts, who (we heard) had been Governour of Ronoack: He went by the Name of Captain Batts, and had been a Rude, Desperate Man. He asked me about a Woman in Cumberland, who, he said he was told, had been healed by our Prayers, and Laying on of Hands, after she had been long sick, and given over by the Physicians; and he desired to know the certainty of it. I told him, We did not glory in such things; but many such things had been done by the Power of Christ.

**Maratick-  
River.  
Cunnoy-  
oke-Bay.** Not far from hence we had a Meeting among the World's People, and they were taken with the Truth; blessed be the Lord. Then passing down the River Maratick in a Canooe, we went down the Bay Connie-oak; and came to a Captain's House, who was loving to us, and lent us his Boat (for we were much wetted in the Canooe; the Water flashing in upon us.) With this Boat we went on to the Governour's House: but the Water in some places was so shallow, that the Boat being loaden, could not Swim; so that we were fain to put off our Shoes and Stockings, and wade through the Water a pretty way. The Governour, with his Wife, received us lovingly: but there was at his House a Doctor, who would needs Dispute with us. And truly, his Opposing us was of good Service, giving Occasion for the Opening of many things to the People, concerning the Light and Spirit of God, which he denied to be in Every one; and affirmed, that it was not in the Indians. Whereupon I called an Indian to us, and asked him, 'Whether or no, when he did lie, or do wrong to any one, 'there was not something in him, that did reprove him for it? And he said, There was such a thing in him, that did so reprove him; and he was ashamed, when he had done wrong, or spoken wrong. So we shamed the Doctor before the Governour and the People; insomuch, that the poor Man run out so far, that at length he would not own the Scriptures. We tarried at the Governour's that Night: and next Morning he very courteously walked with us himself about two Miles through the Woods, to a place, whither he had sent our Boat about to meet us. Where taking our Leave of him, we entred our Boat again, and went that Day about Thirty Miles to one Joseph Scot's, who was one of the Representatives of the Country: And there we had a Meeting, and many People were at it: a sound, precious Meeting it was, and the People were tender; and much desired after Meetings. Wherefore we went to another House about four miles further, and there we had another Meeting; to which the Governour's Secretary came, who was Chief Secretary of the Province, and had (it seems) been formerly Convinced.

I went

I went from this place among the *Indians*, and spake unto them by <sup>1672.</sup> *an Interpreter*, shewing them ; ' That God made all things in *Six Days*, ~~and~~ <sup>Caroline.</sup> and made but *one Woman* for *one Man* : and that God did drown the <sup>Indiaus.</sup> *Old World*, because of their *Wickedness*. Afterwards I spake to them concerning *Christ*, shewing them, That he did die for all men, for their *Sins* as well as for others ; and had enlightened them, as well as others : and that if they did that which was *Evil*, he would burn them ; but if they did well, they should not be burned. There was among them their young *King*, and others of their *Chief Men* ; and they seemed to receive kindly, what I said unto them.

Now having visited the *North-Part* of *Carolina*, and made a little *Entrance* for *Truth* upon the *People* there ; we began to return again towards *Virginia*, having several *Meetings* in our way, wherein we had very good *Service* for the *Lord*, the *People* being generally tender and open, blessed be the *Lord*. We lay one Night at the *Secretary's House*, to which we had much ado to get : for the *Water* being shallow, we could not bring our *Boat* to Shore. But the *Secretary's Wife*, seeing our *Strait*, came her self in a *Canoe* (her *Husband* being from home) and brought us to *Land*. By next Morning our *Boat* was *sunk*, and full of *Water* : But we got her up, and mended her ; and went away in her that Day about *Twenty four Miles*, the *Water* being rough and troubled, and the *Winds* high : but the great *Power* of *God* was seen, in carrying us safe in that rotten *Boat*. In our Return we had a very precious *Meeting* at *Hugh Smith's* ; praised be the *Lord* for ever : the *People* were very tender, and very good *Service* we had amongst them. There was at this *Meeting* an *Indian Captain*, who was very loving ; and did acknowledge it to be *Truth*, that was spoken. There was also one of the *Indian Priests*, whom they call a *Pauwaw* ; and he sat soberly among the *People*. On the *Ninth* of the *Tenth Month* we got back to *Bonners-Creek*, where we <sup>Bonner's-</sup> had left our *Horses* ; having spent a matter of *Eighteen Days* in the <sup>creek.</sup> *North of Carolina*.

Our *Horses* having rested, and being now fresh, we set forward forthwith for *Virginia* again ; travelling through the *Woods* and *Bogs*, <sup>VIRGINIA</sup> as far as we could well reach that *Day* ; and at *Night* lay by a *Fire* in the *Woods*, as we often used to do. Next *Day* we had a tedious Journey through the *Bogs* and *Swamps*, and were exceeding wet and dirty all the *Day* ; but dried our selves at *Night* by a *Fire*. We got that *Night* to *Sommerton*. And when we came near the *House*, the *Woman* <sup>Sommer.</sup> of the *House* seeing us, spake to her *Son* to keep up their *Dogs* (for <sup>ton.</sup> both in *Virginia* and *Carolina* they generally keep great *Dogs* to guard their *Houses*, living lonely in the *Woods* :) But the *Son* said, *He need not* ; for their *Dogs* did not use to meddle with these *People*. Whereupon, when we were come into the *House*, the *Woman* told us ; We were like the *Children of Israel*, whom the *Dogs* did not move their *Tongues* against. Here we lay, but in our *Cloths*, and by the *Fire* : as we had done many a *Night* before. And the next *Day*, before we went away, we had a *Meeting* here : for the *People* having heard of us, had a great Desire to hear us ; and a very good *Meeting* we had among them, where we never had *Meeting* before : praised be the *Lord* for ever ! After the *Meeting* we hastened away. And when we had

1672. had ridden about Twenty Miles, calling at a House to enquire the Way, where the People of the House desired us to tarry all Night with them; Virginia. which we did. Next Day we came among Friends, after we had travelled about an Hundred Miles from Carolina into Virginia: In which time we observed a great Variety of Climates; having passed in a few Days from a very Cold, to a warm and spring-like Country. But the Power of the Lord is the same in all, and is over all, and doth reach the good in all; praised be the Lord for ever!

We spent about three Weeks this time in travelling through Virginia, sometimes amongst the World's People only, but mostly amongst Friends; having many large and precious Meetings in several parts of the Country: As at the Widow Wright's, where a great many of the Magistrates, and Officers, and other high People came. And a most Heavenly Meeting we had; wherein the Power of the Lord was so great, that it struck a Dread upon the Assembly, and chained all down, and brought a Reverence upon the Peoples Minds. Among the Officers that were there, there was a Major, that was Kinsman to the Priest; and he told me, *The Priest threatened to come, and Oppose us.* But the Lord's Power was too strong for him, and stopt him; and we were quiet and peaceable: and the People were wonderfully affected with the Testimony of Truth; blessed be the Lord for ever! Another very good Meeting we had at a place called Crickatrough, at which many Considerable People were; many of whom had never heard a Friend before: and they were greatly satisfied with the Meeting, praised be the Lord! We had also a very good and serviceable Meeting at John Porter's, which consisted mostly of the World's People; in which the Power of the Lord was gloriously seen and felt, and it brought the Truth over all the bad Walkers and Talkers: blessed be the Lord! Divers other Meetings we had, and many Opportunities of doing Service for the Lord amongst the People, where we came. And the last Week, that we stay'd, we spent some Time and Pains among Friends, sweeping away, that which was to be swept out, and working down a bad Spirit, that was got up in some: And blessed for ever be the Name of the Lord, he it is, that gives Victory over all.

Now having finished, what Service lay upon us at Virginia; on the MARY. Thirtieth Day of the Tenth Month we set Sail in an open Sloop for Maryland. But having a very great Storm that day, and being much wetted, we were glad to get to Shore before Night: And walking to an House at Willoughby-Point, we got Lodging there that Night. The Woman of the House was a Widow, and a very tender Woman: She had never received Friends before; but she received us very kindly, and with Tears in her Eyes. We returned to our Boat in the Morning, and hoisted up our Sail; getting forward as fast and as far as we could: but towards Evening a Storm rising, and the Wind being high, we had much ado to get to the Shore; and our Boat being open, the Water dashed often in, and sometimes over us, so that we were sufficiently wetted. Being got to Land, we made us a Fire in the Woods, to warm and dry us; and there we lay all that Night, the Wolves howling about us. On the First of the Eleventh Month we sailed again: but the Wind being against us, and sometimes driving us backwards, we made but little Way; and were fain to get to Shore

at Point-Comfort ; where yet we found but small Comfort : for the 1672. Weather was so Cold, that though we made us a good Fire in the Woods to lie by ; yet our Water, that we had got for our Use, was frozen near the Fire-side. We made to Sea again next Day : but the Wind being strong, and against us, we advanced but little ; but were glad to get to Land again, and travel about to find some House, where we might buy some Provisions : for our Store was spent. That Night also we lay in the Woods : and so extream Cold was the Weather, the Wind blowing high, and the Frost and Snow being great, that it was hard for some to abide it. On the Third of the Eleventh Month, the Wind sitting pretty fair, we fetched it up by Sailing and Rowing, and got that Night to Milford-Haven, where we lay at Richard Long's Milford-Haven. near Quinces-Island. Next Day we passed by Rappahannock-River, Rappahannock where dwell much People ; and Friends had a Meeting there-aways at a Justice's House, that had formerly been at a Meeting, where I was. We passed over Potomack-River also ; the Winds being high, the Water very rough, our Sloop open, and the Weather extream Cold : and having a Meeting there-aways also, some People of the World, that came to it, were Convinced : and when we parted thence, some of our Company went amongst them. We steered our Course for Pottuxon-River ; and I sat at Helm most part of the Day, and some of the Night. About the First Hour in the Morning we reached James Preston's House in Pottuxon-River ; which is accounted about Two hundred Miles from Nancemum in Virginia. We were very weary ; yet the next Day (being the First of the Week, and Fifth of the Month) we went to the Meeting not far from thence : and the same Week we went to an Indian-King's-Cabbin, where several of the Indians were ; with whom we had a pretty Opportunity to discourse : and they carried themselves very lovingly. We went also that Week to a General Meeting : from which we went about Eighteen Miles further to John Garies, where we had a very precious Meeting ; praised be the Lord God for ever ! But after this the Cold grew so exceeding sharp, such extream Frost and snowy Weather, beyond what was usual in that Country ; so that we could hardly endure to be in it. Neither was it easie or safe to stir abroad : yet we got (with some Difficulty) six Miles through the Snow to John Mayor's, where we met with some Friends, that were come from New-England ; whom we had left there, when we came away : and glad we were to see each other, after so long and tedious Travels. By these Friends we understood, that William Edmundson, having been at Road-Island and New-England, was gone from thence for Ireland ; that Solomon Eccles coming from Jamaica, and landing at Boston in New-England, was taken at a Meeting there, and banished to Barbados ; that John Stubbs and another Friend were gone into New-Jersey, and several other Friends to Barbados, Jamaica, and the Leeward-Islands. It was Matter of Joy to us to understand, that the Work of the Lord went on and prospered, and that Friends were unrearied, and diligent in the Service.

On the Twenty Seventh of the Eleventh Month, we had a very precious Meeting in a Tobacco-House : and on the next Day we returned to James Preston's, about Eighteen Miles distant. But when we came there we found, his House was burnt down to the Ground the Night

1672. Night before, through the Carelessness of a Maid-servant : So we lay three Nights on the Ground by the Fire, the Weather being very ~~Mary-land~~ Cold. We made an Observation, which was somewhat strange, but ~~J.Preston's~~ certainly true ; that one Day in the midst of this Cold Weather, the Wind turning into the South, it grew so hot, that we could hardly bear the Heat ; and the next Day and Night, the Wind chopping back into the North, we could hardly endure the Cold.

Pottuxon. On the Second of the Twelfth Month, we had a glorious Meeting at Pottuxon : and after it went to John Gearie's again, where we waited for a Boat, to carry us to the Monthly Meeting at the Cliffs ; to which we went, and a living Meeting it was, praised be the Lord : This was on the Sixth of the Twelfth Month. And another Meeting we had on the Ninth, wherein the Glory of the Lord shined over all ; blessed and magnified be his Holy Name for ever.

Manaco-River. From hence we intended to go to Anamesty ; and on the Twelfth Day of the Twelfth Month we set forward in our Boat : And travelling by Night, as well as by Day, in the Night we run our Boat on Ground in a Creek near Manaco-River. There we were fain to stay, till Morning, that the Tide came, and lifted her off again : And in the mean time, sitting in an open Boat, and the Weather being bitter-cold, some had like to have lost the Use of their Hands, they were so frozen and benumbed with Cold. But in the Morning, when the Tide had set our Boat a-float again, we got to Land, and made us a good Fire ; at which we warmed our selves well : and then went to our Boat again, and passed on about ten miles further to a Friend's House ; where next day we had a very precious Meeting, at which some of the Chief of the Place were. I went after the Meeting to a Friend's House, about four miles off, at the Head of Anamesty-River ; where on the Day following, the Judge of the Country, and a Justice with him came to me, and were very loving, and much satisfied with Friend's Order. The next Day we had a large Meeting at the Justice's House, but it was in his Barn ; for his House could not hold the Company. There were several of the Great Folks of that Country ; and among the rest there was an Opposer : but all was preserved quiet and well, and a precious Meeting it was ; and the People were much taken and affected with the Truth, blessed be the Lord. We went next Day to see one Capt. Colburn, who was also a Justice of the Peace ; and there we had some Service : Then returning again, we had a very glorious Meeting at the same Justice's, where we met before ; and there were many People of Account in the World, Magistrates, Officers, and others at it. It was a large Meeting, and the Power of the Lord was much felt ; so that the People were generally well satisfied, and taken with the Truth : and there being several, both Merchants, and Masters of Ships from New-England, the Truth was spread abroad ; blessed be the Lord !

Anamesty-River. A Day or two after, departing from this place, we travelled about sixteen miles through the Woods and Bogs, heading Anamesty-River, and Amoroca-River ; part of which last we went over in a Canoe, and came to Manoake, to a Friendly Woman's House : where on the Twenty-fourth of the Twelfth Month, we had a large Meeting in a Barn ; and the Lord's living Presence was with us, and among the People : blessed be his Holy Name for ever-more ! Friends had never had a Meeting

in those Parts before. After this Meeting we passed over the River 1673. *Wicocomoco*, and through many bad and watry Swamps and Marsh Way ; and came to James Jones, a Friend, who was a Justice of the <sup>Mary-land</sup> *Wicoco-*  
*Peace* : where we had a large and very glorious Meeting, praised be <sup>ver.</sup> *maco-Ri.* the Lord God. Then passing over the Water in a Boat, we took Horse, and travelled about Twenty four Miles through Woods and troublsom Swamps, and came to another Justice's House ; where we had a very large Meeting, much People of the World being at it, and many of Considerable Account amongst them : and the living Presence of the Lord was amongst us, praised for ever be his holy Name ! This was on the Thrid Day of the First Month, 1673. And on the Fifth Day of the same we had another living and heavenly Meeting, at which divers of the Justices, with their Wives, and many others of the World's People were ; amongst whom we had very good Service for the Lord, blessed be his Holy Name. At this Meeting was a Woman, that lived at Anameffy, who had been many Tears in Trouble of Mind ; and sometimes would sit moping near two Months together, and hardly speak or mind any thing. When I heard of her, I was moved of the Lord to go to her, and tell her, 'That Salvation was come to her House. And after I had spoken the Word of Life to her, and intreated the Lord for her, she mended ; and went up and down with us to Meetings, and is since well : blessed be the Lord !

Being now clear of these parts, we left Anameffy on the Seventh Day of the First Month : and passing by Water about Fifty Miles, came to a Friendly Woman's House at Hunger-River. We had very rough Weather in our Passage to this Place, and were in great Danger, <sup>River.</sup> for the Boat had like to have been turned over ; and I lost both my Hat and Cap : yet we recovered them again with much ado ; and through the good Providence of God got safe thither, praised be his Name. At this place we had a Meeting, where we had never any before ; and amongst the People that were at it, there were two Papists, a Man and a Woman : the Man was very tender ; and the Woman confessed to the Truth. This Meeting was not so large, as it would have been, if many, who intended to have been at it, could have got to it : but the Weather was so foul, and the Water by reason of high Winds, so rough, that it was not safe to pass upon it. I had no Friend now with me, but Robert Widders ; the rest having dispersed themselves into several parts of the Country in the Service of Truth.

So soon as the Wind would permit, we passed from hence about Forty Miles by Water, rowing most part of the way ; and came to the Head of little Choptanck-River, to Dr. Winsmore's, who was a Justice Chop-<sup>tanck-</sup> of Peace, and lately convinced. Here we met with some Friends, <sup>River.</sup> with whom we staid a while : and then went on by Land and Water, and had a large Meeting abroad ; for the House we were at, could not receive the People. There were divers of the Magistrates, and their Wives at this Meeting ; and a good Meeting it was, blessed be the Lord, who is making his Name known in that Wilderness-Country. We went back from thence to a Friend's House, whose Name is William Stephen's, where we met with those other Friends, that had been travelling in other parts ; and were much refreshed in the Lord together, when we imparted to each other the good Success, we had had in the

1673. Lord's Work, and the Prosperity and spreading of Truth in the places, where we travelled. John Cartwright and another Friend had been at Mary-land Virginia, where were great Desires in People after the Truth : and being now returned, they staid but a little with us here ; and then set forward for Barbados. But before we left this place, we had a very glorious Meeting here, at which were very many of the World's People, and some of the Chief of them. For there was the Judge of that Country, and three Justices of the Peace, and the High-Sheriff, with their Wives, and several others : And of Indians there was he, who was called their Emperor, and one of the Indian Kings, and their Speaker ; who all sat very attentive, and carried themselves very lovingly : and an establishing, settling Meeting it was. This was on the Twenty third of the First Month.

And on the Twenty fourth we went by Water ten Miles to the Indian Town, where this same Emperor dwelt ; whom I had acquainted before with my Coming, and desired him to get their Kings and Councils together. In the Morning the Emperor came himself, and had me to the Town ; and they were generally come together, and had their Speaker, and other Officers with them, and the Old Empress sat among them : And to give them their due, they sat very grave and sober, and were all very Attentive, beyond many that are called Christians. I had some with me, that could interpret to them ; and we had a very good Meeting with them, and of very good Service it was : for it gave them a good Esteem of Truth and Friends; blessed be the Lord !

After this, we had many Meetings in several parts of that Country ; one at William Stephens's, which was a general Meeting once a Month : another at Tredhaven-Creek ; another at Wye ; another at Reconow-Creek ; and another at Thomas Taylor's in the Island of Kent. Most of these Meetings were large, there being many of the World's People at them, and divers of them of the most Considerable in the World's Account : And the Lord's Power and living Presence was with us, and plenteously manifested amongst the People, by which their Hearts were tended, and opened to receive the Truth, which had a good Savour amongst them ; blessed be the Lord God over all for ever. Then being clear of that side, we passed over the Bay about Fourteen Miles to a Friend's House, where we met with several Friends ; and I sent for Thomas Thurston thither, and had a Meeting with him, to bring the Truth over his bad Actions.

Now having travelled through most parts of that Country, and visited most of the Plantations thereabouts, and had very good Service for the Lord in America, having alarm'd the People of all sorts, where we came, and proclaimed the Day of God's Salvation amongst them ; we found, our Spirits began to be clear of those parts of the World, and to draw towards Old England again. Yet we were desirous, and felt Freedom from the Lord to stay, till the General Meeting for that Province of Mary-land was over (which drew nigh;) that we might see Friends generally together, before we departed. Wherefore spending our time in the interim, partly in visiting Friends and Friendly People, and in having Meetings about the Cliffs and Pottuxon ; and partly in writing Answers to some Cavilling Objections, which some of Truth's Adversaries had raised and spread abroad, to hinder People from

from receiving the *Truth*: we were not idle, but laboured in the <sup>1673.</sup> *Work of the Lord*, until that *General Provincial Meeting* came on; which began on the *Seventeenth Day of the Third Month*, and lasted <sup>Mary-land</sup> *four Days*. On the First of these days the *Men and Women* had their *Meetings for Business*, wherein the *Affairs of the Church of God* were <sup>The Gene-ral Provin-</sup> <sup>cial Mut-</sup> <sup>ing.</sup> taken Care of; and many things, relating thereunto, were opened unto them to their *Edification and Comfort*. The other *Three Days* were spent in *Publick Meetings for the Worship of God*, at which divers of considerable Account in the *Government*, and many others of the *World's People* were present; who were generally satisfied, and many of them reached: for it was a wonderful, glorious *Meeting*, and the mighty *Presence of the Lord* was seen and felt over all; blessed and praised be his Holy *Name* for ever, who over all giveth *Dominion*!

After this *Meeting* we took our *Leave of Friends*, parting in great *Tenderness*, in the sense of the *Heavenly Life*, and virtuous *Power* of the *Lord*, that was livingly felt amongst us: and went by *Water* to the place, where we were to take *Shipping*; many *Friends* accompanying us thither, and tarrying with us that *Night*. *Next Day*, which was the *Twenty first of the Third Month, 1673*, and the *Day following* we set *Sail for England*: The same *Day* *Richard Covell* came on *Board* <sup>At S. I.</sup> our *Ship*, having had his own taken from him by the *Dutch*. We had *foul Weather*, and *contrary Winds*, which caused us to cast *Anchor* often; so that we were till the *Thirty first of the Third Month*, e'er we could get past the *Capes of Virginia*, and come out into the *main Sea*. But after this we made good *Speed*, and on the *Twenty eighth E N G-* <sup>L A N D.</sup> *of the Fourth Month*, cast *Anchor* at *Kings-road*, which is the *Har-* <sup>King's-</sup> *bour for Bristol*. We had in our *Passage* very *high Winds* and *Tempe-* <sup>Road.</sup> *stuous Weather*, which made the *Sea* exceeding *rough*, the *Waves* rising like *Mountains*; so that the *Masters and Sailors* wondred at it, and said, They never saw the like before. But though the *Wind* was *strong*, it late for the most part with us; so that we sailed away before it: and the *Great God*, who commands the *Winds*, who is *Lord of Heaven, of Earth and the Seas*, and whose *Wonders* are seen in the *Deep*, he steered our *Course*, and preserved us from many imminent *Dangers*. The same good *Hand of Providence*, that went with us, and carried us safely over, watched over us in our *Return*, and brought us safely back again; *Thanksgivings and Praises* be to his *holy Name* for ever! Many sweet and precious *Meetings* we had on *Board* the *Ship* during this *Voyage*, (commonly *two a Week*;) wherein the blessed *Presence of the Lord* did greatly refresh us, and did often break in upon, and tender the *Company*. And when we came into *Bristol Har-* <sup>Bristol-</sup> <sup>Harbour.</sup> *bour*, there lay a *Man of War*; and the *Press-master* came on *Board* us to *press* our *men*. We had a *Meeting* <sup>at</sup> that time in the *Ship* with the *Sea-men*, before we went to *Shore*; and the *Press-master* sat down with us, and staid the *Meeting*, and was very well satisfied with it. After the *Meeting* I spake to him to leave *two* of the *Men* he had *Pres-* *sed*, in our *Ship* (for he had pressed *four*,) one of which was a *lame Man*; and he laid, *At my Request he would*.

We went on *Shore* that *Afternoon*, and got to *Shear-hampton*, <sup>Shear-</sup> where we got *Horses*, and rode to *Bristol* that *Night*; where *Friends* <sup>hampton.</sup>

1673. received us with great Joy. In the Evening I writ a Letter to my  
 ~~~~~ Wife, to give her Notice of my Landing, as followeth :  
 Bristol.

Dear Heart,

' His Day we came into Bristol near Night, from the Seas ;  
 ' Glory to the Lord God over all for ever, who was our Con-  
 ' voy, and steered our Course : who is the God of the whole Earth,  
 ' and of the Seas and Winds, and made the Clouds his Chariots, be-  
 ' yond all Words, blessed be his Name for ever ! Who is over all in  
 ' his great Power and Wisdom, Amen. Robert Widders and James  
 ' Lancaster are with me, and we are well : Glory to the Lord for  
 ' ever, who hath carried us through many Perils, Perils by Water,  
 ' and in Storms, Perils by Pirates and Robbers, Perils in the Wilder-  
 ' ness, and amongst false Professors ; Praises to him, whose Glory is over  
 ' all for ever, Amen. Therefore mind the fresh Life, and live all to  
 ' God in it. I do intend (if the Lord will) to stay a while this-away ;  
 ' it may be till the Fair. So no more, but my Love to all Friends.

Bristol, the 28th Day of the  
 4th Month, 1673.

G. F.

Between this and the Fair, my Wife came out of the North to Bristol to me ; and her Son-in-Law Thomas Lower, with two of her Daughters came with her. And her other Son-in-Law John Rouse, and W. Penn and his Wife, and Gerrard Roberts came down from London, and many Friends from several parts of the Nation came to the Fair ; and glorious, powerful Meetings we had there at that time, for the Lord's Infinite Power and Life was over all. In the fresh Openings whereof I was moved to declare of Three Estates, and Three Teachers, viz. ' That God was the first Teacher of Man and Woman in Paradise : ' And as long as they kept to, and under God's Teaching, they kept in ' the Image of God, and in his Likeness, in Righteousness and Holiness, ' and in Dominion over all, that God had made ; in the blessed State, ' in the Paradise of God. But when they hearkened to the Serpent's ' false Teaching (who was out of Truth) and disobeyed God, and ' obeyed the Serpent, in feeding upon that, which God forbade them ; ' then they lost the Image of God, the Righteousness and Holiness, and ' came under the Power of Satan, and were turned out of Paradise, ' out of the Blessed into the Cursed State. And then the Promise of ' God was, That the Seed of the Woman should bruise the Serpent's ' Head, and break his Power that Man and Woman were under, and ' destroy his Works. So here were Three States, and Three Teachers. ' God was the first Teacher in Paradise : and whilst Man kept under ' his Teaching, he was happy. The Serpent was the Second Teacher : ' and when Man followed his Teaching, he came into Misery, and into ' the Fall, from the Image of God, and Righteousness and Holiness, and ' from the Power, that he had over all, that God had made ; and came ' under the Serpent, whom he had Power over before. Christ Jesus was  
 ' the

'the Third Teacher ; of whom God saith, *This is my beloved Son, in 1673.*  
'whom I am well pleased, bear ye him : and who himself saith, *Learn ~~~*  
'of me. This is the true Gospel-Teacher, who bruises the Head of the Bristol.  
'Serpent, that is the False Teacher, and the Head of all False Teachers,  
'and of all False Religions, False Ways, False Worships and False  
'Churches. Now Christ, who said, *Learn of me* ; and of whom the  
'Father said, *Hear ye him*, he said ; *I am the Way to God, I am the*  
'*Truth, I am the Life, and the true Light.* So as Man and Woman  
'come up again to God, and are renewed up into his Image, Righte-  
'ousness and Holiness by Christ, thereby they come up into the Pa-  
'radise of God, the State, which Man was in, before he fell ; and in-  
'to an higher State than that, to sit down in Christ, that never fell.  
'Therefore the Son of God is to be heard in all things, who is the Sa-  
'viour, and the Redeemer ; and hath laid down his Life, and bought  
'his Sheep with his precious Blood. And we can challenge all the  
'World, Who hath any thing to say against our Way ? our Saviour ?  
'our Redeemer ? who is our Prophet, whom God hath raised up, that  
'we may hear, and whom we must hear in all things : Who hath  
'any thing against our Shepherd, Christ Jesus, who leads and feeds us,  
'and we know his Heavenly Voice ? And who hath any thing against  
'our Bishop, in whose Mouth was never Guile found, who doth Over-  
'see us in his Pasture of Life, that we do not go astray from God,  
'and out of his Fold ? And who hath any thing against our Priest,  
'Christ Jesus, made higher than the Heavens ; who gives us freely,  
'and commands us to give freely ? And who hath any thing to say  
'against our Leader and Counsellor, Christ Jesus, who never sinned ;  
'but is holy and harmless, and separate from Sinners ? God hath com-  
'manded us to hear him, and he saith, *Learn of me* ; and if we should  
'disobey God's and Christ's Command, we should be like our Father  
'Adam and Mother Eve, who disobeyed God's Command, and heark-  
'ned to the Serpent's Teaching. Now, Man commands, and would  
'force us to hear the Hirelings, who plead for Sin and the Body of  
'Death to the Grave ; which Doctrine favours of the Devil's Teach-  
'ing, not of Christ's : But we resolve to bear the Son, as both he and  
'the Father command ; and in bearing the Son, we hear the Father  
'also, as the Scripture testifies. For the Author to the Hebrews says,  
'God, who at sundry times, and in divers manners spake in time past,  
'unto the Fathers by the Prophets, hath in these last days spoken unto us  
'by his Son : Mark that, God hath spoken unto us (his Apostles, Dis-  
'ciples, Church) by his Son. And whereas some have objected, That  
'although Christ did speak both to his Disciples and to the Jews, in the  
'days of his Flesh; yet since his Resurrection and Ascension he doth not  
'speak now. The Answer is ; That as God did then speak by his Son,  
'in the Days of his Flesh ; to the Son, Christ Jesus, doth now speak  
'by his Spirit. Wherefore John saith in the Revelations ; *He that hath*  
'*an Ear, let him hear, what the Spirit saith to the Churches*, Rev. 2.  
'And Christ is said to speak from Heaven, Heb. 12. 25. See, that ye  
'refuse not him, that speaketh : for if they escaped not, who refused him,  
'that spake on Earth ; much more shall not we escape, if we turn away  
'from him, that speaketh from Heaven. They that resisted Moses his  
'Law (who spake on Earth) died for it without Mercy ; which was a  
Natural

1673. • *Natural Death* : but they that refuse him, that speaks from *Heaven*,  
 ~~~~~ neglect and slight their own *Salvation*; and so die a *Spiritual Death*,  
 Bristol. through Unbelief and *Hardness* of Heart. Therefore was the Ex-  
 hortation given of old ; *To day, if ye will hear his Voice, harden not*  
*your Hearts, as in the Provocation, &c.* Heb. 3. 15. &c. So that  
 they, who negle&t or refuse to hear the *Voice of Christ*, now speak-  
 ing from *Heaven* in this his *Gospel-Day*, harden their Hearts. There-  
 fore let all mark well these *three States and Teachers* : The *God of*  
*Truth* was the *first Teacher*, while *Man* was in *Paradise*, and in *Inno-*  
*cency*. The *Serpent* was the *second Teacher*, the *false Teacher*, who  
 by his *false Teaching* came to be the *God of the World*, which lies in  
*Wickedness*. *Christ Jesus*, that bruises the *Serpent's Head*, is the  
*third Teacher*, who saith, *Learn of me*; and of whom *God* saith, *This*  
*is my beloved Son, in whom I am well pleased, Hear ye him*: and of  
 whom the *Testimony* of the *Saints of Old* was, *That God bath in these*  
*last days spoken unto us by his Son*. Thus they, that come to be re-  
 newed up again into the *Divine, Heavenly Image*, in which *Man* was  
 at first made, will know the same *God*, that was the *First Teacher* of  
*Adam and Eve in Paradise*, to speak to them now by his *Son*, who  
 changes not ; Glory be to his Name for ever !

Many deep and precious Things were opened in those *Meetings*, by  
 the *Eternal Spirit*, which searcheth and revealeth the *deep Things* of  
 God : And after I had finished my Service for the *Lord* in that *City*, I  
 departed thence into *Glocestershire*, where we had many large and pre-  
 cious *Meetings* ; and the *Lord's Everlasting Power* flowed over all.  
 From *Glocestershire* I passed into *Wiltshire*, where also we had many  
 blessed *Meetings*. At *Slattenford* in *Wiltshire* we had a very good  
*Meeting*, though we met there with much *Opposition* from some, who  
 had set themselves against *Womens-Meetings* ; which I was moved of  
 the *Lord* to recommend to *Friends*, for the Benefit and Advantage of  
 the *Church of Christ*. That the *faithful Women*, who were called to  
 the *Belief of the Truth*, being made *Partakers* of the same precious  
*Faith*, and *Heirs* of the same everlasting *Gospel of Life and Salva-*  
*tion*, as the *Men* are ; might in like manner come into the *Possession*  
 and *Practice* of the *Gospel-Order*, and therein be *Meet-helps* unto the  
*Men* in the *Restoration*, in the *Service of Truth*, in the *Affairs* of  
 the *Church*, as they are outwardly in outward and civil, or temporal  
 things. That so all the *Family of God*, *Women* as well as *Men*, might  
 know, possess, perform and discharge their *Offices* and *Services* in the  
*House of God*, whereby the *Poor* might be the better looked after,  
 and taken care of ; the *Younger* sort instructed, informed and taught  
 in the *Way of God* ; the *loose* and *disorderly* reproved and admonish-  
 ed in the *Fear of the Lord* ; the *Clearness* of Persons propounding  
*Marriage*, more closely and strictly enquired into in the *Wisdom* of  
*God* : and all the *Members* of the *Spiritual Body*, the *Church*, might  
 watch over, and be helpful to each other in *Love*. But after these  
*Opposers* had run into much *Contention* and *Wrangling*, the *Power* of the  
*Lord* struck down one of the *Chief* of them, so that his *Spirit* sunk ;  
 and he came to be sensible of the *Evil* he had done, in opposing *God's*  
*Heavenly Power* ; and confessed his *Error* before *Friends* ; and afterwards

*Glocester-*  
*shire.*  
*Wiltshire.*  
*Slatten-*  
*ford.*

*The Ser-*  
*vice of*  
*Womens-*  
*Meetings.*

wards gave forth a *Paper of Condemnation*; wherein he declared, That 1673. he did wilfully oppose (although I often warned him to take heed;) ~~and~~ <sup>the Fire of the Lord did burn within him:</sup> and he saw the *Angel of the Lord* with his *Sword drawn in his Hand*, ready to cut him off. &c.

Notwithstanding the Opposition was made at the Meeting, yet a very good and serviceable Meeting it was; for occasion was thereby administered to Answer their Objections and Cavils, and to open the Services of Women in and for the Church. And at this Meeting the Womens-Meetings for that County were established in the blessed Power of God.

After this I went to Marlborough, and had a Meeting there; to which some of the Magistrates came, and were civil and moderate. Then passing on to Bartholomew Maylin's, I had a very precious Meeting there: and from thence went a little beyond Ore, where we had a blessed Meeting, and very large; as we had also soon after upon the Border of Hampshire. Then turning into Oxfordshire, we visited Friends there; and then went to Reading, where we had a large Meeting: and from thence passing into Buckinghamshire, had many precious Meetings in that County. After which we went upwards, visiting Friends, till we came to Kingston upon Thames, where my Wife, and her Daughter Rachel met me.

I made no long stay at Kingston, but went to London, where I found, the Baptists and Socinians, with some Old Apostates, were grown very Rude, having printed many Books against us: So that I had a great Travel, in the Lord's Power, before I could get clear of that City. But blessed be the Lord, his Power came over them all; and all their lying, wicked, scandalous Books were answered. Then after a while, I made a short Journey into some parts of Essex and Middlesex, visiting Friends at their Meetings, and their Children at their Schools; and returned soon again to London. And after I had had some Service there among Friends, I went down to Kingston, and from thence to Stephen Smith's in Surrey; where was a very large Meeting, many Hundreds of People being at it. I staid in those parts, till I had cleared my self of the Service, the Lord had given me to do there, and then returned by Kingston to London, whither I felt my Spirit drawn; having heard, that many Friends were had before the Magistrates, and divers Imprisoned, both at London, and in other Cities and Towns in the Nation, for opening their Shop-windows upon Holy-days, and Fast-days, (as they were called) and for bearing Testimony against all such Observations of Days. Which Friends could not but do, knowing, that the true Christians did not observe the Jews Holy-days in the Apostles times; neither could we observe the Heathens and Papists Holy days (so called) which have been set up amongst those that are called Christians, since the Apostles days. For we were redeemed out of Days by Christ Jesus, and brought into the Day, which hath sprung from on high; and are come into him, who is Lord of the Jewish Sabbath, and the Substance of the Jews Signs.

Now after I had staid some time in London, labouring for some Relief and Ease to Friends in this Case, I took Leave of Friends there, and went into the Country, with my Wife, and her Daughter Rachel,

1673. to Hendon in Middlesex, and from thence to William Penn's at Rickmansworth in Hertfordshire, whither Thomas Lower (who married another of my Wife's Daughters) came to us the next Day, to accompany us in our Journey Northward. After we had visited Friends thereabouts, we passed to a Friend's House near Aylesbury; and from thence to Bray Doily's at Adderbury in Oxfordshire, where on the Aylesbury First Day we had a large and precious Meeting: and Truth being well spread, and Friends in those parts much increased in number, two or three new Meetings were then set up thereabouts.

Now at Night, as I was sitting at Supper, I felt, I was Taken; yet I said nothing to any body of it then. But getting out next Morning, Worcester we travelled through the Country into Worcestershire, and went to John Halford's House at Armscot in Tredington Parish; where we had a very large and precious Meeting in his Barn, the Lord's Powerful Presence being eminently with us, and amongst us. After the Meeting was done, and Friends (most of them) gone away, as I was sitting in the Parlour, discoursing with some Friends, that staid, there came to the House one Henry Parker, called a Justice, and with him one Rowland Hains, a Priest of Hunton in Warwickshire. This Justice came to know of the Meeting by means of a Woman-Friend; who being Nurse to a Child of his, asked Leave of her Mistress, to go to the Meeting to see me: and she speaking of it to her Husband, he and the Priest plotted together to come and break up the Meeting, and apprehend me. But by means of their sitting long at Dinner (it being the Day, on which his Child was sprinkled) they came not, till the Meeting was over, and Friends mostly gone. But though there was no Meeting, when they came; yet I being there in the House, who was the Person they aimed at; the said Henry Parker took me, and Thomas Lower for Company with me: and though he had nothing to lay to our Charge, sent us both to Worcester-Jail, by a strange sort of Mittimus, a Copy of which here followeth:

To the Constables of Tredington in the said County of Worcester, and to all Constables and Tithing-men of the several Townships and Villages within the said Parish of Tredington, and to the Keeper of the Goal for the County of Worcester.

Complaint being made to me, being one of his Majesty's Justices of the Peace for the said County of Worcester, that within the said Parish of Tredington in the said County, there has of late been several Meetings of divers Persons, to the number of Four hundred Persons and upwards at a time, upon Pretence of Exercise of Religion, otherwise than what is established by the Laws of England. And many of the said Persons, some of them were Teachers, and came from the North, and others from the remote parts of the Kingdom, which tends to the Prejudice of the Reformed and Established Religion, and may prove prejudicial to the Publick Peace. And it appearing to me, that there was this present Day such a Meeting as aforesaid, to the number of Two hundred

dred or thereabouts, at Armscot in the said Parish of Tredington; 1670, and that George Fox of London, and Thomas Lower of the Parish of Creed in the County of Cornwall, were present at the said Meeting, and the said George Fox was Teacher or Speaker of the said Meeting; and no satisfactory Account of their Settlement, or place of Habitation appearing to me, and forasmuch as the said George Fox and Thomas Lower refused to give Sureties to Appear at the next Sessions of the Peace, to be holden for the said County, to answer the Breach of the Common-Laws of England, and what other Matters should be Objected against them: These are therefore in his Majesty's Name to will and require you, or either of you, forthwith to Convey the Bodies of the said George Fox and Thomas Lower to the County-Goal of Worcester aforesaid, and there safely to be kept, until they shall be from thence delivered by due Course of Law: For which this shall be your sufficient Warrant in that behalf. Dated the 17th Day of December, in the 25th Year of his Majesty's Reign over England, &c.

HENRY PARKER.

Being thus made Prisoners, without any probable Appearance of being Released before the Quarter-Sessions at Soonest, we got some Friends to accompany my Wife and her Daughter into the North; and we were conveyed to Worcester-Jail: from whence, by that time Worcester I thought, my Wife could be got home, I writ her the following Letter.

Dear Heart,

' **T**hou seemedst to be a little grieved, when I was speaking of Prisons, and when I was taken: Be content with the Will of the Lord God. For when I was at John Rous's at Kingston, I had a sight of my being taken Prisoner; and when I was at Bray Doily's in Oxfordshire, as I late at Supper, I saw, I was taken: and I saw, I had a Suffering to undergo. But the Lord's Power is over all, blessed be his Holy Name for ever!

G. F.

When we had been some time in the Jail, we thought fit to lay our Case before him, who was called the Lord Windsor, who was the Lord Lieutenant of Worcestershire; and before the Deputy Lieutenants, and other Magistrates: Which we did by the following Letter.

' **T**hese are to inform you, the Lord Lieutenant (so called) and the Deputy-Lieutenants, and the Justices of the County of Worcestershire, how Unchristianly and Inhumanly we have been dealt withal by Henry Parker, a Justice (so called) in our Journey or Travel towards the North. We coming to our Friend John Halsford's House on the Seventeenth Day of the Tenth Month 1673. and some Friends bringing us on the Way, and others coming to Visit us there; towards Night there came the aforesaid Justice, and a Priest, called Rowland Hains of Hunniton in Warwickshire, and demanded our Names and Places of Abode. And though we were

Cccc

' nos

1673. not in any Meeting, but were discoursing together, when they came in; yet he made a Mittimus to send us to Worcester-Jail. Now, whereas he says in his Mittimus, That Complaint had been made to him of several by-past Meetings of many Hundreds at a time, we know nothing of that; nor do we think, that concerns us. And whereas he says further, That no satisfactory Account of our Settlement, or place of Habitation appeared unto him. This he contradicts in his own Mittimus, mentioning therein the Places of our Abode and Habitation; the Account of which we satisfactorily and fully gave him. And one of us (Tho. Lower) told him, That I was going down with my Mother-in-Law (who is George Fox his Wife) and with my Sister, to fetch up my own Wife and Child out of the North into my own Country: And the other of us (George Fox) told him, That I was bringing forward my Wife on her Journey towards the North (who had been at London to visit one of her Daughters, that had lately Lain in.) And having received a Message from my Mother, an ancient Woman in Leicestershire, that she earnestly desired to see me, before she died; I intended, as soon as I had brought my Wife on her Journey as far as Caesal in Warwickshire, to turn over into Leicestershire, to have seen my Mother and Relations there, and then to have returned to London again. But by his interrupting of us in our Journey, and taking the Husband from his Wife, and the Son from his Mother and Sister, and stopping him from visiting his Wife and Child so remote off; we were forced to get Strangers, or whom we could, to help them on their Journey, to our great Damage, and their Hindrance. We askt the Priest, Whether this was his Gospel, and their Way of Entertaining Strangers? And we desired the Justice to consider, Whether this was doing, as he would be done by? But he said, He had said it, and he would do it. And whereas he says, We refused to give Sureties: He asked only George Fox for Sureties; who replied, He was an Innocent Man, and knew no Law, he had broken: But he did not ask Tho. Lower for any; as if it had been Crime and Cause enough for his Commitment, that he came out of Cornwall. And if we were at a Meeting, as he says in his Mittimus, he might have proceeded otherwise, than by sending us to Jail, to answer the Breach of the Common Laws; though yet he shewed us no Breach of any: as may be seen in the Mittimus. So we thought fit to lay before you the Substance of his Proceedings against us; hoping, there will more Moderation and Justice appear in you towards us, that so we may prosecute our intended Journey.

George Fox.  
Thomas Lower.

But no Enlargement did we receive by our Application to the Lord Windsor (so called.) And although Thomas Lower received several Letters from his Brother Dr. Lower (who was one of the King's Physicians) concerning his Liberty, and one, by his Procurer, from Henry Savil (who was one of the King's Bed-Chamber) to his Brother, called the Lord Windsor, to the same Effect; yet seeing, it related only to his Enlargement, not mine, so great was his Love and Regard to me, that he would not seek his own Liberty singly, but kept the Letter by

by him unsent. So we were continued Prisoners, till the next General <sup>1673.</sup> Quarter-Sessions of the Peace : At which time divers Friends from several places being in Town, did speak to the Justices concerning us ; who spake fair to Friends, and said, we should be discharged. For many of the Justices seemed to dislike the Severity of Parker's Proceedings against us ; and did declare an Averseness to ensnare us by the Tender of the Oaths. Some Friends also had spoken with him, that was called the Lord Windsor, who likewise spake them fair ; so that it was the general Discourse, that we should be discharged. We heard also, that Dr. Lower had procured a Letter, from one Col. Sands at London, to some of the Justices in Favour of us. Some of the Justices also spake to some Friends, to acquaint us, that they would have us speak but little in the Court, lest we should provoke any of the Bench ; and they would warrant, we should be discharged.

We were not called, till the last Day of the Sessions, which was the Twenty First of the Eleventh Month, 1673. And when we came in, they were stricken with Paleness in their Faces ; and it was some time, before any thing was spoken : insomuch that a Butcher in the Hall laid, *What ! are they afraid ? Dare not the Justices speak to them ?* At length, before they spake to us, Justice Parker made a long Speech on the Bench, much to the same Effect, as was contained in the *Mitimus* ; often mentioning the Common Laws, but not Instancing any, that we had broken : adding, *That he thought it a milder Course, to send us Two to Jail, than to put his Neighbours to the loss of two hundred Pounds, which they must have suffered, if he had put the Law in Execution against Conventicles.* But in this he was either very Ignorant, or very Deceitful : for there being no Meeting, when he came, nor any to Inform ; he had no Evidence to Convict us, or his Neighbours by.

When Parker had ended his Speech, the Justices spake to us, and began with Thomas Lower, whom they examined of the Cause of his Coming into that Country ; of which he gave them a full and plain Account. Sometimes I put in a Word, while they were Examining him ; and then they told me, *They were upon his Examination : but that when it came to my turn, I should have free Liberty to speak, for they would not hinder me ; but I should have full time, and they would not ensnare us.* When they had done with him, they asked me an Account of my Travel ; which I gave them, according as is mentioned before, but more largely. And whereas Justice Parker, to aggravate the Case, had made a great Noise of There being some from London, some from the North, some from Cornwall, and some from Bristol at the House, when I was taken : I told them, ' That this was in a manner all but one Family. For there was none from London but my self ; none from the North, but my Wife and her Daughter ; none from Cornwall, but my Son-in-Law Thomas Lower ; nor any from Bristol, but one Friend, a Merchant there, who met us, as it were, providentially, to assist my Wife and her Daughter in their Journey homewards, when by our Imprisonment they were deprived of our Company and Help. When I had spoken, the Chair-man (whose Name was Simpson, an Old Presbyterian) said ; Your Relation, or Account is very Innocent. Then he and Parker whispered a while together ; and

1673. after that the Chair-man stood up, and said: *You, Mr. Fox, are a Famous Man; and all this may be true, which you have said: but that we may be the better satisfied, will you take the Oaths of Allegiance and Supremacy?* I told them, 'They had said, *They would not ensnare us;* but this was a plain *Snare:* for they knew, we could not take any Oath. However, they caused the Oath to be read: and when they had done, I told them, 'I never took Oath in my Life; but I had always been true to the Government. That I was cast into the Dungeon at Darby, and kept a Prisoner Six Months there, because I would not take up Arms against King Charles at Worcester-Fight; and for going to Meetings, was carried up out of Leicestershire, and brought before Oliver Cromwel, as a Plotter to bring in King Charles. And ye know, said I, in your own Consciences, that we, the People called Quakers, cannot take an Oath, or Swear in any Case, because Christ hath forbidden it. But as to the Matter, or Substance contained in the Oaths, this I can and do say, that I do own and acknowledge the King of England to be lawful Heir and Successor to the Realm of England; and do abhor all Plots and Plotters, and Conspiracies against him: and I have nothing in my Heart, but Love and Good will to him and all Men, and desire his and their Prosperity, the Lord knows it, before whom I stand an Innocent Man. And as to the Oath of Supremacy, I deny the Pope, and his Power, and his Religion; and abhor it with my Heart. While I was speaking to them, they cried, *Give him the Book:* And I said, 'The Book saith, Swear not at all. Then they cried, *Take him away Jailer;* and I still speaking on, they were Urgent upon the Jailer, crying, *Take him away; we shall have a Meeting here: Why do you not take him away? That Fellow (meaning the Jailer) loves to hear him preach.* Then the Jailer drew me away: and as I was turning from them, I stretched out my Arm, and said, 'The Lord forgive you, who cast me into Prison for Obeying the Doctrine of Christ. Thus they apparently brake their Promise in the face of the Country: for they promised, I should have free Liberty to speak; but now they would not give it me: and they promised, they would not ensnare us; yet now they tendered me the Oaths, on purpose to ensnare me.'

Worcester-Jail. Alter I was led away, Thomas Lower was staved behind in the Court; and they told him, *He was at Liberty.* Then he would have reasoned with them, asking them, *Why I might not be set at Liberty, as well as he, seeing we were both taken together, and our Case was alike?* But they told him, *They would not bear him;* saying, *You may be gone about your business, for we have nothing more to say to you, seeing you are discharged;* And this was all he could get from them. Wherefore after the Court was risen, he went to speak with them at their Chamber, desiring to know, *What Cause they had to detain his Father, seeing they had discharged him;* and wishing them to consider, whether this was not Partiality, and would be a Blemish to them. Whereupon Simpson threatened him, saying, *If you be not Content, we will tender you the Oaths also, and send you to your Father.* To which he replied, *They might do that, if they thought fit: But whether they sent him or no, he intended to go, and wait upon his Father in Prison; for that was now his business in that Country.* Then said Justice Parker to him, *Do*

you think, Mr. Lower, that I had not Cause to send your Father and 1673. you to Prison, when you had such a great Meeting, ~~inasmuch~~ that the ~~~ Parson of the Parish Complained to me, that he hath lost the greatest Worcester. part of his Parishioners; so that when he comes amongst them, he hath <sup>ster-Tail.</sup> scarce any Auditors left. I have heard, replied Thomas Lower, that the Priest of that Parish comes so seldom to visit his Flock, (but once, it may be, or twice in a Year, to gather up his Tithes) that it was but Charity in my Father, to visit such a forlorn and forsaken Flock: And therefore thou had'st no Cause to send my Father to Prison for visiting them, or for Teaching, Instructing and Directing them to Christ their true Teacher, who had so little Comfort or Benefit from their pretended Pastor, who comes amongst them only to seek for his Gain from his Quarter. Upon this the Justices fell a laughing; for it seems Dr. Crowder (who was the Priest they spake of) was then in the Room sitting among them; though Thomas Lower did not know him: and he had the Wit to hold his Tongue, and not undertake to Vindicate himself, in a matter so notoriously known to be true. But when Thomas Lower was come from them, the Justices did so play upon Dr. Crowder, that he was pitifully ashamed; and so nettled with it, that he threatened to Sue Thomas Lower in the Bishop's Court, upon an Action of Defamation. Which when Thomas Lower heard of, he sent him Word, that he would Answer his Suit, let him begin it when he would; and would bring his whole Parish in Evidence against him: And this cool'd the Doctor. Yet some time after he came to the Prison, pretending, that he had a mind to Dispute with me, and to talk with Tho. Lower about that business; and he brought another with him, he himself being then a Prebend at Worcester.

When he came in, he asked me, What I was in Prison for? 'Dost not thou know that, said I? Wast not thou upon the Bench, when Justice Simpson and Parker tendered the Oath to me? And had'st not thou an hand in it? Then he said, It is lawful to Swear: and Christ did not forbid Swearing before a Magistrate; but Swearing by the Sun, and the like. I bid him 'Prove that by the Scriptures: but he could not. Then he brought that Saying of Paul's; All things are lawful unto me, 1 Cor, 6. 12. And if, said he, all things were lawful unto him, then Swearing was lawful unto him. By this Argument, said I, 'thou may'st also affirm, that Drunkenness, Adultery, and all manner of Sin and Wickedness is lawful also, as well as Swearing. Why, said Dr. Crowder, Do you hold, that Adultery is unlawful? 'Yes, said I, 'that I do. Why, Then (said he) this Contradicts the Saying of St. Paul. Thereupon I called to the Prisoners and the Fetter, to bear, what Doctrine Dr. Crowder had laid down for Orthodoxy, viz. 'That Drunkenness, Swearing, Adultery, and such like things, were lawful. Then he said, He would give it under his Hand; and took a Pen, but writ another thing, than he had spoken. Then turning to Thomas Lower, he asked him, Whether he would Answer; what he had there written? Who undertook it. Whereupon, when he had threatened Tho. Lower to Sue him in the Bishop's Court, for speaking so Abusively (as he called it) of him before the Justices; and Thomas had bid him Begin, when he pleased, for he would Answer him, and bring his Parishioners in Evidence against him; he went away in a great Fret,

1673. Fret, grumbling to himself, as he went. A few days after Tho. Lower sent him an Answer to the Paper he had writ, and left with him : which Answer a Friend of Worcester carried to him, and he read it, and said, *He would Reply to it*; but never did, though he often sent him word, *He would do it.*

Soon after the Sessions were over, the Term coming on, an *Habeas Corpus* was sent down to Worcester, for the Sheriff to bring me up to the King's-Bench-Bar. Whereupon, the Under-Sheriff, having made Tho. Lower his Deputy, to Convey me to London, we let forth out of Worcester on the Twenty Ninth of the Eleventh Month 1673, and came to London, the Second Day of the Twelfth Month; the Ways being very deep, and the Waters out. Next day Notice being given, that I was brought up, the Sheriff was Ordered to bring me into Court. I went accordingly, and did Appear in Court before Judge Wild; and both he and the Lawyers were pretty fair, so that I had time to speak, to clear my Innocency, and shew my wrong Imprisonment. After the Return of the Writ was entred, I was Ordered to be brought into Court again next Day; the Order of Court being as followeth.

King's-  
Bench-  
Bar.

Worcester. Thursday, next after the Morrow of the Purification  
 The King } of the Blessed Virgin Mary, in the 26th Year of  
 George Fox. } King Charles the Second.

**T**he Defendant being brought here into Court, upon a Writ of Habeas Corpus ad Subjiciend' &c. under the Custody of the Sheriff of the County aforesaid; it is Ordered, That the Return unto the Habeas Corpus be Filed, and the Defendant is Committed unto the Marshal of this Court, to be safely kept, until, &c.

By Motion of Mr. G. Stroude.

By the Court.

Accordingly I went in the Morning, and walked in the Hall, till the Sheriff came to me (for he trusted me to go, whither I would:) and it being Early, we went into the Court of the King's-Bench, and sate there among the Lawyers almost an Hour, till the Judges came in. When the Judges came in, the Sheriff took off my Hat; and after a while I was called; and the Lord's Presence was with me, and his Power I felt was over all. I stood and heard the King's Attorney, whose Name was Jones, who indeed spake notably on my behalf, as did also another Counsellor after him; and the Judges, who were Three, were all very moderate, not casting any reflecting Words at me. So I stood still in the Power and Spirit of the Lord, seeing, how the Lord

Lord was at Work, and the Earth was helping the Woman. But when 1673.  
 they had done, I applied my self to the Chief Justice desiring, ' That I might speak : and he said, I might. Then I related the Cause of London,  
 our Journey, the Manner of our being Taken and Committed, and the Time of our Imprisonment, until the Sessions ; with a brief Account of our Trial at the Sessions, and what I had offered to the Justices then, as a Declaration, that I could make or sign, instead of the Oaths of Allegiance and Supremacy. When I had done, the Chief Justice said, I was to be turned over to the King's-Bench, and the Sheriff of Worcester to be discharged of me. He said also, That they would consider further of it ; and if they found any Error in the Record, or in the Justices Proceedings, I should be set at Liberty. So a Tipstaff was called to take me into Custody, and he delivered me to the Keeper of the King's-Bench, who let me go to a Friend's House, where I lodged ; and appointed to meet me at Edward Man's in Bishopgate Street next Day. But after this, Justice Parker, or some other of my Adversaries moved the Court, That I might be sent back to Worcester. Whereupon another Day was appointed for another Hearing ; and they had Four Counsels, that pleaded against me : and there was one George Strong, a Counsellor, that pleaded for me ; and was pleading, before I was brought into the Court : but they bore him down, and prevailed with the Judges to give Judgment, That I should be sent down to Worcester-Sessions. Only they told me, I might put in Bail to Appear at the Sessions, and to be of the good Behaviour in the mean time. But I told them, ' I was never in ill Behaviour in my Life ; and that they, the Four Judges might as well put the Oath to me there, as send me to Worcester to be ensnared by the Justices, in their putting the Oath to me, and then premuniring me, who never took Oath in my Life. But, I told them, if I brake my Tea or Nag, I was content to suffer the same Penalty, which they should, that break their Oaths. This Alteration of the Judges Minds in my Case proceeded (as was thought) from some false Informations, that my Adversary Justice Parker had given against me : For between the times of my former Appearance and this, he had spread abroad a very false and malicious Story, viz. That there were many substantial men with me, out of several parts of the Nation, when he took me, and that we had a Design or Plot in hand ; and that Thomas Lower stayed with me in Prison, long after he was set at Liberty, to carry on our Design. This was spoken in the Parliament-House ; insomuch, that if I had not been brought up to London, when I was, I had been stopped at Worcester, and Thomas had been Recommitted with me. But although these Lies were easily disproved, and laid open to Parker's Shame, yet would not the Judges alter their last Sentence ; but remanded me to Worcester-Jail : only this Favour was granted, that I might go down my own Way, and at my own Leisure ; provided, I would be without fail there by the Assize, which was to begin on the Second Day of the Second Month next following.

So I stayed in and about London, till toward the latter End of the First Month 1674, and then went down leisurely (for I was not able to abide hasty and hard Travel;) and came into Worcester on the last Worcester Day of the First Month 1674, being the Day before the Judges came to

1674. to Town. On the Second Day of the Second Month I was brought from  
 ~~~~~ the Jail to an Inn near the Hall, that I might be in Readiness, if I  
 Worcester-Jail. should be called. But not being called that Day, the Jailer came to  
 me at Night, and told me, *I might go home*, (meaning to the Jail : )  
 Whereupon, Gerrard Roberts of London being with me, he and I walked  
 down together to the Jail without any Keeper. Next Day being  
 brought up again, they set a little Boy, of about eleven Years old, to  
 be my Keeper. I came to understand, that Justice Parker, and the  
 Clark of the Peace had gived Order, that I should not be put into the  
 Calendar, that so I might not be brought before the Judge; Where-  
 fore I got the Judge's Son to move in Court, *That I might be called*:  
 Worcester-Assizes And thereupon I was called, and brought up to the Bar before Judge  
 Turner, my old Adversary ; who had rendered me the Oaths, and  
 Premunired me once before at Lancaster. After Silence made, he asked  
 me, *What I did desire* ? I answered, 'My Liberty, according to  
 'Justice. He said, *I lay upon the Oath* ; and asked, *If I would take*  
 it? ' I desired, he would hear the Manner of my being Taken and  
 'Committed ; and he being silent, I gave him an Account thereof at large,  
 'as is before set down : letting him also know, 'That since my Im-  
 'prisonment I had understood, that my Mother, who was an Ancient,  
 'Tender Woman, and had desired to see me, before she died ; hearing,  
 'that I was stopped and imprisoned in my Journey, so that I was not  
 'likely to come to see her, it struck her so, that she died soon after :  
 'which was a very hard thing to me. When I had done speaking, he  
 again asked me, *To take the Oaths*. I told him, 'I could not take  
 'any Oath, for Conscience-sake ; and I did believe, he and they all  
 'knew in their Consciences, that it was for Conscience-sake, I could not  
 'Swear at all : But I did declare amongst them, what I could say,  
 'and what I could sign, in owning of the King's Right to the Govern-  
 'ment, and in denying the Pope, and his pretended Power ; and all  
 'Plotters, Plots and Conspiracies against the Government. Some  
 thought, the Judge had a mind to have set me at Liberty, for he  
 saw, they had nothing Justly against me ; but Parker, who Commit-  
 ted me, endeavoured to incense him against me, telling him, *That I*  
*was a Ring-leader : that many of the Nation followed me, and he knew*  
*not, what it might come to* ; with many more envious Words, which  
 some that stood near, took notice of : who also observed, that the  
 Judge gave him never a Word in Answer to it. However, the Judge  
 willing to ease himself, referred me and my Case to the Sessions again ;  
 bidding the Justices make an End of it there, and not trouble the Assizes  
 any more with me. So I was continued Prisoner, chiefly (as it  
 seemed) through the means of Justice Parker, who in this Case, was  
 as false, as envious : for he had promised Richard Cannon of London  
 (who had, it seems, Acquaintance with him) *That he would endea-*  
*vour to have me set at Liberty* ; and yet he was the worst Enemy I  
 had in Court, as some of the Court observed and reported. Other  
 of the Justices were very loving, and promised, *That I should have*  
*the Liberty of the Town, and to lodge at a Friend's House, till the Sess-*  
*ons* : Which accordingly I had ; and the People were very civil and  
 respectful to me.

Between this time and the Sessions (having the Liberty of the Town for my Health's sake) I had some Service for the Lord, with several People, that came to Visit me. For at one time there came Three Non conformist Priests, and two Lawyers to discourse with me; and one of the Priests undertook to prove, That the Scriptures are the only Rule of Life. Whereupon, after I had plunged him about his Proof, I had a fit Opportunity to open unto them 'The right and proper Use, Service and Excellency of the Scriptures; and also to shew, that the Spirit of God, which was given to every one to profit withall, and the Grace of God, which bringeth Salvation, and which hath appeared to all men, and teacheth them that obey it, to deny Ungodliness and Worldly Lusts, and to live soberly, righteous and godly in this present World; that this, I say, is the most fit, proper and universal Rule, which God hath given to all Mankind to rule, direct, govern and order their Lives by.

Another time there came a Common-Prayer-Priest, and some People with him; and he asked me, *If I was grown up to Perfection?* I told him; ‘What I was, I was by the Grace of God. He replied, *It was a modest and civil Answer.* Then he urged the Words of John; *If we say, that we have no sin, we deceive our selves, and the Truth is not in us:* And he asked, *What did I say to that?* ‘I said with the same Apostle, *If we say, that we have not sinned, we make him a Liar, and his Word is not in us;* who came to destroy Sin, and to take away Sin. So there is a Time for People to see, that they have sinned, and there is a Time for them to see, that they have Sin; and there is a Time for them to Confess their Sin, and to forsake it, and to know the Blood of Christ to cleanse from all Sin. Then the Priest was asked, ‘Whether Adam was not perfect, before he fell? and whether all God’s Works were not perfect? The Priest said, *There might be a Perfection, as Adam had, and a falling from it.* But I told him, ‘There is a Perfection in Christ above Adam, and beyond falling; and that it was the Work of the Ministers of Christ, to prevent every man perfecting in Christ, and for the Perfecting of them, they had their Gifts from Christ: And therefore they, that denied Perfection, denied the Work of the Ministry, and the Gifts, which Christ gave for the Perfecting of the Saints. The Priest said, *We must always be striving.* But I told him, ‘It was a sad and comfortless sort of striving, to strive with a Belief, that we should never Overcome. I told him also, that Paul, who cried out of the Body of Death, did also thank God, who gave him the Victory, through our Lord Jesus Christ: So there was a time of Crying out for Want of Victory; and a time of Praising God for the Victory. And Paul said, *There is no Condemnation to them, that are in Christ Jesus.* The Priest said, Job was not perfect. I told him, ‘God said, Job was a perfect Man, and that he did shun Evil: and the Devil was forced to confess, that God had set an Hedge about him; which was not an outward Hedge, but the invisible, heavenly Power. The Priest said, Job said, *He chargeth his Angels with Folly, and the Heavens are not clean in his sight.* I told him, ‘That was his Mistake: for it was not Job said so; but Eliphaz, who contended against Job. Well but, said the Priest, *What say you to that Scripture; The justest Man that is, falleth seven times a Day.* Why truly (said I) I say, there is no such Scripture: and with

1674. 'that the Priest's Mouth was stopped. Many other Services I had with several sorts of People between the Assizes and the Sessions.

~~Worcester-Quarter-Sessions~~ The next Quarter-Sessions began on the Twenty Ninth Day of the Second Month ; and there I was called before the Justices. The

Chair-man's Name was — Street, who was a Judge in the Welsh Circuit, and he mis-represented me and my Case to the Country, telling them ; That we had a Meeting at Tredington from all parts of the Nation, to the terrifying of the King's Subjects, for which we had been committed to Prison : That for the Trial of my Fidelity the Oaths were put to me ; and having had time to consider of it, he asked me, If I would now take the Oaths ? 'I desired Liberty to speak for my self : 'and having obtained that, began first to clear my self from those 'Falshoods, he had charged on me and Friends ; declaring, That we 'had not any such Meeting from all parts of the Nation, as he had represented it ; but that (except the Friend, from whose House we 'came, and who came with us to guide us thither, and one Friend of 'Bristol, who came accidentally, or rather providentially, to assist my 'Wife homewards, after we were taken) they that were with me, 'were in a sense part of my own Family, being my Wife and her 'Daughter, and her Son-in-Law. And we did not Meet in any way 'or manner, that would occasion Terror to any of the King's Subjects ; for we met peaceably and quietly, without Arms : and I did 'not believe, there could any one be produced, that could truly say, 'he was terrified with our Meeting. Besides, I told them, we were 'but in our Journey ; the Occasion whereof I now again related, as before. Then as to the Oaths, I shewed, why I could not take them, ' (seeing Christ hath forbidden all Swearing;) and what I could say or 'sign in-lieu of them, as I had done before. Yet they caused the Oaths to be read to me again, and afterwards read an Indictment also, which they had drawn up in Readiness; having a Jury ready also. Now when the Indictment was read, the Judge asked me, If I was Guilty ? I said, ' Nay ; for it was a great Bundle of Lies : which I shewed and 'proved to the Judge in several particulars, which I instanced ; asking 'him, if he did not know in his Conscience, that they were Lies ? He said, It was their Form. I said, 'It was not a true Form. He asked me again, Whether I was Guilty ? I told him, ' Nay, I was not Guilty 'of the Matter, nor of the Form : for I was against the Pope and 'Popery, and did acknowledge, and should set my Hand to that: Then the Judge told the Jury, what they should say, and what they should do, and what they should write on the Back-side of the Indictment ; and as he said, they did. But before the Jury gave in their Verdict, I spake to them, and told them, ' That it was for Christ's 'sake, and in Obedience to his and his Apostle's Command, that I could 'not swear : and therefore (said I) take heed, what ye do ; for before 'his Judgment-Seat ye shall all be brought. The Judge said, This is Canting, (a base Word !) I said, ' If to Confess Christ our Lord and 'Saviour, and to obey his Command, be called Canting by a Judge of 'a Court, it is to little purpose for me to say more among you : Yet 'ye shall see, that I am a Christian, and shall shew forth Christianity ; ' and my Innocency shall be manifest. So the Jailer led me out of the Court ; and the People were generally Tender, like as if they had been

in a *Meeting*. Soon after I was brought in again, and the *Jury* found 1674. the *Bill* against me, which I *Traversed*; and then I was asked to put <sup>Worcester.</sup> in *Bail*, till the next *Sessions*, and the *Jailer's Son* offered to be bound <sup>Quarter-</sup><sub>Sessions</sub> for me. But I stopped him, and warned *Friends* not to meddle, for I told them, 'There was a *Snare* in that: Yet I told the *Justices*, that I could promise to *Appear*, if the *Lord* gave *Health* and *Strength*, and I were at *Liberty*. Some of the *Justices* were *loving*, and would have stopped the rest from *Indicting* me, or putting the *Oath* to me: but Judge *Street*, who was the *Chair-man*, said; *He must go according to Law*. So I was sent back to *Prison* again; yet within two Hours <sup>Worcester.</sup> after, through the *Moderation* of some of the *Justices*, I had *Liberty* given me to go at large, till next *Quarter-Sessions*. These moderate *Justices* (it was said) desired Justice *Parker* to write to the *King* for my *Liberty*, or for a *Noli prosequi* (as they called it;) because they were satisfied, I was not such a *dangerous Person*, as I had been represented: and this (it was said) he promised them to do, but did it not.

After I had gotten a *Copy* of the *Indictment* against me, I went up to *London*, visiting *Friends* as I went. And when I came there, some *London* that were *Earnest* to get me out of the *Hands* of those *Envious Justices*, that sought to *Premunire* me at *Worcester*, would needs be tampering again, to bring me before the *Judges* of the *King's-Bench*: Whereupon I was brought again by an *Habeas Corpus* before them. And I tendered them a *Paper*, in which was contained, what I could say instead of the *Oaths* of *Allegiance* and *Supremacy*, as followeth: <sup>King's-</sup><sub>Bench-Bar.</sub>

' **T**HIS I do in the *Truth*, and in the *Presence* of *God* declare, that  
 ' King *Charles the Second* is lawful King of this *Realm*, and of  
 ' all other his *Dominions*; and that he was brought in, and set up King  
 ' over this *Realm* by the *Power* of *God*: and I have nothing, but  
 ' Love and Good Will to him and all his Subjects, and desire his Prospe-  
 ' rity and Eternal Good. And I do utterly abhor and deny the Pope's  
 ' Power and Supremacy, and all his Superstitions and Idolatrous Inven-  
 ' tions; and do affirm, that he hath no Power to Absolve Sin: And I  
 ' do abhor and detest his Murthering of Princes, or other People, by  
 ' Plots or Contrivances. And likewise I do deny all Plots and Contri-  
 ' vances, and Plotters and Contrivers against the King and his Sub-  
 ' jects; knowing them to be the Works of *Darkness*, and the Fruits  
 ' of an Evil Spirit, and against the Peace of the Kingdom, and not  
 ' from the Spirit of *God*, the Fruit of which is *Love*. I dare not take  
 ' an Oath, because it is forbidden by *Christ* and the *Apostle*; but if I  
 ' break my *Sea* or *Nay*, then let me suffer the same Penalty, as they  
 ' that break their Oaths.

George Fox.

But the Business being so far proceeded in at *Worcester*, they would not meddle in it; but left me, as I was, to *Appear* again before the *Justices*, at the next General *Quarter-Sessions* at *Worcester*.

1674. Mean while the Yearly Meeting of Friends came on, at which, through the Liberty granted me till the Sessions) I was present ; and exceeding glorious the Meetings were, beyond Expression, blessed be the Lord.

After the Yearly Meeting was over, and Friends out of the Countries Worcester were pretty generally returned home, I set forward again for Worcester, the Sessions drawing on ; which were held in the Fifth Month. And when I was called to the Bar, and the Indictment read, some Scruple arising among the Jury concerning it, the Judge of the Court, who was Justice Street, caused the Oaths to be read, and tended to me again. I told him, 'I came now to Trye the Traverse of my Indictment ; and that his tending me the Oaths a-new, was a new Snare. ' Then I desired him to Answer me a Question or two : and I asked him, ' Whether the Oaths were to be tended to the King's Subjects, or to the Subjects of Foreign Princes ? He said, To the Subjects of this Realm. Then said I, ' You have not named me a Subject in the Indictment, and therefore have not brought me within the Statute. The Judge cried, Read the Oath to him : I said, ' I require Justice. Again, I asked him, Whether the Sessions ought not to have been holden for the King, and the Body of the County ? He said, Yes. Then said I, ' You have there left the King out of the Indictment ; how then can you proceed upon this Indictment to a Trial between the King and me, seeing the King is left out ? He said, The King was in before. But I told him, ' The King's (Name) being left out, here was a great Error in the Indictment, and sufficient (as I was informed) to quash it. Besides, I told him, that I was Committed by the Name of George Fox of London ; but now I was Indicted by the Name of George Fox of Tredington in the County of Worcester : And I wished the Jury to consider, how they could find me Guilty upon that Indictment, seeing I was not of the Place in the Indictment mentioned ? The Judge did not deny, but there were Errors in the Indictment ; but said, I might take my Remedy in their proper place. I answered, ' Ye know, we are a People that suffer all things, and bear all things ; and therefore ye thus use us, because we cannot revenge our selves : but we leave our Cause to the Lord. The Judge said, The Oath hath been rendered to you several times ; and we will have some Satisfaction from you concerning the Oath. ' I offered them the same Declaration instead of the Oath, which I had offered to the Judges above ; but it would not be accepted. Then I desired to know, ' Seeing they put the Oath a-new to me, whether the Indictment was quashed, or no ? Instead of answering me, the Judge told the Jury, They might go out. Some of the Jury were not satisfied ; whereupon the Judge told them, They had heard a Man swear, that the Oath was rendered to me the last Sessions : and then he told them, what they should do. I told him, ' He should leave the Jury to their own Consciences. However, the Jury, being put on by him, went forth ; and soon after came in again, and found me Guilty. I spake to the Jury, and asked them, ' How they could satisfie themselves to find the Guilty upon that Indictment, which was laid so false, and had so many Errors in it ? They could make but little Answer ; yet one, who seemed to be the Worst of them, would have taken me by the Hand : But I put him by, saying, ' How now Judas

'Judas, hast thou betrayed me, and dost thou now come with a Kiss? 1674.  
 'So I bid him and them Repent. Then the Judge began to tell me, <sup>~~~~~</sup>  
 How favourable the Court had been to me. I asked him, 'How he <sup>Worcester-Suff.</sup>  
 'could lay so? Was ever any man worse dealt with, than I had been <sup>ons.</sup>  
 'in this Case, who was stopped in my Journey, being travelling upon  
 'my lawful Occasions, and then Imprisoned without Cause; and now  
 'had the Oaths put to me only for a Snare? And I desired him to  
 'Answer me in the Presence of the Lord, in whose Presence we all  
 'are, , Whether this Oath was not tendered me in Envy? He would  
 not answer that, but said; Would you had never come here, to trouble  
 us and the Country! I told him, 'I came not thither of my self,  
 'but was brought, being stopped in my Travel on my Journey; and  
 'I did not trouble them, but they had brought Trouble upon them-  
 selves. Then the Judge told me, What a sad Sentence he had to  
 sell me. I asked him, 'Whether what he was going to speak, was  
 'by way of passing Sentence, or by way of Information? For, I told  
 'him, I had many things to say, and more Errors to Assign in the  
 'Indictment (besides those I had already mentioned) to stop him from  
 'giving Sentence against me upon that Indictment. He said, He was  
 going to shew me the danger of a Premunire, which was the Loss of my  
 Liberty, and of all my Goods and Chattels; and to endure Imprison-  
 ment during Life. But he said, He did not deliver this, as the Sen-  
 tence of the Court upon me; but as an Admonition to me: and then he  
 bid the Jailer, Take me away. I expected to have been called again,  
 to hear the Sentence; but when I was gone, the Clerk of the Peace,  
 (whose Name was Twittey) asked him, (as I was informed) Whether  
 that, which he had spoken to me, should stand for Sentence? And he,  
 consulting with some of the Justices, told him, Yes; that was the  
 Sentence, and should stand. This was done behind my Back, to save  
 himself from Shame in the Face of the Country. Many of the Ju-  
 stices, and the generality of the People were moderate and civil; and  
 there was one John Ashley, a Lawyer, was very friendly both the time  
 before, and now, speaking on my behalf, and pleading the Errors of  
 the Indictment for me: But Justice Street, who was Judge of the  
 Court, would not regard, but over-ruled all. This Justice Street said  
 to some Friends in the Morning before my Trial, That if he had  
 been upon the Bench the first Sessions, he would not have tendered me the  
 Oath: but if I had been Convicted of being at a Conventicle, he would  
 have proceeded against me according to that Law; and that he was  
 sorry, that ever I came before him: And yet he maliciously tendered  
 the Oath to me in the Court again, when I was to have Tried my Tra-  
 verse upon the Indictment. But the Lord pleaded my Cause, and met  
 with both him and Justice Simpson, who first ensnared me with the Oath  
 at the first Sessions: For Simpson's Son was Arraigned not long after,  
 at the same Bar for Murder. And Street, who, as he came down  
 from London, (after the Judges had returned me back from the King's-  
 Bench to Worcester, said; Now I was returned to them, I should lie in  
 Prison, and rot: had his Daughter, (whom he so doted on, that she  
 was called his Idol) brought down dead from London, in an Hearse,  
 to the same Inn, where he spoke those Words.; and brought to War-  
 cester to be buried within a few days after. And People took notice  
 of

1674. of the *Hand of God*, how sudden it was upon him : but it rather  
 hardned, than tendered him, as his *Carriage* afterwards shewed.

<sup>Worcester-Prison</sup> After I was carried back to *Prison*, several came to see me, and amongst others, the *Earl of Salisbury's Son*; who was very loving, and troubled, that they had dealt so badly by me. He stayed about two Hours with me, and took a Copy of the *Errors* in the *Indictment* himself in Writing.

The *Sessions* being now over, and I fixt in *Prison* by a *Premunire*, my *Wife* came up to me out of the *North*, to be with me: And the *Affizes* coming on soon after, in the *Sixth Month*, the *State* of my *Case* being drawn up in Writing. She and *Thomas Lower* delivered it to *Judge Wild*. In it was set forth the *Occasion* of my *Journey*; the *Manner* of my being *Taken* and *Imprisoned*; the *Proceedings* of the several *Sessions* against me; and the *Errors* in the *Indictment* by which I was *Premunired*: which having had Occasion to mention often before, I forbear to repeat here. When the *Judge* had read it, he shook his *Head*, and said; *We might Trie the Validity or Invalidity of the Errors, if we would*: And that was all they could get from him.

While thus I lay in *Prison*, it came upon me to state our *Principle* to the *King*; not with particular Relation to my own *Sufferings*, but for his better *Information* concerning our *Principle*, and us as a *People*. It was thus, and thus Directed :

## To the KING.

' **T**he *Principle* of the *Quakers* is the *Spirit of Christ*, who Died for us, and is Risen for our *Justification*; by which we know, ' we are his, and he dwelleth in us by his *Spirit*: and by the *Spirit of Christ* we are led out of *Unrighteousness* and *Ungodliness*. It brings us ' to deny all *Plottings* and *Contrivings* against the *King*, or any *Man*: ' And the *Spirit of Christ* brings us to deny all manner of *Ungodli-* ' *ness*, as *Lying, Theft, Murder, Adultery, Fornication* and all *Unclean-* ' *ness* and *Debauchery, Malice* and *Hatred, Deceit, Couzening* and ' *Cheating* whatsoever, and the *Devil* and his *Works*. And the *Spirit* ' of *Christ* brings us to seek the *Peace* and *Good* of all *Men*, and to live ' peaceably; and leads us from such *Evil Works* and *Actions*, as the ' *Magistrate's Sword* takes hold upon. And our *Desire* and *Labour* is, ' that all, who profess themselves *Christians*, may walk in the *Spirit* ' of *Christ*; that they, through the *Spirit*, may mortifie the *Deeds* of ' the *Flesh*, and by the *Sword* of the *Spirit* may cut down *Sin* and ' *Evil* in themselves. Then the *Judges* and other *Magistrates* would ' not have so much *Work* in *punishing Sin* in the *Kingdom*; neither ' then need *Kings* or *Princes* fear any of their *Subjects*, if they all ' walked in the *Spirit of Christ*: For the *Fruits* of the *Spirit* are ' *Love, Righteousness, Goodness, Temperance, &c.* And if all, that pro- ' fess themselves *Christians*, did walk in the *Spirit of Christ*, and by it ' did mortifie *Sin* and *Evil*; it would be a great *Ease* to the *Magistrates* ' and *Rulers*, and would free them from a great deal of *Trouble*: For ' it would lead all *Men* and *Women* *To do unto all others, as they* ' *would*

would have others do unto them ; and so the Royal Law of Liberty 1674. would be fulfilled. For if all, that are called Christians, did walk in the Spirit of Christ, by it to have the Evil Spirit and its Fruits mortified, and cut down in them ; then, not being led by the Evil Spirit, but by the good Spirit of Christ, the Fruits of the good Spirit would appear in all Men and Women : for as People are led by the good Spirit of Christ, it leads them out of Sin and Evil, which the Magistrate's Sword takes hold upon ; and so would be an Ease to the Magistrates. But as People err from this good Spirit of Christ, and follow the Evil Spirit, which leads them into Sin and Evil ; that Spirit brings the Magistrate into a great deal of Trouble, to Execute the Law upon the Sinners and Transgressors of the good Spirit. That Spirit, that leads People from all manner of Sin and Evil, is one with the Magistrate's Power, and with the righteous Law : for the Law being added because of Transgression ; that Spirit, that leads out of Transgression, must needs be One with that Law, that is against Transgressors. So that Spirit, that leads out of Transgression, is the good Spirit of Christ, and is One with the Magistrates in the Higher Power, and owns it and them : But that Spirit, that leads into Transgression, is the bad Spirit, and is against the Law, and against the Magistrates ; and makes them a great deal of Troublesome Work. Now the Manifestation of the good Spirit is given to every Man to profit withall ; and no Man can profit in the Things of God, but by the Spirit of God, which brings to deny all Sin and Evil. It is said of Israel, Nchem. 9. *The Lord gave them his good Spirit to instruct them, yet they rebelled against it :* But if all People did mind this Manifestation of the Spirit, which God hath given to instruct them, it would lead them to forsake all manner of Sin and Evil ; Enmity, Hatred, Malice, and all manner of Unrighteousness and Ungodliness, and to mortifie it. And then in the Spirit of Christ they would have Fellowship and Unity, which is the Bond of Peace ; and then would Love and Peace, which are the Fruits of the good Spirit, flow among all them, that are called Christians.

Now we are a People, who in Tendernels of Conscience to the Command of Christ and of his Apostle, cannot Swear : for we are commanded in Matth. 5. and James 5. to keep to Tea and Nay, and not to Swear at all; not by Heaven, nor by Earth, nor by any other Oath, lest we go into Evil, and fall into Condemnation. The Words of Christ are these ; *Ye have heard, that it hath been said by (or to) them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine Oaths :* These were true and solemn Oaths ; which they who made, ought to perform in Old Time : But these Christ and his Apostle forbids in the Gospel-times, as well as false and vain Oaths. Now if we could take any Oath at all, we could take the Oath of Allegiance, as knowing, that King Charles was by the Power of God brought into England, and let up King of England, &c. over the Heads of our Old Persecutors : And as for the Pope's Supremacy, we do utterly deny it. But Christ and the Apostle having commanded us Not to Swear, but to keep to Tea and Nay, we dare not break their Commands : and therefore many have put the Oaths to us, as a Snare, that they might make a Prey of us. So our denying

1674. 'ing to *Swear*, is not in Wilfulness, Stubbornness, or Contempt; but only in Obedience to the *Command* of Christ and his *Apostle*: And whereas we are content, if we break our Tea and Nay, to suffer the same *Penalty*, as they should, that break their *Oaths*. We desire therefore, that the King would take this into his Consideration, and how long we have Suffered in this Case. This is from one, who desires the Eternal Good and Prosperity of the King, and of all his Subjects in the Lord Jesus Christ.

G. F.

About this time I had a fit of *Sickness*, which brought me very low and weak in my *Body*; and I continued so a pretty while, insomuch that some *Friends* began to doubt of my *Recovery*: and I seemed to my self to be amongst the *Graves* and *dead Corpses*. Yet the Invisible Power did secretly support me, and conveyed refreshing *Strength* into me; even when I was so *Weak*, that I was almost *Speechleſs*. And one *Night*, as I was lying awake upon my *Bed* in the *Glory* of the Lord, which was over all, it was said unto me; *That the Lord had a great Deal more Work for me to do for him, before he took me to himself*.

Endeavours were used to get me *Released*, at least for a *Time*, till I was grown stronger; but the *Way* of *Effecting* it proving difficult and tedious (for the King was not willing to *Release* me by any other way, than a *Pardon*, being told, he could not *Legally* do it: and I was not willing to be *Released* by a *Pardon*, which he would readily have given me; because I did not look upon that way, as agreeable with the *Innocency* of my *Cause*) a *Friend*, one *Edward Pitway*, having Occasion to speak with *Justice Parker* upon some other *Business*, desired him to give *Order* to the *Jailer*, That, in regard of my *Weakness*, I might have *Liberty* to go out of the *Jail* into the *City*. Whereupon *Justice Parker* wrote the following *Letter* to the *Jailer*, and sent it to the *Friend* to deliver.

Mr. Harris,

I have been much importuned by some *Friends* to George Fox, to write to you. I am informed by them, that he is in a very weak Condition, and very much Indisposed: What lawful Favour you can do, for the Benefit of the Air for his Health, pray shew him. I suppose, the next Term they will make Application to the King: I am, Sir,

Your loving Friend

Evesham, the 8th of  
Octob. 1674.

HENRY PARKER.

After this my Wife went to London, and spake with the King; laying before him my long and unjust Imprisonment, with the Man-ner of my being taken, and the Justices Proceedings against me, in tending me the Oath, as a Snare, whereby they had Premunired me: so that I being now his Prisoner, it was in his Power, and at his Pleasure to Release; which she desired. The King spake kindly to her, and referr'd her to the Lord-Keeper: to whom she went, but could

could not obtain, what she desired ; for he said, *The King could not release me otherwise, than by a Pardon* : And I was not free to receive ~~a Pardon~~, knowing, I had not done *Evil*. And if I would have been freed by a *Pardon*, I needed not have lain so long ; for the *King* sooner <sup>Worcester-Pri-</sup> was willing to have given me a *Pardon* long before, and told *Thomas Moore*, that *I need not scruple being Released by a Pardon* ; for many a *Man*, that was as *Innocent as a Child*, had had a *Pardon* granted him : Yet I could not Consent to have one. For I had rather have lain in *Prison* all my *Days*, than have come out in any way *dishonourable to Truth* : Wherefore I chose to have the *Validity* of my *Indictment Tried* before the *Judges*. And thereupon, having first had the *Opinion* of a *Counsellor* upon it (one *Thomas Corbet* of *London*, whom *Richard Davis* of *Welchpool* was well acquainted with, and recommended to me) an *Habeas Corpus* was sent down to *Worcester* to bring me up once more to the *King's Bench-Bar*, for the *Trial* of the *Errors* in my *Indictment*. The *Under-Sheriff* set forward with me on the *Fourth Day* of the *Twelfth Month*, there being with us in the *Coach* the *Clerk of the Peace*, and some others. The *Clerk* had been my *Enemy* all along ; and now sought to *Ensnare* me in *Discourse* : but I saw, and shunned him. He asked me, *What I would do with the Errors in the Indictment* ? I told him, ‘They should be *Tried*, and every *Action* should *Crown* it self. He quarrelled with me for calling their *Masters Priests* : I asked him, ‘If the *Law* did not call them so ? Then he asked me, *What I thought of the Church of England* ? Was there no Christians among them ? I said, ‘They are all called so ; and there are many tender People amongst them. We came to *London* on the <sup>London.</sup> *Eighth* of the *Twelfth Month*, and on the *Eleventh* I was brought before the *Four Judges* at the *King's Bench*, where *Counsellor Corbet* <sup>Kings-</sup> pleaded my *Cause*. He started a *New Plea* : for he told the *Judges*, *That they could not Imprison any Man upon a Premunire*. Whereupon the *Chief Justice Hales* said, *Mr. Corbet, You should have come sooner, at the beginning of the Term with this Plea* : He Answered, *We could not get a Copy of the Return, and of the Indictment*. The *Judge* replied ; *You should have told us, and we would have forced them to have made a Return sooner*. Then said *Judge Wild*, *Mr. Corbet, you go upon General Terms ; and if it be so, as you say, we have Committed many Errors at the Old Bailey, and in other Courts*. *Corbet* was positive, that by *Law* they could not *Imprison* upon a *Premunire*. The *Judge* said, *There is Summons in the Statute*. Yes, said *Corbet*, but *Summons is not Imprisonment* : for *Summons is in Order to a Trial*. Well, said the *Judge*, *We must have time to look in our Books, and consult the Statutes* : So the *Hearing* was put off till the *next Day*. The *next Day* they chose rather to let this *Plea* fall, and begin with the *Errors* of the *Indictment* ; and when they came to be opened, they were so many and gross, that the *Judges* were all of *Opinion*, *That the Indictment was quash'd and void*, and that *I ought to have my Liberty*. There were that *Day* several Great Men, *Lords* and others, who had the *Oaths of Allegiance* and *Supremacy* tendered unto them in open *Court*, just before my *Trial* came on : and some of my *Adversaries* moved the *Judges*, that the *Oaths* might be *Tendered again to me*, telling them ; *I was a dangerous Man to be at Liberty*. But *Judge Hales*, who was then *Chief-Justice*

1674. Justice of England, said : He had indeed heard some such Reports of me ; but he had also heard many more good Reports of me : and so he and the rest of the Judges ordered me to be freed by Proclamation. King's Bench-Bar. Thus after I had suffered Imprisonment a Year, and almost Two Months for nothing, I was fairly set at Liberty upon a Trial of the Errors in my Indictment, without receiving any Pardon, or coming under any Obligation or Engagement at all: and the Lord's Everlasting Power went over all, to his Glory and Praise, and to the magnifying of his Name for ever ! Amen. Counsellor Corbet, who pleaded for me, got great Fame by it ; for many of the Lawyers came to him, and told him, He had brought that to Light, which had not been known before ; as to the not Imprisoning upon a Premunire : And after the Trial a Judge said to them, You have attained a great deal of Honour by Pleading George Fox's Cause so in Court.

During the time of my Imprisonment in Worcester, (notwithstanding my Illness and Want of Health, and my being so often hurried to and fro to London, and back again) I writ several Books for the Press; one whereof was called, *A Warning to England*. Another was, *To the Jews, proving by the Prophets, that the Messiah is come*. Another, *Concerning Inspiration, Revelation and Prophecy*. Another, *Against all vain Disputes*. Another, *For all Bishops and Ministers, to try themselves by the Scriptures*. Another, *To such as say, We love none but our selves*. Another Entituled, *Our Testimony concerning Christ*. And another little Book concerning Swearing; being the first of those Two, that were given to the Parliament. Besides these I writ many Papers and Epistles to Friends, to Encourage and strengthen them in their Services for God, which some (who had made Profession of Truth, but had given way to a Seducing Spirit, and were departed from the Unity and Fellowship of the Gospel, in which Friends stand) endeavoured to Discourage them from ; especially in their diligent and watchful Care for the well-ordering and managing the Affairs of the Church of Christ : Which may be read amongst the rest of my Epistles.

London. Now after I was set at Liberty, I visited the Friends in London; and having for some time been very Weak, and not yet well recovered, I Kingston. went down to Kingston for a little Season. But I did not stay long London. there; but having visited the Friends there, I returned to London again, and writ a Paper to the Parliament, and sent several Books to them. And a great Book against Swearing had been delivered to them a little before ; the Reasonableness whereof had so much Influence upon 1675. many of them, that it was thought, they would have done something towards our Relief therein, if they had late longer. I staid in and near London, until the Yearly Meeting came on ; to which Friends came up from most Parts of the Nation, and some from beyond the Seas : and a glorious Meeting we had, in the Everlasting Power of God.

After this Meeting was over, the Parliament being also risen (who had done nothing for nor against Friends) I was Clear of my Service for the Lord at London. And having taken my Leave of Friends there, and had a Glorious Meeting with some of them at John Elson's in the Morning, before I came away, I set forward from thence, with my

my Wife and her Daughter Susan by Coach (for I was not able to travel on Horse-back) towards the North ; many Friends accompanying us as far as High-Gate, and some to Dunstable, where we lodged that Night. Afterwards travelling on, we visited Friends, and were visited by them at Newport-Pagnell, Northampton and Cossel, where (amongst other Friends, that came to see us) there came a Woman, and brought her Daughter for me to see, how Well she was ; putting me in mind, *That when I was there before, she had brought her to me much troubled with the Disease, called the King's Evil, and had then defired me to Pray for her : Which I did, and she grew Well upon it ; praised be the Lord ! From Cossel we went on by John Simcock's and William Gandy's, to Warrington and Preston, and so to Lancaster ; Friends visiting us, and we them, as we went.*

I had not been at Lancaster, since I was carried Prisoner from thence by the Under-Sheriff and Jailer, towards Scarborough-Castle in Yorkshire ; and now I found the Town full of People : for it was both the Fair-time there, and the Trained-Bands were met there also, upon a General Muster. There were also many Friends in Town, from several parts of the County ; because the Quarterly Meeting for the County was to be there the next Day. I staid Two Nights and a Day at Lancaster, and visited Friends both at their Mens- and Womens-Meetings, which were very full, large and peaceable ; for the Lord's Power was over all, and none meddled with us. Here met us Thomas Lower and his Wife, with Sarah Fell, James Lancaster and Leonard Fell ; and the next Day after the Meeting, being the Twenty Fifth of the Fourth Month, we went over the Sands, with several other Friends, and came safe to Swarthmore.

After I had been a while at Swarthmore, several Friends from divers places and parts of the Nation came to visit me ; and some out of more. Scotland : by whom I understood, that there were Four young Students of Aberdeen Convinced there this Year, at a Dispute held there by Robert Barclay and George Keith, with some of the Scholars of that University.

Among others of the Neighbourhood, that came to Visit me, Col. Kirby was one, who had been one of my great Persecutors ; but now he said, he came to bid me Welcome into the Country : and carried himself at this time in Appearance very lovingly. Yet before I went from Swarthmore, he sent for the Constables of Ulverstone, and ordered them to come up to me, and to tell me, *That we must have no more Meetings at Swarthmore ; for if we had, they were commanded by him to break them up : and they were to come the next First-Day after.* That Day we had a very precious Meeting there, and the Lord's Presence was wonderful amongst us ; and the Constables did not come to disturb us : but the Meetings have been quiet since, and have encreased.

The Illness I got in my Imprisonment at Worcester, had so much weakened me, that it was long before I recovered my Natural Strength again. For which Reason, and for that I had many things lay upon me to Write, both for publick and private Service, I did not stir much abroad, during the Time, that I now staid in the North ; but when Friends were not with me, spent pretty much time in writing Books and Papers for Truth's Service. For while I was at Swarthmore, I gave forth several Books to be Printed, viz.

1675.

March-  
more.

One, Concerning Swearing.

Another, shewing ; That none are Successors to the Prophets and Apostles; but who succeed them in the same Power and Holy Ghost, that they were in.

Another, shewing ; That Possession is above Profession ; and how the Professors now do persecute Christ in Spirit, as the professing Jews did persecute him outwardly in the Days of his Flesh.

Another little Book, To the Magistrates of Danzick.

Another, called Cain against Abel, or, An answer to the New-England-men's Laws.

Another, To Friends at Mavis concerning Watching.

Another, A General Epistle to all Friends in America.

Another, Concerning Caesar's Due, and God's Due, &amp;c.

Another, Concerning Ordering of Families.

Another, Entituled ; The Spiritual Man judgeth all things.

Another, Concerning the Higher Power.

Besides these, I writ several Epistles to Friends, both here in England and beyond the Seas ; and Answers to divers Papers concerning the Burning out of some, who opposed the Order of the Gospel, and had stirred up a great deal of Strife and Contention in Westmorland. Wherefore I was moved to write a few Lines particularly to Friends there, directed thus :

### This is for Friends in Westmorland.

ALL live in the Power of God, and in his Light and Spirit, which did first Convince you ; that in it ye may keep in the ancient Unity, and in the Humility, and in the Fear of the Lord, and his gentle and peaceable Wisdom, which is Easy to be intreated : That in the same Power, Light and Spirit of God ye may all be serviceable in your Mens and Womens-Meetings, in the Possession of the Gospel-Order, which Gospel, the Power of God, hath brought Life and Immortality to light ; that in this ye may see over him, that hath darkened you. And in this Power, the Glorious Gospel, no Apostates can come : for the Power of God was before the Apostates were, or the Fall of Man and Woman was, or the Devil either ; and will be, when he is gone. Therefore praise God, in his Glorious Gospel, in which you have an Eternal Fellowship, in the Everlasting Gospel of Jesus Christ, which is not of Man, nor by Man. And therefore all Friends in Westmorland, keep in the Power of God, which will and must preserve and cover you, if ye be preserved. Therefore let your Faith stand in the Power of God, and not in the Wisdom of Mens Wards, lest ye fall : for in God's Power ye have Peace, Life and Unity ; and for want of keeping in God's Power, and in his Righteousness and Holy Ghost, is all this Strife come among you.

G. F.

I also

I also writ the following General Epistle to Friends at the Yearly Meeting in London. 1676.

Swarthmore.

My Dear Friends and Brethren,

Whom the Lord hath preserved by his Eternal Power to this Day, over and through many Troubles, Storms, and Tempests, and Prisons; and therefore let every one's Faith stand in the Power of God, which is over the Devil, and before he was. So your Faith standing in the Invisible Power of God, it stands in that, which does not change; and the Faith, that Christ Jesus, the Power of God, is the Author of, it must stand in the Power of God: So then it stands in that, which is over all; in which they are established. And this the Apostle brought the Church and the true Christians to: And so ought all the true Christians Faith now, which Christ is the Author of, it must stand in the Power of God; in which Power of God the Everlasting Kingdom stands: and so as every one's Faith stands in the Power of God, this keeps all in the Power of Godlings.

For as it was in the Days of the Apostles, when some was crying up Paul and Apollos (and so forth) he judged them as Carnal; and exhorted them, and admonished them, that their Faith should stand in the Power of God. So it was not to stand in Men, nor in the Words of Man's Wisdom; but in the Power of God: And he said, He would not know the Speech of them, but the Power amongst them; for the Kingdom of God is not in Word, but in Power. And so it is to be now: Every one's Faith must stand in the Power of God, and not in Men, nor their Speeches of the good Words. For we have seen by Experience, when they begin to cry up Men, and their Faith to stand in them; such Men, as would have Peoples Faith stand in them, loves Popularity, and brings not People's Faith to stand in the Power of God; and such cannot exalt Christ: And when such fall, they draw a great Company after them. And therefore the Apostle would not know such after the Flesh, but would know them, that were in the Power and Spirit; and struck down every one's Faith, that stood in the Words of Man's Wisdom, that they might stand in the Power of God: And so it must be now. And all, whose Faith doth not stand in the Power of God, they cannot Exalt his Kingdom, that stands in Power; and therefore every one's Faith must stand in the Power of God.

And the Apostle denied Popularity, when he Judged the Corinthians, for looking at Paul and Apollos, to be Carnal; and such are Carnal still: And therefore all should know one another in the Spirit, Life and Power, and look at Christ; and this keeps all low and down in the Humility. And they, whose Faith stands in Men, will make Seds: as in the Days of J. N. and J. P. and since in others: And such their Faith Christ is not the Author of; and if he be, they have erred from it, and made Shipwreck of it. And all those, that are in the True Faith, that stands in the Power of God, they will Judge them as Carnal, and Judge down that Carnal Part in them, that cries up Paul or Apollos; that their Faith may stand in the Power of God, and

1676. 'and that they may *Exalt Christ*, the *Author* of it. For every one's  
 Eye ought to be to *Jesus*, the *Author* and *Finisher* of their *Faith* ;  
 Swartha: and every *Just Man* and *Woman* may live by their *Faith*, which *Je-*  
 more. *Jesus Christ* is the *Author* and *Finisher* of : And by this *Faith* every  
 ' *Man* and *Woman* may see *God*, who is *Invisible* ; which *Faith* gives  
 ' the *Victory*, by which he hath *Access* to *God*. And so every one's  
 ' *Faith* and *Hope* standing in the *Power* of *God*, in it they all have  
 ' *Unity* and *Victory*, and *Access* to *God's Throne of Grace* ; in which  
 ' *Faith* they do please *God*, which *Christ* is the *Author* of. And so  
 ' by that *Faith* they are *Saved* : and by this *Faith* they obtain the  
 ' *good Report*, and subdue all the *Mountains*, that have been betwixt  
 ' them and *God*.

' So that *Power* hath kept and preserved *Friends* over their *Persecutors*,  
 ' and over the *Wrath* of *Men*, and above the *Spoilings* of their *Goods*,  
 ' and *Imprisonments* ; as seeing *God*, that hath created all, and gives  
 ' the *Encrease* of all ; and upholds all by his *Word* and *Power*. There-  
 fore let every one's *Faith* be in his *Power* : And here in this no  
 ' *Schism* or *Sect* can come, for it is over them, and before they  
 ' were ; and will be, when they are gone. But *perfect Unity* is in the  
 ' *Truth* and in the *Spirit*, that does *Circumcise* the *Body* of *Death*,  
 ' and that puts off the *Sins* of the *Flesh*, and plunges it down with  
 ' the *Spirit* : And in the *Spirit* of *God* there is a *perfect Fellowship* ;  
 ' and *Christ* is the *Minister* of this *Circumcision* and *Baptism*.

' So this is upon me from the *Lord*, to write unto you all, that  
 ' every one of your *Faith*, that *Jesus* is the *Author* of, may stand in  
 ' the *Power* of *God* : and from the *Lord* I do warn you, and all every  
 ' where to the same. For if a *Star* should fall, which has been a  
 ' *Light*, either the *Earth* or the *Sea* does receive it ; that is, the  
 ' *Earthly Mind*, or the *foaming, raging People* : Though neither the  
 ' *Seed*, nor *Light*, nor *Power*, nor *Truth* ever fell, nor the *Faith* it  
 ' self, the *Gift* of *God* ; but *Men* going from it, then they become  
 ' *Unsavoury*.

' For *Adam*, whilst he kept in *Truth*, and obeyed the *Command* of  
 ' *God*, he was happy : but when he disobeyed the *Lord*, he fell under  
 ' the *Power* of *Satan*, and became unhappy, though he might talk af-  
 ' ter of his *Experiences* in *Paradice* ; but he had lost his *Image*, and  
 ' his *Power* and *Dominion*, that *God Created him in*.

' And the *Jews*, after they received the *Law* of *God*, as long as they  
 ' kept the *Law* of *God*, which was *just*, *holy*, *good* and *perfect*, it kept  
 ' them *good*, *just*, and *holy*, and *savoury* ; but when they turned their  
 ' Backs off the *Lord*, and forsook his *Law*, then they came under the  
 ' *Power* of *Darkness*, and under the *Powers* of the *Earth*, and were trod-  
 ' den under, as *unsavoury*.

And so the *Christians*, they were called a *City set on a Hill*, The  
 ' *Light* of the *World*, and the *Salt* of the *Earth*: but when they for-  
 ' sook the *Power* of *God*, and their *Faith* stood in *Words* and *Men*,  
 ' and not in the *Power* ; then their *Walls* fell down, though the *Power*  
 ' in it self stood : and they lost their *Hill*, and their *Saltiness*, and  
 ' their *Shining*. And so as *Christendom* now does confess, they are  
 ' not in the same *Power* and *Spirit*, as the *Apostles* were in ; so not in  
 ' the same *Salt*, nor upon the same *Hill*, So they came to be trod-  
 ' den

' den under, and the Beast, and the Whore, and the false Prophet are 1676.  
 ' uppermost ; the unsavoury. So their Dead Faith is in Men, and in ~~the~~  
 ' Words ; and therfore they are full of Sects, and one against another. Swarthmore.

' And now the Everlasting Gospel, the Power of God is preacht again,  
 ' which was before the Devil was, that had darkned Man ; and by  
 ' this Power of God, the Gospel, Life and Immortality is come to light  
 ' again. And therefore every one's Faith is to stand in this Power,  
 ' the Gospel, that hath brought Life and Immortality to Light in them ;  
 ' and so to be Heirs of the Power of God, the Gospel. And here have all  
 ' Men and Women a Right to the Power of God, before the Devil  
 ' was : and the Power of God is the Authority of the Mens- and the  
 ' Womens-Meetings, and of all the other Meetings set up thereby.

' But now as the Gospel is preacht again, if your Faith doth not stand  
 ' in the Power, but in Men, and in the Wisdom of Words, you will  
 ' grow Carnal ; and such are for Judgment, who cry up, as they did,  
 ' Paul and Apollos, and not Christ, the Author of your Faith. And  
 ' them that loves to be Popular, would have People's Faith to stand in  
 ' them ; and such do not preach Christ, but themselves. But such as  
 ' preach Christ and his Gospel, would have every Man and Woman to  
 ' be in the Possession of it ; and so to have every Man and Woman's  
 ' Faith to stand in Christ, the Author of it, and in the Power of God,  
 ' which was before the Devil was : and it will be, when he is gone.  
 ' And their Faith standing in the Power of God, then nothing can get  
 ' betwixt them and God : For if any should fall amongst us, as too  
 ' many have done ; then that leads its Followers either into the Waters,  
 ' or into the Earth.

' And if any should go from the Spirit of Prophecy, that did open  
 ' to them, and from the Power ; they may speak their Experiences,  
 ' which the Power hath opened to them formerly. And so might Adam  
 ' and Eve speak, of what they saw and enjoyed in Paradise ; and so  
 ' might Cain and Balaam, of what they saw ; and also the Jews, and  
 ' Corah, and Dathan, who praised God on the Banks, and saw the Vic-  
 ' tory over Pharaoh, and they ate of the Manna, and drank of the  
 ' Rock, and came to Mount Sinai, and saw the Glory of the Lord.  
 ' And so also might the false Apostles speake of their Experiences ; and  
 ' all those false Christians, that turned from the Apostles and Christ.  
 ' And so may such do now, that err from the Spirit, that are come  
 ' out of Egypt (in Spirit) and Sodom, and have known the Raging of the  
 ' Sodomites, as Lot did the outward ; and the Pursuit of the Spiritual  
 ' Egyptians, as the outward Jew did of the outward Egyptians : yet if  
 ' they do not Walk in the Spirit of God, and in the Light, and in the  
 ' Grace, which keeps their Hearts stablised, and their Words season'd,  
 ' and also their Faith to stand in the Power of God, in which the Kingdom  
 ' stands ; they may go forth like the false Christians, and like the  
 ' Jews, and like Adam and Eve, and Cain, and Corah, and Balaam,  
 ' and be wandring Stars, Trees without Fruit, and Wells without Water,  
 ' and Clouds without Rain : and so come to be Unsavoury, and  
 ' trodden down. And as Adam who lost Paradise ; and the Jews,  
 ' who lost the Holy Land, not walking in the Law, and keeping the  
 ' Command of God ; and as the Christians, who lost the City, and the

1673. *'Till, and the Salt, and the Light since the Apostle's Days, and came  
to be unsavoury, and to be trodden under foot of Men.*

Swarthmore. *'And therefore let every one's Faith stand, as I said before, in the Lord's Power, which is over all, through which they may be built upon the Rock, and the Foundation of God, the Seed Christ Jesus, that bruises the Head of the Serpent; who was before he was, and will be, when he is gone: who is the Head of his Church. So that all in Christ may be always fresh and green; for he is the green Tree that never withers: and all are fresh and green, that are grafted into him: and abide in him fresh and green, and bring forth heavenly, fresh Fruits to the Praise of God. And though Adam and Eve fell from Paradise, and the Jews fell from the Law of God, and many of the Christians fell from their Prophecies, and erred from the Faith, and the Spirit, and the Grace; and the Stars have fallen, as was spoken of in the Revelations: yet the Spirit, Grace, Faith and Power of God remains.'*

*'And many such States have I seen within this Twenty Eight Years; though there is a State, that shall never fall, nor be deserved in the Elett, before the World began: who are come to the End of the Prophecies, and are in him, where they end, and renewed up into the Image of God (by Christ) which Man was in, before he fell; in that Power, where he had Dominion over all, that God made: and not only so, but Attain to a perfect Man, unto the measure of the Stature of the fulness of Christ, who never fell. And in him is the Sitting down in Life Eternal, where their Feet stand sure and fast in the Gospel, his Power: and here their Bread is sure; and he that eats this Bread, lives for ever.'*

*'And all Friends and Brethren, that do Declare God's Eternal Truth, and Word of Life, live in it; and be seasoned with Grace, and salted with the Heavenly Salt, that your Lives and Conversations may preach, whete-ever you come: That there be no Rawness, nor no Quenching of the Spirit, nor despising Prophecy neither in Men nor Women. For all must Meet in the Faith, that Jesus is the Author of; and in the Light, that comes from Jesus; and so grafted into the Life, that your Knowledge may be there one of another, in Christ. And that there may be none Slothful, nor sitting down in Earthly Things, and minding them, like Demas of old; lest you Cloath yourselves with another Clothing, than you had at first: but all to keep Chaste; for the Chaste do follow the Lamb.'*

*'And Friends, that are settled in Places, that be Ministers, possess, as if ye did not; married, as if ye were not: and be loose to the World in the Lord's Power; for God's Oil will be a-top of all Visible things, which makes his Lamps to burn, and to give Light afar off. And none strive nor covet to be Rich in this World in these Changeable things, that will pass away: but your Faith, to stand in the Lord God, who changes not; that Created all, and gives the Increase of all.'*

*'And now Friends, Concerning Faithful Men and Womens-Meetings, which were set up in God's Counsel, whoever should oppose them, and the Authority and Tenure of them, I say; They oppose the Power of God, which is the Authority of them; and they are no Ministers  
at*

‘ of the *Gospel*, nor of *Christ*, that opposes his Power, which all are to 1676.  
 ‘ possess. For the true *Ministers* of *Christ*, that preach *Christ* and his *Gospel* (which is to be preacht to all *Nations*, as *Deceit* is gone over *all Nations*, and all *Nations* have drunk the *Whore’s Cup*, and she hath them in her *Cage*, her *unclean Power* from the *Beast* and *Dragon*, out of the *Power* of *God*, and out of *Truth* and the *Spirit* of *God*, the *Apostles* were in; the *Power* of *God* must come over all this again, and all the true *Ministers*, that preach the *Gospel*,) the *Power* of *God*, must bring all People into the *Possession* of it again. I say, whosoever preaches the *Gospel* of *Christ* and him to *People* or *Nations*, and those *People* and *Nations* receiving the *Gospel*, they receive the *Power* of *God*, that brings *Life* and *Immortality* to *Light* in them; and they see over the *Devil*, that hath *darkned* them, and the *Beast*, and the *Whore* and her *Cage*. And so by the *Power* of *God* *Life* and *Immortality* is brought to *Light* in them: then all these *Men* and *Women* being *Heirs* of this *Power*, the *Gospel*; they are *Heirs* of *Authority* and *Power* over the *Devil*, *Beast*, *Whore* and *Dragon*.

‘ So all *Men* and *Women*, that be *Heirs* of this *Power* of *God*, it is their *Possession* and *Portion*; and they are to labour in their *Possession* and *Portion*, and to do *God Almighty’s business* and *Service* in the *Possession* of the *Power* of *God*, the *Gospel*, which is a *Joyful*, *Glorious*, *Everlasting Order*. And here is the *Authority* of our *Men* and *Women’s Meetings*, and other *Meetings* in the *Name* of *Jesus*, the *Gospel* of *Christ*, the *Power* of *God*; which is not of *Man*, nor by *Man*: and in this they are all to *Meet*, and to *Worship God*; and by this they are all to *act*, and in this *Power* they have all *Fellowship*, a *Joyful Fellowship*, a *Joyful* and *Comfortable Assembly*. And so this is the *Day* in the *Eternal Light*, that all are to take their *Possessions* of the *Gospel* and its *Order*, that *Power* of *God*, which they are *Heirs* of. And all the *Faithful Men* and *Women* in every *Country*, *City* and *Nation*, whose *Faith* stands in the *Power* of *God*, the *Gospel* of *Christ*, and have received this *Gospel*, and are in the *Possession* of this *Gospel*, the *Power* of *God*, they have all *Right* to the *Power* in these *Meetings*; for they be *Heirs* of the *Power*, which is the *Authority* of the *Mens- and Womens-Meetings*.

So here is *God’s Choice* (and not *Man’s*) by his *Power* of his *Heirs*, and they have all *Freedom* in this *Gospel*, the *Power* of *God*, to go to the *Meetings*, the *Men* to the *Mens*, and the *Women* to the *Womens*; for they are *Heirs* of the *Power*, which *Power* is the *Gospel* not of *Man*, nor by *Man*, but from *Heaven*, sent by the *Holy Ghost*, and received in the *Holy Ghost*; which hath brought *Life* and *Immortality* to *Light* in them, and they see over *Enmity*, and before it was, by the *Light*, and the *Life*, and *Immortality*, which is brought to *Light* in them.

‘ So the *Devil*, the *Author* of *Enmity*, cannot get into this *Author* and *Power*, nor *Order*, nor *Fellowship* of the *Gospel*, nor *Life*, nor *Light*, nor the *Fellowship* in the *Holy Spirit*, nor into the *Unity* of the *Faith*, which gives *Victory* over him, that hath separated *Man* from *God*, by which *Faith* they have *Access* to *God*; and into the *Unity* of this *Faith* the *Serpent* cannot come, nor into the *Worship* of *God* in *Spirit* and *Truth*: into this *Worship* the *Devil* can-

1676. ' not come, nor any *Enmity*. So I say, that the *Serpent*, the *Devil*,  
 is out of the *Fellowship* of the *Gospel*, out of the *Unity* of the  
 Swarthmore. ' *Faith*, and out of the *Order* of the *Gospel*, and out of the *Worship*  
 ' in *Spirit* and *Truth*: And they that be in this, be in *Unity* over him.  
 ' And therefore, as I said before, let every one's *Faith* stand in the  
 ' *Power* of *God*, the *Glorious Gospel*; and all to walk, as becomes the  
 ' *Gospel* and the *Order* of it: and as every one hath received *Christ*  
 ' *Jesus*, the *Lord*, so walk in him, and let him be their *Lord* and *Or-*  
 ' *derer*. For they that do preach the *Gospel* of *Christ Jesus*, it is to the  
 ' Intent, that all might come to be *Heirs* of the *Gospel*, and into the  
 ' *Possession* of it; and to be *Heirs* of *Christ* and of his *Government*, the  
 ' *Encrease* of which there is *no end*; who is over all in his *Righteous-*  
 ' *ness*, and over all in his *Light*, *Life*, *Power* and *Dominion*. And  
 ' therefore know one another in his *Power*, his *Gospel*, which is the  
 ' *Authority* of your *Meetings*: And know one another in *Christ Je-*  
 ' *sus*, who is able to restore Man out of the *State* of the *Fall*, into  
 ' the *Image* of *God*, as he was in before he *fell*, and into that *Power*  
 ' and *Dominion*, that Man had, before he *fell*, and into himself, that  
 ' never *fell*; where they shall go no more forth. And here is the  
 ' *Rock* and *Foundation* of *God*, that stands sure.

' And *Friends*, be *Tender* to the *Tender Principle* of *God* in all, and  
 ' shun the *Occasion* of *Vain Disputes* and *Janglings*, both amongst your  
 ' *selves* and others; for that many times is like a *blustering Wind*,  
 ' that *hurts* and *bruises* the *tender Buds* and *Plants*. For the *World*,  
 ' though they have the *Words*, yet they be out of the *Life*: and the  
 ' *Apostle's Disputing* with them, were to bring them to the *Life*.  
 ' And those *Disputes*, that were amongst the *Christians* about *Genealo-*  
 ' *gies*, and *Circumcision*, and the *Law*, and *Meats* and *Drinks*, and  
 ' *Days*, those came to be the *worst sort* of *Disputers*, whom the *Apo-*  
 ' *stles Judged*; for such destroyed People from the *Faith*. And there-  
 ' fore did the *Apostles* exhort the *Churches*, That *every ones Faith* should  
 ' *stand in the Power of God*, and to *Look at Jesus*, which was the *Au-*  
 ' *thor* of it; and there every *Graft* stands in *Christ*, the *Vine*, quiet,  
 ' where no *blustering Storms* could hurt them: and there is the *Safety*.  
 ' And there all are of *one Mind*, *one Faith*, *one Soul*, *one Spirit*, *Bap-*  
 ' *tized* into *one Body* with the *one Spirit*, and made all to drink into  
 ' *one Spirit*, *one Church*, *one Head*, that is *Heavenly* and *Spiritual*;  
 ' *one Faith* in this *Head*, *Christ*, who is the *Author* of it, and hath  
 ' the *Glory* of it; *one Lord* to order all, who is the *Baptizer* into this  
 ' *one Body*. So *Christ* hath the *Glory* of this *Faith* out of every *Man*  
 ' and *Woman*; and *God* through him hath his *Glory*, the *Creator* of  
 ' all in his *Power*, the *Gospel*, that hath brought *Life* and *Immortality*  
 ' to *Light* in them: and their *Faith* standing in it, they know the  
 ' *Immortal God*, and *Serve* and *Worship* him, in his *Spirit* and in his  
 ' *Truth*; by which they are made *God's free Men* and *Women*, from  
 ' him, that is out of the *Truth*.

' And now *Friends*, all you, that have been *Ancient Labourers*, and  
 ' have known the *Dealings* of the *Lord* these *Twenty Years* (more or less)  
 ' as I have often said to you, to *draw up* what you can, of that which  
 ' the *Lord* hath *carried* you through by his *Power*, the *Passages* and  
 ' *Sufferings*,

'*Sufferings*; and how by the *Lord* ye have been *supported* from the 1676,  
 'first: So that the *Lord* may be *Exalted* by his *Power* now, and in *the Ages* to come, who hath been the only *Support*, *Defence* and <sup>Swart-</sup>  
 'Stay of his People all along, over all to himself; to whom be all  
 'Glory and *Praise* for ever and ever, *Amen*: Who deserves it in his  
 'Church throughout all *Ages*, from his living *Members*, who return  
 'the *Praise* to the living *God*, who lives and reigns over all, blessed  
 'for ever; who is the *Life*, and *Strength*, and *Health*, and *Length* of  
 'the *Days* of all his People. And therefore let there be no *Boasting*,  
 'but in the *Lord*, and in his *Power* and *Kingdom*; and that keeps all in  
 'the *Humility*.

'And *Friends*, In the *Lord's Power and Truth*, what *Good* you can  
 'do for *Friends*, that be in *Prison* or *Sufferers*, as to the *Informing* of  
 'them, or *helping* of them, Every one bend your selves to the *Lord's*  
 'Power and *Spirit*, to do his *Will* and his *Business*; and in that *all* will  
 'have a *fellow-Feeling* of one anothers *Conditions*, in *Bonds*, or in what  
 'Trials and *Tribulations* soever: you will have a *fellow-Feeling* one  
 'of another, having *one Head*, and *one Lord*, and being *one Body* in  
 'him. For *God's Heavenly Flail* hath brought out his *Seed*, and his  
 '*Heavenly Plow* hath turned up the *fallow Ground*, and his *Heavenly*  
 '*Seed* is sown by the *Heavenly Man*, which brings forth *Fruits* to the  
 '*Heavenly Sower* in some *Fifty*, *Sixty*, and *an Hundred fold* in  
 'this *Life*: And such in the *World without End* will have *Life Etern-*  
*al*. Oh, therefore all *keep within*, and let your *Lights* shine, and  
 'your *Lamps* burn; and that you all may be the *Wells* full of the  
 '*Living Water*, and the *Trees* full of the *Living Fruit* of *God's*  
 '*Planting*, whose *Fruit* is unto *Holiness*, and *End* is *Everlasting*  
*Life*.

'And so the *Lord God of Power* preserve you all in his *Power*, and let  
 'all your *Faith* stand therein, that you may have both *Unity* in the  
 '*Faith*, and in the *Power*; and by this *Faith* and *Belief* you may be  
 'all grafted into *Christ*, the *sure Root* and *Rock* of *Ages*, where the  
 '*Eternal Sun of Righteousness* shines, in the *Heavenly* and *Eternal*  
 '*Day*, upon his *Plants* and *Grafts*. And this *Sun* never *sets* nor *goes*  
 'down: And the *Heavenly Springs* of *Life*, and *Showers* are known to  
 '*Water* and nourish the *Grafts*, and *Plants*, and *Buds*, that they may  
 'always be kept *fresh* and *green*, and never wither; bringing forth  
 '*fresh* and *green*, and *living Fruit*, which is offered up to the *Living*  
 '*God*; and he is glorified, in that you bear much *Fruit*. And so, as I  
 'said before, The *Lord God Almighty* keep you, and preserve you all in  
 'his *Power*, *Light* and *Life*, over *Death* and *Darkness*; that in the *Light*,  
 '*Life* and *Power* of *God* you may *spread* his *Truth* abroad, and be  
 'valiant for it upon the *Earth*, answering *that* of *God* in all: That  
 'with it, the *Minds* of *People* may be turned to *God* and *Christ*, so  
 'that with it they may come to know the *Lord*, *Christ Jesus* in the  
 '*New Covenant*, in which the *Knowledge* of the *Lord* shall cover the  
 '*Earth*, as the *Waters* do the *Sea*; and his *Life* must go over  
 '*Death*, and his *Light* must go over *Darkness*, and the *Power* of *God*  
 'must go over the *Power* of *Satan*.

1676. ' And so all ye, that be in the *Light, Life and Power, Keep the Heavenly Fellowship in the Heavenly Power; and the Heavenly Unity in the Heavenly, Divine Faith, and the Unity of the Spirit, which is the Bond of the Heavenly Prince of Princes Peace; who bruises the Head of the Enmity and of the Adversary, and reconciles Man to God, and all things in Heaven, and in the Earth: a blessed Reconciliation.* And let every one's *Faith stand in the Power of God, which Jesus Christ is the Author of; that all may know their Crown of Life.* For all outward things without the Substance, the *Life, the Power,* is as the *Husk without the Kernel,* and doth not nourish the *Immortal Soul, nor the new-born Babe;* but that which it is nourished by, is the *Milk of the Word, by which it is born again, and groweth by it in the Heavenly Life, Strength and Wisdom.* And the *Gospel, which is not of Man, nor by Man, but is the Power of God, and answers the Truth in all, all the Possessors of it are to see, that all Walk according to it; which Everlasting Order is ordained of God already, and all the Possessors of him, possest their Joy, their Comfort and Salvation.* So with my Love unto you all, with him that Reigns, and is over all, from Everlasting to Everlasting.

' So dwell in the *Love of God, which passeth Knowledge, which Love of God doth Edifie the Living Members of the Body of Christ; which Love of God you come to be built up in, and in the Holy Faith, which Christ is the Author of, that stands in his Power.* And this *Love of God* it brings you to bear all things, and endure all things, and hope all things. From this *Love of God, which you have in Christ Jesus, nothing will be able to separate you, neither Powers, nor Principalities, Heights nor Depths, things present, nor things to come, Prisons, nor Spoiling of Goods, neither Death, nor Life.* So the *Love of God* keeps above all that, which would separate from God; and makes you more than Conquerors in Christ Jesus: And therefore in this *Love of God* dwell, which you have in Christ Jesus. And that with the same *Love* you may *Love one another, and all the Workmanship of God;* so that you may Glorifie God with your *Bodies, Souls and Spirits, which are the Lord's.* Amen.

G. F.

' All Friends, sit low in the *Life and the Lord's Power, and keep your Place in it, till the Lord and Master of the Heavenly Feast bid you, Sit higher; lest you take the Highest Place, and be put down with Shame.* He that hath an *Ear, let him hear.*

G. F.

And

'And Friends, take heed of speaking the things of God in the Words, 1676.  
'that Men's Wisdom hath taught; for those Words will lift up the ~~wise~~  
'foolish, that be erred from the Spirit of God: which Words and Swarth-  
'Wisdom is for Condemnation, and that which is lifted up by them,  
'and they, that thereby speak the things of God in them. So that  
'Old House with it's Things must be thrown under the Foot of the  
'New Birth.

'And Friends, I desire, that you may all keep the Holy Order,  
'which is in the Gospel, the Glorious Order in the Power of God, which  
'the Devil is out of; which was, before all his Orders were, and be-  
'fore they made any in the World.

'In this Gospel, the Power of God, is the Glorious Order, this Joy-  
'ful Order keeps all Hearts pure to God, an everlasting Peace, Unity  
'and Order; feel it, and keep the Order of it, both Men and Women, and  
'come to be Heirs of the Gospel, which brings Life and Immortality  
'to Light, and to see over that Power of Darkness, by him, who was  
'before the Power of Death was: In this is the Holy Order in Love and  
'Peace. And so keep in this, that keeps you always pure; and what  
'Men and Women act in this, they act in that which will stand, when  
'the World is gone. This is not received of Man, nor by Man:  
'every Man and Woman must feel this Power, that brings Life and  
'Immortality to Light through the Gospel; in that feel this, then Heirs  
'of this Gospel. This is their Inheritance and Portion, which they  
'have Right to, and to Membership: Every Man and Woman inherit  
'it, possess it; every one take your Possessions of this Gospel of Salva-  
'tion, and of it's Holy Orders.

'There hath been some Scruple about Men- and Womens-Meetings:  
'Men and Women in the Gospel are Heirs of the Power, which was, be-  
'fore the Devil was; Heirs of this, then enter into the Possession of it,  
'and do the Lord's Business therein: And every one take the Care of  
'God's Honour, and to keep all things in Righteousness and Holiness,  
'which becomes God's House. And in that, which Honours the Lord  
'God, it eased me, when those Meetings were set up for Men and Wo-  
'men: That are Heirs of the Gospel, have Right to the Gospel-Order,  
'and it belongs to them. Then take your Possessions, and Practise  
'in it: and be not Talkers only, but Live and Walk in the Gospel, the  
'Power of God; which is the Authority of your Meetings.

Swarthmore, the 28th of the  
Third Month, 1676.

G. F.

Read at the Yearly Meeting in London, the 17th of the  
Third Month, 1676.

1676. During this time also, I Collected together as many as I could, ~~of the Epistles I had written in former Years to Friends.~~ I made a Collection too of the several Papers, that I had written to O. Cromwel, and his Son Richard, in the time of their Protectorships ; and to the Parliaments and Magistrates, that were in their times. And after I had gathered them together, I Collected also the Papers I had written to King Charles the Second, since his Return, and to his Council and Parliaments, and the Justices, or other Magistrates under him. I made also another Collection of Certificates, which I had received from divers Governours of Places, Judges, Justices, Parliament-Men and others, for the Clearing of me from many Slanders, which the Envious Priests and Professors, both here and beyond the Seas, had cast upon me : And this I did for the Truth's sake, as knowing, that their Design in Slandering me was, to defame the Truth published by me, and hinder thereby (if they could) the Spreading thereof amongst the People. Besides these I made Two Books of Collections ; the one was, A List or Catalogue of the Names of thole Friends, who went first forth out of the North of England, when Truth first brake forth there, to proclaim the Day of the Lord through this Nation. The other was of the Names of those Friends, that went first forth to Preach the Gospel in other Nations, Countries and Places, and in what Years, and to what Parts they went.

I made also another Collection, in Two Books ; one of Epistles and Letters from Friends and others, on several Occasions to me : The other of Letters of mine to Friends and others.

I writ also a Book of the Types and Figures of Christ, with their Significations ; and many other things, which will be of Service to Truth and Friends in times to come.

I took notice also of those, who had run out from Truth, and drawn others out after them, and turned against Truth and Friends at several times, since the First Breaking forth of Truth in this latter Age, and what became of them ; noting particularly the Repentance and Return of such of them, as came back to Truth again. But some ran quite out, and never returned again ; but were Cut off in their Gainsaying and Rebellion : for the Word and Power of God hath blasted, and is blasting them, and the Holy Seed hath ground, and is grinding them to pieces. And this I have observed, that they, who have been Convinced, and have not lived and walked in the Truth, have been the Worst Enemies to the Truth, and done most Hurt amongst Friends in the Truth, and to others : And in these I have seen fulfilled, what the Lord did long since shew me, That such should be greater Deceivers, than all the Priests and Professors. For such as came as far as Cain, and Balaam, and Corah, and Dathan, and could preach Christ, and say, They had preached in his Name ; and such as came to be Apostles, and had talked of the Power of Christ, and then turned from it ; such could yet speak their Old Experiences, and have the good Words, like Corah and Balaam : but not keeping in the Life and Truth, such Deceived the Hearts of the Simple both then and now, and such come to be of the Devil, who abode not in the Truth ; as Cain, and all the Jews, that abode not in the Truth, were. For though Cain

Cain did *Sacrifice to God*, and did talk with God ; and the Jews could 1675. talk of Abraham, Moses and the Prophets : yet Christ told them, *They were of their Father, the Devil*. In like manner, though they, <sup>Swarsh.</sup> <sub>more.</sub> who are called Christians, can talk of Christ, and use his, and his Apostles and Disciples Words : yet not abiding in the Truth, and Power, and Spirit, that the Apostles were in, they are of the Devil, out of Truth, and do his Work. And so are all these, that have been Convinced of God's Eternal Truth, since it sprang up in this Nation, that have not abode in the Light, and in the Spirit and Power of Christ Jesus ; but have turned against the Power, and have opposed the Work thereof : though they may retain their former Experiences, and be able to speak many good Words ; yet not living in the Life and Power, that give them those Experiences, they live in the Power of Darkness, which is of the Devil : and by the Light and Truth both he and they are Condemned ; and must own their Condemnations, if ever they come to Truth again. For to Resist the Heavenly Power, and to oppose the Workings and Divine Manifestations thereof through any, is not a light Matter. And as I had been moved of the Lord, to travel in his Power round about this Nation, and in other Parts, to preach the Everlasting Gospel, and to declare the Word of Life, which was in the Beginning, through many Imprisonments, Hardships, Sufferings and Trials ; so I was afterwards moved to Travel in the same Heavenly Power about the Nation again (and to write to such Places, where I came not) to recommend unto Friends the setting up of the Quarterly and Monthly Meetings in all Counties, for the looking after the Poor, and taking Care for Orderly Proceedings in Marriages, and other matters relating to the Church of Christ : Though some Meetings for this end were settled in the North of England in the Year 1653.

And after this also, Truth still spreading further over the Nation, and Friends increasing in number, I was moved by the same Eternal Power to recommend the setting up the Womens-Meetings also ; that all, both Male and Female, that had received the Gospel, the Word of Eternal Life, might come into the Order of the Gospel, brought forth by the Power of God, and might act for God in the Power, and therein do Business and Service for him in his Church. All the Faithful must labour in God's Vineyard ; they being his Hired Servants, and he having given them the Earnest of his Spirit. For a Master, that hires a Servant, and gives him the Earnest of his Hire, expects, he should do his Work, after he knows his Will, in the outward Creation : So all God's People, that be of the new Creation, and have received the Earnest of his Spirit, ought to labour with, by and in his Spirit, Power and Grace, and Faith in the Light, in God's Vineyard, that they may have their Wages every one, Male and Female, when they have done God's Work and Business in his Day, which is Eternal Life. But none can labour in his Vineyard, and do his Work and Will, but as they walk in the Heavenly Divine Light, Grace and Spirit of Christ ; which is, hath been and is my Travel and Labour in the Lord to turn all to.

1676. But some that professed Truth, and had made a great Show therein, being gone from the Simplicity of the Gospel into Jangling, Division, Swarthy-  
more, and a Spirit of Separation, endeavoured to discourage Friends, (especi-  
ally the Women) from their Godly Care and Watchfulness in the Church  
over one another in the Truth; opposing their Meetings, which in the  
Power of the Lord were set up for that End and Service. Wherefore  
I was moved of the Lord to write the following Epistle, and send it  
forth among Friends, for the discovering of that Spirit, by which  
those Opposers were acted, and its Work and Way, in and by which it  
wrought; and to warn Friends of it, that they might not be betrayed  
by it.

ALL my Dear Friends, Live in the Seed of Peace, Christ Jesus,  
in whom ye have all Life. And that Spirit, that comes amongst  
you to raise up Strife, is out of Christ; for it is the Spirit, that is  
not easy to be intreated, nor gentle, so not of the Wisdom of God,  
which is justified of her Children: And so they, that follow that  
Spirit, are none of Wisdom's Children. Now there is a Spirit,  
that hath made a Separation, and has been against Men and Womens-  
Meetings; yet has set up one of their own, whom they have given  
Power to: and that none shall sit amongst them, but whom they give  
Power to, but shall be looked upon as Usurpers of Authority. Now this  
Spirit and its Work is not of God, though it has made some Fumble  
amongst some; and the Path it may travel in, is through the earth-  
ly Affections, or the Unestablished, or Apostates. But all that are  
in the Life, and Spirit, and Light, and Grace, and Truth, and the  
Power of God, bar it out; and such as sit under their own Vine,  
Christ Jesus, and are grafted into him, have no need of their Ex-  
hortation or Counsel: for the true Believers are entred into their Rest.  
And therefore all keep in the Gospel of Peace; and they that be  
Heirs of the Kingdom, and of it, keep in your Possession of it.

Now some that are of this Spirit, have said to me, They see no Ser-  
vice in Womens-Meetings. My Answer is, and hath been to them  
and such, If they be blind, and without Sight, they should not op-  
pose others; for there is none Imposes any thing upon them: for  
God never received the Blind for a Sacrifice, neither can his People.  
But Christ has enlightened all; and to as many, as receive him, he  
gives Power to become the Sons of God: And such as be Heirs of his  
Power, and of his Gospel, which brings Life and Immortality to  
Light, they can see over him, that has darkned them; and all such  
do keep the Order of the Gospel, the Power of God, and their Meet-  
ings in it; which preserves them in Life and in Immortality. And all  
these do see the great Service of the Mens- and of the Womens-Meet-  
ings, in the Order of the Gospel, which is the Power of God: For  
they are Meet-helps in this Power, which is the Authority of their  
Meetings. And now I say to all you, that be against Womens Meet-  
ings, or the Mens, and lay, You see no Service for the Womens-Meet-  
ings, and oppose them; you are therein out of the Power of God, and  
his Spirit you live not in. For God saw a Service for the Assemblies  
of the Women in the Time of the Law, about those things, that  
appear-

' appertained to his *Worship* and *Service*, and to the *holy things* of his 1676.  
' *Tabernacle*; and so do they in the same *Spirit* see now their *Service* ~~in~~  
' in the *Gospel*: many *things* in those *Meetings* being more proper for the *Swarth-Women* to see into, than the *Men*; and they in the *Power* and *Wisdom*.  
' *dom* of *God* may inform the *Men* of such *things*, as are not *proper*  
' for them: and the *Men* may inform the *Women* of such *things*, as are  
' not *proper* for them, as *Meet* helps each unto another. For in the  
' *Time* of the *Law*, by the *Law* of *God* the *Women* were to *Offer*, as  
' well as the *Men*; and so in the *Time* of the *Gospel* much more, are  
' they to *Offer* their *Spiritual Sacrifices*: for they are all called, both  
' *Men* and *Women*, a *Royal Priesthood*; and they are of the *Household* of  
' *Faith*, and they are the *Living Stones*, that make up the *Spiritual Building*, which *Christ* is the *Head* of; and are to be encouraged  
' in their *Labour* in the *Gospel*: For all *things* that they do, both *Men*  
' and *Women*, are to be done in the *Power* of *God*. And all such, as  
' see no *Service* for these *Womens-Meetings*, or the *Mens*, but do *oppose*  
' them, and make *Strife* amongst *Friends*, are in the same *Spirit*  
' of the *World*, that is against, and *forbids* our other *Meetings*; and  
' are in the same *Spirit* of the *World*, that hath been and is against *Wom-*  
' *mens Speaking* in *Meetings*, and says, *T*hey must be *silent*, &c. though  
' the same *Apostle commands*, *That Men should keep Silence as well as*  
' *the Women*, if there were not an *Interpreter*. And therefore all  
' *Friends*, you may see, that the *Spirit* of the *World* hath entred such  
' *Opposers*, though they come under another *Colour*: for They would  
' not have us to *Meet* at all. And These are against the *Womens-Meet-*  
' *ings*, and some of them against the *Mens* also; and say, *T*hey see no  
' *Service* for them: Then they may hold their *Tongues*, and not oppose  
' them, that do see their *Service* for *God* in thele *Meetings*.

' Therefore all you, that feel the *Power* of *God*, and your *Service*  
' for *God*, as aforesaid, in them, you *Men* and *Women*, keep your *Meet-*  
' *ings* in the *Power* of *God*, the *Authority* of them, as they were settled  
' in it; and then ye will be preserved both over this *Spirit*, that *op-*  
' *poses* them, and over the *Spirit* of the *World*, that opposes your other  
' *Meetings*: For it is all one in the *Ground*, and would bring you in-  
' to *Bondage*. For such are out of the *Peaceable Gospel*, who *oppose* its  
' *Order*; and out of the *Faith*, that *Works* by *Love*; and out of the  
' *Wisdom*, that is *gentle*, and *easie*, and *peaceable*, &c. and out of the  
' *Kingdom*, that stands in *Peace* and *Joy*. Therefore keep over that  
' *Spirit*, that sows *Discord* or *Dissension*, and would draw you from  
' your *Habitation* and *Possession* in the *Order* of the *Gospel*: For it is  
' the same *Spirit*, that deceived *Adam* and *Eve*, by which they lost  
' their *Habitation* in the *Righdeoness* and *Holiness*, and their *Domi-*  
' *nion*: and so that *Spirit* got over them, and so it would get over you.  
' One while it will tell you, *It sees no Service* for your *Meetings*; and  
' another time *Oppose* you: But I say, This is the *blind Spirit*, which  
' is out of the *Power* of *God*, and which the *Power* of *God* is over. And  
' therefore keep in the *Power*, that ye may stand up for your *Liberty*  
' in Christ Jesus, *Males* and *Females*, *Heirs* of him and of his *Gospel*, and  
' his *Order*: and so stand up for your *Liberty* in the *Gospel*, and in the  
' *Faith*, which Christ Jesus hath been the *Author* of; for if ye lose  
' it, and let another *Spirit* get over you, ye will not so soon regain it  
' again.

1676. again. For I knew, the Devil would bestir himself in his Instruments, when Mens- and Womens-Meetings came to be set up, and all in the Swarthmore. Power, Light and Truth, and Heirs of the Gospel to take their Profession of it in every County and City, in it to walk, and to watch one over another, and in it to take Care of God's Glory and Honour, and his precious Truth, and to see, that all did walk in the Truth, and as becomes the Gospel, and to see, that nothing was lacking: and so whatsoever was decent, modest, virtuous, lovely, comely, righteous, and of good Report, to follow after; and to admonish and exhort all, that was not faithful, and to rebuke all that did Evil: I knew, that this would give such a Check to all loose Speakers, Talkers and Walkers; I did not expect, but that there would be an Opposition against such Meetings. But never heed, Truth will come over them all, and is over them all; and Faith must have the Victory: for the Gospel, and its Order is Everlasting, and the Seed (Christ) is the Beginning and the Ending, and will out-last all; the Amen, in whom ye have Peace. I say, all that do oppose the Mens- and Womens-Meetings, or that Marriages should be laid before them, or of Recording of Condemnations of Sin and Evil; or, Admonishing or Exhorting such, as walk not in the Truth; they are of a loose Spirit, and their Spirits tend to Looseneß: and let them take them, that will; for Truth will not have them, nor will have none of their Sacrifice: For nothing is accepted of God, but what is done in Truth, and in his Spirit, which is peaceable. And the Authority of our Mens- and Womens-Meetings is the Power of God; and all the Heirs of the Gospel are Heirs of that Authority and Dignity: and this is of God, and shall Answer the Witness of God in all. And the greatest Opposers of this Practice and Work will be, and are such, as have been Convinced of God's Truth, but have not lived in it; and such were the greatest Troublers of the Church in Moses's Day, and in the Days of the Apostles: But mark their End, and read, what became of them all. And therefore all keep your Habitation in Truth, and therein ye may see, what became of all the Opposers of it for Twenty Years past: They are all gone, and the Truth lives and reigns, and the Seed is over all, and all is One in it, in Rest, Peace, and Life Everlasting: and therein they sit down together in the Heavenly Places in Christ Jesus, the Amen.

Swarthmore, the 5th of the  
8th Month, 1676.

G. F.

In this Year, while I was at Swarthmore, died William Lampit, the old Priest of Ulverstone (which is the Parish, that Swarthmore is in.) He was an Old Deceiver, and Perverter of the Right Way of the Lord, and a Persecutor of the People of God; and much Contest I had with him, when I first came into those parts. He had been an old false Prophet: for in the Year 1652. he Prophecyed (and said, he would Wage his Life upon it) That the Quakers would all vanish, and come to nought within half a year: But he came to nought himself. For he continued in his Lying and false Accusing of God's People, till a little before he died; and then he cried for a little Rest: And to one of his Hearers, that came to visit

visit him before he died, he said : I have been a Preacher a long time, 1677, and thought, I had lived well; but I did not think, it had been so hard *a Thing to die.*

Swarthmore.

Now after I had finished those Services, which lay upon me then to do, feeling my Spirit drawn again towards the South, (though I was yet but weakly, and not able to Travel far in a Day) I left Swarthmore on the Twenty Sixth Day of the First Month 1677, and went to Tho. Wm. mas Pearson's at Powbank in Westmorland, where I had a Meeting the next Day: and went from thence to Thomas Cam's at Cam's-Gill, whither Robert Widders, with his Wife, and several other Friends came to see me, before I left the Country, and to be at the Meeting there the next Day, which was very large; and in which I was largely drawn forth in Testimony to the Truth. After the Meeting I had much Discourse with some of that Meeting, who at that time were not in Unity with Friends of the Quarterly Meeting they belonged to: but afterwards several of them, that were somewhat Tender, came to see their Error, and gave forth Condemnations against themselves. Next day John Blayking came to Tho. Cam's, to bring me to his House at Drawell in Sed. Torkhirt. Sedberg. way. I staid at Drawell two or three Nights, having Meetings there and thereabouts: For while I was there, the Men- and Womens-Meetings were held there, which were very large and precious. And on the First Day following I had a Meeting at Brigflats, not far off, where Brigflats. were most part of the Friends from the several Meetings round about, and a great Concourse of other People also, so that it was thought, there were Five or Six Hundred People; and a very good Meeting it was, wherin Truth was largely declared, and preciously opened, to the comforting and refreshing the Faithful, and the drawing near them, that were afar off. After this I had another Meeting at John Blayking's, Drawell, where were many Friends, that were going to the Quarterly Meeting at Kendal: With them my Wife went back (who, with her Daughter Rachel, had accompanied me thus far;) and I, having Leonard Fell with me, passed on through Sedberg and Garsdale, and into Wenfylde, visiting Friends, as we went. And at Night I reached to Richard Ro- Garsdale. Wenfylde. Counter. binson's at Counterside, where several Friends came to me that Evening; and some of them went with me next Day over the Hills, to the Widow Tenant's at Scarhouse in Langstroth-dale, whither we had much ado to get, the Snow lay so deep, though it was a Week in the Second Lang- Month. Here on the next Day (which was the First Day of the Week) strothdale. Scarhouse. we had a large Meeting. Friends coming to it from several parts round about; and the Lord gave me a very seasonable Testimony to bear amongst them, which I did for several Hours, to their great Satisfaction and Comfort. Thence passing on through Bishopdale, Mil. Bishop- dum, Barton, and so through the Country by Bedal and North-aller-ton, I came to George Robinson's at Burrowby; where also Friends co- Mildum. Bedal. Burrowby. ming out of several parts, we had a very large and good Meeting, and very Peaceable. But not long after, an envious Justice, who lived not far off, hearing, that I had a great Meeting there, troubled Friends about it, and made them appear at the Sessions, where he asked them many ensnaring Questions; for he knew not, how to Convict them, because he had no Proof against them. When he saw, his Questions did

not

1677. not Catch them ; he told them, *He had heard*, that George Fox was *at a large Meeting with them, and they all sat Silent, and none spake Burrowby in the Meeting.* This false Story he cunningly feigned, thinking thereby to have drawn out some of the Friends to have contradicted him, and have said, *That I had spoken in the Meeting*; that so he might have Convicted them upon their own Confession, and have Fined them. But Friends standing in the Wisdom of God, did not Answer him according to his Desire ; and so escaped his Snare. But two other Friends, that came out of Ireland, and were at this Meeting, having a Meeting that Evening about three Miles off ; this Evil-minded Justice got Information thereot, and Fined Friends, and plundered them very sorely for it.

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I went from Burrowby to Isaac Lindley's, calling upon Friends on the Way, as I went. And having Robert Lodge and some other Friends with me, from thence next Day we passed to York ; and the Day following (being the First Day of the Week) I was at Friends Meeting in York, which was large and peaceable. The Second day also I staid in York, and had two Meetings with Friends at John Taylor's; from whence I writ unto my Wife, to let her know, how it was with me, as followeth:

Dear Heart,

' **T**O whom is my Love, and to thy Daughters, and to all Friends, that enquire after me. My Desires are, that ye all may be preserved in the Lord's Everlasting Seed, in whom ye all will have Life and Peace, and Dominion, and Settlement in the Everlasting Home or Dwelling, in the House built upon the Foundation of God. In the Power of the Lord I am brought to York, having had many Meetings in the Way. The Way was many times deep and bad with Snow, that our Horses sometimes were down, and we were not able to ride ; and sometimes we had great Storms and Rain : but by the Power of the Lord I went through all. At Scarhouse there was a very large Meeting, and another at Burrowby, to which Friends came out of Cleveland and Bishoprick : and many other Meetings we have had. At York Yesterday we had a very large Meeting, exceeding thronged, Friends being at it from many parts, and all quiet, and Friends well satisfied : Oh ! the Glory of the Lord shined over all. And this Day we had a large Mens- and Womens- Meeting, many Friends, both Men and Women, being come out of the Country, and all was quiet : And this Evening we are to have the Mens- and Womens- Meeting of the Friends of the City. John Whitehead is here, with Robert Lodge and others : Friends are mighty glad, above Measure : So I am in my Holy Element, and holy Work in the Lord, Glory to his Name for ever ! To Morrow I intend to go out of the City towards Tadcaster, though I cannot Ride, as in days past ; yet praised be the Lord, that I can Travel so well as I do. So with my Love in the Fountain of Life, in which as ye all abide, ye will have Refreshment of Life ; that by it ye may grow, and gather Eternal Strength to serve the Lord, and be satisfied. So to the God of all Power, who is All-sufficient to preserve you, I commit you all, to his Ordering.

York, the 16th of the Second Month, 1677.

G. F.

Leaving

Leaving York, I travelled on through Yorkshire, visiting 1677. Friends at Tadcaster, Nottingly, Doncaster, and so on to Balby, ~~W<sup>m</sup>~~ having Meetings, as I went. At Balby I stayed the First-day <sup>Yorkshire.</sup> Meeting, and went next day to Thomas Stacy's at Ballowfield, <sup>Tadcaster.</sup> Nottingly where in the Evening I had a Meeting, to compose some difference, <sup>Doncaster.</sup> that had happened between some, that professed Truth, <sup>Balby.</sup> and they were Reconciled. From thence next day I came to field. Stainsby in Derbyshire, in which County I had formerly lived <sup>Derbyshire.</sup> some time, about the first breaking forth of Truth. Here I had a good Meeting with Friends, and afterward passed to Skegby in Nottinghamshire, and from thence to Nottingham, to John Reckless <sup>Notting-  
hamshire.</sup> his house; who, being one of the Sheriffs of Nottingham, Skegby. (when I first declared Truth in that Town, and was Imprisoned <sup>Notting-  
ham.</sup> for it) took me out of Prison into his own house, and kept me there, till the Mayor, and the rest of the Magistrates of the Town, took me away from him, and sent me to the Prison again: At which time this John Reckless was Convinced, and abode in the Truth ever after. Now I had a Meeting with Friends at his house that Evening, after I came thither, and another the next day in Friends publick Meeting-house, which was peaceable and well.

I went from thence the day following to John Fox's at Wymeswold in Leicestershire, where I had a Meeting that Evening; and went next day to William Smith's at Sileby, where (it being the First-day of the Week) we had a very large Meeting: for besides Friends, that came from several places, the Town's People, hearing that I was there, came many of them to the Meeting, and heard the Truth declared gladly. Next day I went to Leicester, where finding many Friends come out of the Country, to be at the Horse-fair there next day, I had a very good Meeting with them that Night, and had another Meeting next Evening (after the Fair was over) at William Wells his house at Knighton, about a Mile from Leicester: from whence next day I passed to Swanton (where I had formerly been taken Prisoner) and had a Meeting there: from thence went to Samuel Fretwell's at Hartshorn in Derbyshire, where I had a Meeting also: And then went through the Country to Henry Sidon's at Badgely in Warwickshire, and stayed the Meeting there, which (it being the First-day of the Week) was very large, and peaceable; notwithstanding that a Justice, who lived not far off, had threaten'd, that he would come, and break it up. After Meeting (having stay'd a while with Friends) I went in the Evening to Richard Baal's of Whittington, where several Friends came to visit me. Next day I went to Nathaniel Newton's at Hartshill, where several Friends met me, with whom I had good Service. After this I passed on, visiting Friends in divers places, till I came to Dingley, where a Meeting was appointed before, which was very large, and Truth was largely opened to the People: The Meeting was peaceable and quiet, and the People generally Sober; saying that while I was declaring, and shewing, how that Christendom (so called) was gone from the pure Religion, that is undefiled,

1677. &c. One Man rushed out in a furious manner, and said, I deny that. After this Meeting, I went with Thomas Chatter to his house at Adingworth, and from thence next day to Northampton, where I stayed the First-day Meeting, which was very large and peaceable, and had much Service among Friends besides. Next day Edward Cooper of Northampton accompanied the to Olney in Buckinghamshire, where I stay'd at James Brereton's, several Friends coming thither to see me in the Evening. Next day I went to a Meeting at Tury in Bedfordshire, to which Friends came from several Parts; so that it was a very large Meeting. Here I met with William Dewsberry, who after the Meeting took me along Kempston, with him to his Son-in-law John Russ's of Kempston, where I stayed with William that night, and most part of the next day; passing thence towards Evington through Ampthill, to Thomas Gamboll's of Bullocks-hill. William Dewsberry went along with me thither, and there also several Friends came to visit us. Next day, passing through Luton, I went to Market-street (William Dewsberry accompanying the part of the way) and the day following Leonard Fell and I had a Meeting at Kensworth, which was pretty large and peaceable. After the Meeting we went to Albans, where we visited Friends, and next day passing through South-Mims and Barnet, where also we visited Friends, we came that night to the Widow Hayley's at Guttershedge in Hendon in Middlesex. Next day, being the First-day of the Week, we had a very large Meeting there, several Friends coming from London. I stayed there on the Second-day, and on the Third went to William Mead's house at High-gate, with whom next day I went to London: and it being the Fourth-day of the Week, I went to the Meeting at Gracious-street; where Friends and I were greatly refreshed in each other in the Lord, and the Lord's Power and Seed was set over all, blessed be his Name for ever.

Thus it pleased the Lord to bring me safe to London, though much wearied with Travel: for though I rode not very far in a day, yet having had much weakness of Body, continual Travel was hard to me. Besides, I had not much rest a-nights to refresh Nature: for I often late up with Friends, where I lodged, to Inform and Advise them in things, wherein they were wanting; and when I was in bed, I was often hindred of sleep by great pains, which I felt in my Head and Teeth, occasioned (as I thought) by Cold I had taken, by riding often in the Rain. But the Lord's Power was over all, and carried me through all, to his praise.

In my Journey I observed a slackness, and shortness in some that professed Truth, in keeping up the ancient Testimony of Truth against Tithes: for where-ever that Spirit got Entrance, which wrought Division in the Church, and opposed the Mens and Womens Meetings, it weakned those that received it, in their Testimony against Tithes. Wherefore I was moved of the Lord to give forth a short Paper, by way of an Epistle to Friends, to stir up the pure Mind in them, and to encourage and strengthen them in their Christian Testimony against that Antichristian Yoke and Oppression.

1677.

London.

My dear Friends,

BE faithful to the Lord in your Testimony for Jesus, who hath ended the Levitical Priesthood of Aaron, that took Tithes, and sent his Ministers forth freely, to give freely, that which they had received of him freely, without a Bag or a Staff. So Christ's Disciples could not join with those, that made a Trade of Preaching. And as there was a Testimony to be born against those Tithes, which were commanded in the Law for Levi and Aaron: So there is a Testimony to be born against these Tithes, which have been set up by Man, in the dark time of Popery, and not set up by God nor Christ. Now for any to cry against the Priests in words, and yet to give them Means, and put into their Mouths, that they may not prepare War against you, this is a Contradiction. And therefore take heed: for if the Lord God do bless you with outward Creatures, and you do bestow them upon Baal's Priests, the Lord may justly require the Outward things from you again, which he hath given you; who saith, That his Christian Ministers should freely give, as they have freely received of Christ Jesus. So all the Preachers for Tithes and Money, and the Takers and Payers of Tithe must be testified against in the Lord's Power and Spirit; so that all Men and Women may stand up in their Testimony for Jesus Christ, in his Power and Spirit, against the Tithe-mongers. Consider, how many faithful Servants and Valiants of the Lord have laid down their Lives against them, in this day of the Lord: and in the days of the Martyrs they did then witness against them. Consider also, what Judgments have come upon them, that have spoiled Friends Goods, and have cast them into Prison for Tithes and Maintenance. And therefore in the Power of the Lord maintain the War against the Beast, and do not put into his Mouth, lest he cry Peace to you; which Peace you must not receive; but it must be broken, and thrown out by the Spirit of God: And then in the same Spirit, ye will receive the Peace from the Son of Peace, which the Beast, and the Whore, and the World with all their earthly Teachers for the Earth, which are made by Man, cannot receive, nor bereave you of. And therefore keep your Authority and Dominion in the Power, and Spirit, and Name of Jesus; in whom my love is to you.

3d Month, 1677.

G. F.

I came to London on the 23th of the Third Month, some Ten or Twelve days before the Yearly Meeting; in which time I fell in with Friends there in the Service of Truth, visiting them at the Meetings: And the Parliament then sitting, we prepared something to lay before them, concerning the seizing of the Third part of Friends Estates, as Popish Recusants; which was a great Suffering, and a Grievance we Complained of; but no Redress we got.

Aaaaa a

To

1677. To the *Yearly Meeting* many Friends came from most parts of the Nation, and some out of *Scotland, Holland, &c.* and very glorious *Meetings* we had, wherein the *Lord's* powerful Presence was very largely felt, and the *Affairs of Truth* were sweetly carried on in the Unity of the Spirit, to the Satisfaction and Comfort of the upright-hearted; blessed be the *Lord* for ever! Then after the *Yearly Meeting* was over, and I had stay'd a *Week or Two* with *Friends* in *London*, I went down with *William Penn* to his house in *Sussex*: *John Burnyeat*, and some other Friends went with us: and as we passed through *Surrey*, hearing, that the *Quarterly Meeting* for that County was that day, *William Penn*, *John Burnyeat* and I went from the Road to it; and after the *Meeting* returning to our other Company on the Road, went on with them to *William Penn's* that Night, which is *Forty Miles* from *London*. I stay'd at *Worminghurst* about *Three Weeks*, in which time *John Burnyeat* and I (at such times as we were not amongst *Friends* in *Meetings*) Answered a very envious and wicked Book, which one *Roger Williams* a *Priest* of *New-England* (or some *Colony* thereabouts) had written against *Truth* and *Friends*. When we had finished that Service, we went with *Stephen Smith* (who was there with us) to his house at *Warpledon* in *Surrey*, where we had a large *Meeting*. *Friends* there-away had been exceedingly plundered about *Two Months* before on the *Priest's* account; for they took from *Stephen Smith* Five *Kine* (being all he had) for about *Fifty shillings Tithes*. From thence we went to *Kingston*, and so to *London*; where I stay'd not long: for it was upon me from the *Lord* to go into *Holland*, to Visit *Friends* there, and to preach the *Gospel* there, and in some parts of *Germany*. Wherefore setting things in Order for my Journey, as fast as I could, I took leave of *Friends* at *London*, and with several other *Friends* went down to *Colchester* in *Essex*, in order to my Passage for *Holland*. Next day, being the *First day* of the *Week*, I was at the publick *Meeting* of *Friends* there, which was very large and peaceable; and in the Evening I had another large *Meeting*, but not so publick, at *John Furly's* house, where I lodged. The day following was the *Womens-Meeting* there, which also was very large; and I was at that too. From thence next day we passed to *Harwich*, where *Robert Duncan*, and several other *Friends* out of the Country, came to see us; and some from *London* came to us there, that intended to go over with me. The *Packet-Boat*, in which we were to go, not being ready, we went to the *Meeting* in the *Town*, and a precious Opportunity we had together: for the *Lord*, according to his wonted goodness, by his over-coming, refreshing Power, opened many Mouths to declare his Everlasting *Truth*, and to praise and glorifie him. After the *Meeting* we returned to *John Vandewall's*, where I had lodged, and when the *Boat* was ready (taking Leave of those *Friends*, that had accompanied us thither, and that met us there) we that were bound for *Holland*, went on Board about the 9th hour in the Evening, on the 25th day of the 5th Month 1677.

The Friends that then went over with me, were *William Penn*, 1677. *Robert Barclay*, *George Keith* and his Wife, *John Furly* and his Brother, *William Tailcoat*, *George Watts*, and *Isabel Yeomans*, Harwich. who is one of my Wife's Daughters. About the First hour in the Morning we weighed Anchor, having a fair, brisk Wind, which by the next Morning brought us within sight of Holland. Holland. But that day proving very clear and calm, we got forward but little, till about the Fourth hour in the Afternoon, when a fresh Gale arose, which carried us within a League of Land. Then being becalmed again, we cast Anchor for that Night, it being between the hours of Nine and Ten in the Evening. But *William Penn* and *Robert Barclay* (understanding, that *Benjamin Furly* was come from Rotterdam to the Briel to meet us) got two of the Boat-men to let down a small Boat, that belonged to the Packet-Boat, and Row them to shore: but before they could get to shore, the Gates were shut; and there being no house without the Gate, they were fain to lie in a Fisher's Boat all Night. As soon as the Gates were opened in the Morning, they went in, and found *Benjamin Furly*, with other Friends of Rotterdam, that were come thither to receive us; and they sent a Boat, with three Young-men in it, that lived with *Benjamin Furly*, who brought us to the Briel, where the Friends received us with great Gladness.

We stay'd about Two hours at the Briel, to refresh our selves; and then took Boat, with the Holland-Friends, for Rotterdam; Rotterdam where we arrived about the Eleventh hour that day, which was the 28th of the Fifth Month 1677. I was very well this Voyage: but some of the Friends were Sea-sick: Yet a fine Passage we had, and all came safe and well to Land, blessed and praised be the Name of the Lord for ever.

The next day, being the First day of the Week, we had Two Meetings at *Benjamin Furly's*, where many of the Town's People, and some Officers came in; and all were civil. *Benjamin Furly*, or *John Claus*, (a Friend of Amsterdam) interpreted, when any Friend declared. I spent the next day in Visiting Friends there, and the day following *William Penn* and I, and some other of the Friends, went towards Amsterdam, with some Friends of Amsterdam, who came to Rotterdam to Conduct us thither. We took Boat in the Afternoon, and passing by a Town called Ouer-Querkirk, Delft, we came to Delft, through which we walked on foot; and then took Boat again to Leyden, where we lodged that Night at an Inn. This is counted six Dutch Miles from Rotterdam, which are eighteen English Miles, and five hours sail, or Travel: for our Boat was drawn by an Horse that went on the shore. Next day taking Boat again, we went to Harlem, Harlem. fourteen Miles from Leyden, where we had appointed a Meeting, which proved very large: for many of the Town's People came in, and Two of their Preachers; and the Lord gave us a blessed Opportunity, not only with respect to Friends, but to other sober People (Baptists and other Professors) that were there, and the Meeting ended peaceably and well. After Meeting

1677. ing we passed to *Amsterdam*, accompanied by several Friends of that City and of *Alkmaer*, some by Wagon, some by Boat.

Next day was the *Quarterly Meeting* at *Amsterdam*, to which came Friends from *Harlem* and *Rotterdam*, and with them those Friends of our Company, whom we had left behind at *Rotterdam*, viz. *Robert Barclay*, *George Keith* and his *Wife*, &c. The *Meeting* was at *Gertrude Dirick Nieson's* house, and a very large and serviceable *Meeting* it was : for both *William Penn* and I were drawn forth to open many things concerning the *Order of the Gospel*, and to shew the benefit and service of *Yearly*, *Quarterly*, and *Monthly Meetings* of *Men* and *Women*. We had another *Meeting* at *Gertrude's* the next day, more publick, and very large, at which were *Professors* of several sorts, unto whom the Way of Life and Salvation was largely and livingly opened ; which they hearkned very attentively to, none making any Objection, to what was declared. In the *Afternoon* we had another *Meeting* in the same place, but less, and more private. The day following we had a *Meeting* of Friends only, wherein by Joint Agreement of Friends were settled several *Meetings*, to wit, *Monthly*, *Quarterly*, and a *Yearly Meeting*, to be held at *Amsterdam* for Friends in all the *United Provinces of Holland*, and in *Emden*, the *Palatinat*, *Hamborough*, *Frederick-stadt*, *Dantzick* and other places in and about *Germany*; which Friends were very glad of, and it hath been of great service to Truth.

Next day an Exercise came upon me concerning that deceitful Spirit, which wrought in some amongst Friends, to make *Divisions* in the *Church*: and the *Care* of the *Churches* being upon me, I was moved to Write a few Lines to warn Friends of it, as followeth :

' **A**LL Friends, keep over that *Spirit of Separation* and *Division*, in the peaceable *Truth*, and in the *Seed of Life*, ' which will wear it all out, and out-last it. For the *Lamb* will ' have the *Victory* over all the *Spirits of Strife*, as it hath had ' since the beginning; and they will *Wither*, as others have done: ' but all that do keep in the *Seed*, which is always *green*, shall ' never *Wither*; as Friends have been to this day kept. And if ' any have gone out, and backslidden, and thrown off the *Cross*, ' and are grown loose and full, and are gone into *Strife* and ' *Contention* with their *Earthly Spirits*, and therein plead for a ' *liberty*; this *Spirit* taketh with loose, earthly *Spirits*, and ' cries *Imposition* to such, as do admonish them to come to the ' *Life*, *Light*, and *Spirit* and *Power* of *God*, that they may be ' alive, and may live again with the *Living*. And then upon ' this *Admonishment*, their *Spirits* do arise into *Contention* and ' *Strife*, and a *Separation*, turning against the *Living*, in their loose ' earthly *Spirits*, which would have the *Name* of *Truth*, but is not ' in the *Nature* of it, but is for *Eternal Judgment* of the living *Seed*. ' And this is it, which doth deceive; but it is judged by that, which ' doth undeceive and save.

This being the First-day of the Week, we had a very large Meeting again, there coming to it a great Concourse of People of several Opinions, as Baptists, Seekers, Socinians, Brownists, <sup>Amster-</sup>  
and some of the Collegians. Robert Barclay, George Keith, William Penn and I, did all severally declare the Everlasting Truth among them; opening the Estate of Man in the Fall, and shewing, by what way Man and Woman may come into the Restoration by Christ Jesus: And indeed, the Mystery of Iniquity, and the Mystery of Godliness were very plainly laid open; and the Meeting ended quietly and well.

The day following, George Keith, Robert Barclay, and William Penn, leaving me and some other Friends at Amsterdam, set forward on their Journey towards Germany, where they Travelled many hundred Miles, and had good Service for the Lord, Benjamin Furly going with them, and Interpreting.

That day, and the next, I stayed at Amsterdam, visiting the Friends, and assisting them in some businesses concerning their Meetings: And there came Three Baptists to discourse with me, unto whom I opened things to their satisfaction; and they parted from me in kindness. I writ a Letter also to the Princess Elizabeth, which Isabel Teomans delivered to her, when George Keith's Wife and she went to visit her.

Princess Elizabeth;

I have heard of thy Tenderness towards the Lord and his holy Truth, by some Friends, that have visited thee, and also by some of thy Letters, which I have seen: which indeed is a great thing, for a Person of thy quality to have such a tender mind after the Lord and his precious Truth; seeing so many are swallowed up with Voluptuousness, and the Pleasures of this World, and yet all make an outward Profession of God and Christ one way or other; but without any deep Inward sense and feeling of him. For it is not many mighty, nor wise of the World, that can become fools for Christ's sake, or can become low in the humility of Christ Jesus from their mighty state, through which they might Receive a mightier Estate, and a mightier Kingdom through the Inward holy Spirit, and the Divine Light and Power of God; and a mightier Wisdom, which is from above, pure and peaceable; which Wisdom is above that, which is below, that is earthly, sensual and devillish, by which men destroy one another, yea, about their Religions, Ways and Worships, and Churches: but this they have not from God nor Christ. But the Wisdom, which is from above, by which all things was made and created, which the holy fear of God in the heart, is the beginning of, that keeps the heart clean. And by and with this Wisdom are all God's Children to be ordered; and with it come to order all things to God's glory. So this is the Wisdom that is Justified of her Children: And in this fear of God and Wisdom, my desire is, that thou may be preserved to God's glory. For the Lord is come to teach his People

1677. People himself, and to set up his *Ensign*, that the Nations may flow unto it. And there hath been an *Apostacy*, since the Apostles days, from the Divine *Light of Christ*, which should have given them the *Light of the Knowledge of the glory of God in the face of Christ Jesus*; and likewise from the holy Spirit; which would have Lead them into all Truth: and therefore have People set up so many Leaders without them, to give them Knowledge: and also from the holy and precious *Faith*, which Jesus Christ is the *Author and Finisher* of: which *Faith* purifies the heart, and gives victory over that which separates from God; through which *Faith* they have access to God, and in which *Faith* they please God; the *Mystery* of which *Faith* is held in a pure *Conscience*. And also from the *Gospel*, which was preached in the *Apostle's days*, (which *Gospel* is the Power of God) which brings *Life* and *Immortality* to Light in Man and Woman, by which People should have seen over the *Devil*, that has darkned them; and before he was: which *Gospel* will preserve all them that receive it, in *Life* and in *Immortality*. For the Eyes of People have been after *Men*, and not after the *Lord*; who doth write his *Law* in the hearts, and puts it into the minds of all the Children of the *New Covenant of Light*, *Life* and *Grace*; through which they all come to know the *Lord* from the *Least* to the *Greatest*: So that the *Knowledge of the Lord* may cover the Earth, as the Waters doth the Sea. And this *Work* of the *Lord* is a beginning again, as it was in the *Apostles days*; that People shall come to receive an *Uncion* in them again from the holy One, by which they shall know all things, and shall not need any man to teach them; but as the *Anointing* doth teach them: and also to know, what the *Righteousness* of *faith* speaks; the *Word* nigh in the heart and mouth to obey it, and to do it: which was the *Word* of *Faith*, the *Apostles* preached: Which is now received and preached again; which is the duty of all true Christians to receive. And so now People are coming out of the *Apostacy* to the *Light of Christ* and his *Spirit*, and to receive *Faith* from him, and not from men; and to receive the *Gospel* from him, and their *Uncion* from him, the *Word*; and as they receive him, they declare him *freely*, as his Command was to his Disciples, and is so still to the *Learners* and *Receivers* of him. For the *Lord God* and his Son *Jesus Christ* is come to teach his People, and to bring them from all the Worlds *Ways* to *Christ* the *Way*, the *Truth*, and the *Life*, who is the *Way* to the *Father*; and from all the Worlds *Teachers* and *Speakers*, to him the *Speaker* and *Teacher*, as *Hebr. 1.1.* and from all the Worlds *Worshippers*, to worship God in the *Spirit*, and in the *Truth*, (which the *Devil*, the *Destroyer*, is out of:) which *Worship* Christ set up above *Sixteen hundred years ago*, when he put down the *Jews Worship* at the *Temple at Jerusalem*, and the *Worship* at the *Mountain*, where *Jacob's Well* was: and to bring People from all the World's *Religions*, which they have made since the *Apostles days*, to the *Religion*, that was set up by *Christ* and his

' his *Apostles*, which is *Pure* and *Undefiled* before God, and keeps 1677.  
 ' from the Spots of the World: And to bring them out of all  
 ' the Worlds Churches and Fellowships, that they have made and <sup>Amster-</sup>  
 ' set up since the *Apostles* days; to the Church, that is in God the <sup>dam.</sup>  
 ' Father of our Lord Jesus Christ, *Theff. I. I.* and to bring to the  
 ' Unity and Fellowship in the holy Spirit, that doth mortifie,  
 ' and circumcise, and baptise, to plunge down Sin and Corrupti-  
 ' on, that has got up in Man and Woman by Transgression: and  
 ' in this holy Spirit there is a holy Fellowship and Unity: yea, it  
 ' is the Bond of the Prince of Princes, and King of Kings, and  
 ' Lord of Lords Peace: which heavenly Peace all the true Christi-  
 ' ans are to maintain with Spiritual Weapons, not with Car-  
 ' nal.

' And now my Friend, the holy Men of God did speak forth  
 ' the *Scriptures*, as they were moved by the holy Ghost; and all  
 ' Christendom are on heaps about those *Scriptures*, because they  
 ' are not led by the same holy Ghost, as they were, that gave  
 ' forth the *Scriptures*; which holy Ghost they must come to in  
 ' themselves, and be led by, if they come into All the Truth of them,  
 ' and to have the Comfort of God, and Christ, and Them. For  
 ' none can call Jesus Lord, but by the holy Ghost; and all they,  
 ' that do call Christ Lord without the holy Ghost, take his Name  
 ' in vain. And likewise all that name his Name, are to depart  
 ' from Iniquity; then they name his Name with Reverence in  
 ' Truth and Righteousnes. And O therefore feel the Grace and  
 ' Truth in thy heart, that is come by Jesus Christ, which is a  
 ' Teacher, that will teach thee, how to live, and what to deny;  
 ' and it will establish thy heart, and season thy words, and bring  
 ' thy Salvation, and will be a Teacher unto thee at all times;  
 ' and by it thou mayst Receive Christ, from whence it comes:  
 ' and as many as Receive him, to them he gives power, not  
 ' only to stand against sin and evil, but to become the Sons of  
 ' God: if Sons, then Heirs of a Life, and a World and Kingdom;  
 ' that is Everlasting, without end, and of the Eternal Riches and  
 ' Treasures thereof. So in haste, with my Love in the Lord  
 ' Jesus Christ, that has tafted death for every man, and bruises  
 ' the Serpents head, that has been betwixt Man and God, that  
 ' through Christ, Man may come to God again, and so can praise  
 ' God through Jesus Christ, the Amen; who is the spiritual and  
 ' heavenly Rock and Foundation for all God's People to build up-  
 ' on, to the praise and glory of God, who is over all, blessed for  
 ' Evermore.

Amsterdam, the 7th of  
6th Month, 1677.

George Fox.

### P O S T S C R I P T.

THE Bearer hereof is a Daughter-in-Law of mine, that comes  
 with Gertrude Dirick Nielson and George Keith's Wife, to  
 give thee a Visit.

G. F.

Bbbbb

The

1677.

 The Princess Elizabeth her Answer to the aforesaid  
LETTER.

Dear Friend;

I Cannot but have a tender Love to those that love the Lord Jesus Christ, and to whom it is given not only to believe in him, but also to suffer for him: Therefore your Letter, and your Friends Visit, have been both very welcome to me. I shall follow their and your Counsel, as far as God will afford me Light and Unction: Remaining still

Hertfort the 30th of  
August, 1677.

Your loving Friend,

ELIZABETH.

Buyckslot. Next day John Claus and I took Boat, and passed to Buyckslot, Purmerent. and thence to Purmerent; where having stayed awhile, and refreshed our selves at an Inn, we went by Wagon through the Alcmaer. Country to Alcmaer, about Thirty Miles from Amsterdam. We went to a Friend's house there, whose name was Willem Willems, where I had a Meeting that night. I had also another Meeting there next day, which was larger: for several Professors came to the Meeting; and all was quiet and well. When the Meeting was done, I went and visited some Friends, and then, taking Boat, passed by several places to Hoorn, which is counted the chief City in North-Holland. We lodged at an Inn there that night: and taking Wagon again early next Morning, we passed through the Country to Enckhuysen, where we took Ship for Friesland; and landing in the Afternoon at Workum, took Wagon there again, and rode along upon the high Bank of the Friezen Seas, till we met Two Friends coming with a Wagon to meet us: with whom (discharging our Wagon at Mackum, a Village hard by) we went, in their Wagon, to Harlingen, the chief Sea-port-Town in Friesland. We went to a Friend's house, whose Name was Hessel Jacobs, whither several Friends came to Visit us that night. Next day we went among the Friends of the place, and Visited them; and I wrote a Paper, directed, To all them, that persecute Friends for not observing their Fast-day.

The day following was the First-day of the Week, and Friends had a Meeting there, to which we went; and many Professors came to it. I declared the Everlasting Gospel amongst them, John Claus interpreting, and they were all very Civil, and heard attentively: and when the Meeting was done, departed peaceably, without making any Opposition. After Meeting I went to Hessel Jacobs his house again, whither after a while came a Calvinist, to ask me some Questions, which I answered to his satisfaction; and he departed friendly. Soon after he was gone, a Preacher

a Preacher of the *Collegians* came to discourse with me, and he ~~is~~<sup>677</sup> seemed well satisfied also, and we parted lovingly. That Evening I had another Meeting with the Friends there, and next ~~Harlingen~~ Morning, when we had taken our Leave of them, we passed to *Leuwarden*, the chief City in *Frieland*, and lodged that night ~~Leuwarden~~ at a Friend's house there, whose Name was *Sybrand Doves*.

Next Morning early, taking Boat, we passed to *Dockum*, and *Dockum* walking through the City, took Boat again to *Strobos*, which *Strobos* is the utmost part of *Frieland*. There we baited, at a *Commissary's* house: and then taking Boat again, we passed to *Groningen*, *Groningen* the chief City of the Province of *Groningland*. One of the *Magistrates* of that City came with us from *Leuwarden*, with whom I had some discourse on the way; and he was very loving. We walked near *Two Miles* through the City; and then took Boat for *Delfziel*; and passing, in the Evening, through a Town *Delfziel* called *Appingedalem*, where had been a great *Horse-Fair* that day, *Appingedalem*. there came many Officers rushing into the Boat, and being somewhat in *drink*, they were very Rude. I spake to them, exhorting them to fear the *Lord*, and beware of Solomon's vanities. They were a sort of boisterous Fellows; yet they were somewhat more Civil afterwards. We landed at *Delfziel* about the *Tenth* hour at night, having travelled much about *Fifty English Miles* that day. We went to an *Inn* to Lodge; and as we passed through the *Guards*, they Examined *John Claus*, whether I was not a *Militia-Souldier*? and when he had told them, that I was not, they let us pass peaceably on.

This City *Delfziel* stands on the River *Eems*, over which we passed next day to the City *Emden*, a Place, where Friends had *Emden* been cruelly persecuted, and from which they had been often banished. I went to an *Inn*, where I stay'd and dined with some men, that understood *English*, with whom I had a fine time, and they were loving. Mean while *John Claus* went with his *Wife* to her *Fathers*, who lived in *Emden*; whither, after I had dined, I went also; understanding, the old *Man* was desirous to see me. In the Afternoon *John Claus* and I walked through the City, to the place where the *Wagon*, which he had hired, was to meet us: and while we tarried for it, the Friends, that were in the City, came to the house, where we were, and there we had a little *Meeting*. When the *Meeting* was over, and the *Wagon* came not, we sent to know the Reason: and the *Master* of the *Wagon* sent us word, that he durst not let his *Wagon* go; for the *Bishop* of *Munster's* *Soldiers* were up in the Country, and he was afraid, they would take away his Horses. So being disappointed of our passage, we returned to *John Claus* his Father-in-law's house, where I left him, and went my self to my *Inn* at night.

We took *Shipping* next day, and passed about *Fifteen Miles* upon the River *Eems*, to a Market-Town in *East-Frieland*; cal. *River Eems*; *East-Frieland*. led *Leer*, where lived a Friend, that had been banished from *Emden*: and when we had visited him, we hired a *Wagon* in *Leer*. that Town, and passed to a Garrison-Town, called *Strikehusen*, *Strikehusen* *hoyden*.

1677. where the Guards Examined us: and then we went on to ~~Deteren~~, where hiring another *Wagon*, we passed through the Deteren Country to another *Garrison'd Town*, where we were very strictly Examined. From thence we passed unto *Apre*, in the King of Denmark's Country, where we lodged that night. In our Travel this day, we met the *Earl of Oldenburgh*, going to the *Treaty of Peace at Lembachie*.

Next day, hiring another *Wagon*, we passed through the Country to the City *Oldenburgh*, lately a great and famous Place, but then burnt down; and but few houses left standing in it. At this place we hired another *Wagon*, and went through the Country to *Delmenhurst*: where, after we had been Examined by the Guards, we went to a *Burger-Master's* to lodge, whose house was an *Inn*. And there being many People, I declared the *Way of Truth* to him and them, Warning them all of the *Day of the Lord*, that was coming upon all *Evil-doers*.

From hence we passed next day by Wagon to *Bremen*, which is a stately City in *Germany*; and from thence, after a double Examination, we went by Wagon to a Water called *Overdelend*, and there took Boat to *Fifber-holder*: Where finding pretty many People together, I declared the *Way of God* to them, and exhorted them to fear the *Lord*. There we took Wagon again, and travelled in the *Bishop of Munster's Country*, to a place called *Closterseven*: and having no Inclination to stay there, we got fresh Horses there, intending to travel all night. Accordingly we went out a little way; but it quickly grew so dark, and rained so hard, that we thought it best to turn back again thither: for our *Wagon* being open, we had no defence against the Rain; and our Cloaths were already wet with the *Rain*, that had fallen for several days before. So we went back to an *Inn*, and got a little fresh *Straw*; upon which we lay, till about break of day: and then set out in our Wagon again, and travelled through *Buxtehude* the Country to the City of *Buxtehude*.

The People in the *Bishop of Munster's Country* were very dark: and as we passed amongst them, I preached *Truth* to them, warning them of the Great and Notable *Day of the Lord*; and exhorting them to *soberness*, and to mind the *good spirit of God* in themselves.

It was on the *First-day of the Week*, that we went through this City *Buxtehude*; and without the Walls was a great *Fair of Sheep* and *Geese* that day. We stayed but a little, to refresh ourselves, and went on as fast as we could to *Hamborough*, partly by *Wagon*, and partly by *Water*.

We got to *Hamborough* time enough to get a *Meeting* there that Evening; and a good and glorious *Meeting* it was. There were at it, amongst others, a *Baptist-Teacher* and his *Wife*, and a Great Man of *Sweden* and his *Wife*; and all was quiet, blessed be the *Lord*, whose *Power* was Exalted over all: Yet a dark, hard place this is; and the People are much shut up from *Truth*.

At Hamborough there was a Woman, that had spoken against me, in John Perrot's time ( though she had never seen me, till now) and she had been troubled for it ever since ; and now was Hambo-  
glad of an Opportunity to acknowledge her Fault : which she rough.  
very readily did ; and I did as readily and freely forgive her.

We stayed that night at Hamborough, encouraging and strengthening the Friends there in the Testimony to the Truth ; and betimes next Morning we set forward towards Frederickstadt, which is Two long days Journey from Hamborough. We went the First-day to a Town called Elmsboorn, where we baited ; and then rode on through a Garrison-Town of the King of Denmark's : and passing by the Monument of the Earl of Ransenny, we came to the City of Itzebo, where we lodged that night ; and I had some Service in the Evening, among the People in the Inn, whom I exhorted to soberness, and to live in the Fear of the Lord. Next Morning setting out again, we travelled to a Town called Hoghenhorn, where we dined at an Inn with one of the Council of Frederickstadt ; to whom, and to the rest of the People present, I declared the Truth, with which they seemed to be affected. Then travelling on, we came to a River called Eyder, where we took Boat, and so went to Frederickstadt. We went to a Friend's house there, whose name is William Pauls, where several Friends came to us (for there is a pretty many Friends in that City) and we had a fine, refreshing Meeting together that Evening ; which made us forget our Weariness : for we were indeed very weary, having travelled hard those Two days ; and being Wet through our Cloaths, having had much Rain in our Open Wagons. But the Lord made all easie and good to us : and we were well, and glad to see Friends ; blessed be his holy name for ever !

This City is in the Duke of Holsteyn's Country, who would have banished Friends out of the City and Country, and did send to the Magistrates of the City to do it : But they said, they would lay down their Offices rather, than they would do it, inasmuch as Friends came to that City to enjoy the Liberty of their Consciences. And not long after, the Duke himself was banished out of that City, by the King of Denmark : but Friends do still enjoy their Liberty there, and Truth and they are of good Report amongst the People, both in City and Country.

On the First-day of the Week I had a Meeting here, to which many People came, and some rough Spirits : but the Power of the Lord bound them down, and the Seed of Life was set over all. While I was here, I had a Discourse with a Jew, that was a Levite, concerning the Coming of the Messiah ; and he was much confounded, in what he said : Yet he carried himself lovingly, and Invited me to his house : I went thither, and there I discoursed with another Jew, who shewed me their Talmud, and many other Jewish Books : but they are very dark, and do not understand their own Prophets.

1677. There was at this City a *Baptist-Teacher*, who had reproached and belied *Friends*: wherefore John Claus went, with Two Friends Frederick- of the Town, to the house, where he lodged, and cleared Truth stadt. and *Friends* from his *Reproaches*, and laid his *Lies* and *Slanders* upon his own head, to his shame.

Before we left this Place, I had another *Meeting* with the *Friends* only, wherein I laid before them the Usefulness and Benefit of a *Monthly-Meeting*, for the looking after the *Poor*, and taking care, that *Marriages*, and all other things relating to the *Church*, were done and performed in an *orderly Manner*: and the thing Answered the *Witness* of God in their *Consciences*, so that they readily Consented, and Agreed to have *Monthly Meetings* thence-forward amongst themselves, that both *Men* and *Women* might look after, and take care of the outward *Concerns* of the *Church*.

After this Meeting, feeling my spirit clear of that place, we took leave of *Friends* there (whom we left in good Order) and not intending to go further that way, we turned back again for *Hamborough*. When we had travelled one days Journey, and came to an *Inn* at night to Lodge, I inquired there, whether there were any *tender People* in the Town, that feared God, or that had a mind to discourse of the things of God? but the *Inn-keeper* told me, there were few such in that Town. Next night we got to *Hamborough*; and having passed the *Guards*, we went to a *Friend's houle*, being very *Weary*: for we had been up those *Two Mornings* before the *third hour*, and had travelled each day hard and late. Here we met with *John Hill*, an *English Friend*, who had been travelling in *Germany*; and being in a *Ship* bound for *Amsterdam*, that waited for a Wind, he had lain sick on board her about *two weeks*; and now hearing, that I was in the Country, got off from the *Ship*, and came hither to meet me, and to go along with me.

The next day after we came to *Hamborough*, we had a very good *Meeting* there, and very peaceable. After the *Meeting* I had *Discourse* with a *Swede*, an Eminent man in his own Country; who having been *banished* from thence upon the Account of his *Religion*, was come to *Hamborough*, and was at the *Meeting* I had there before. And when I had done with him, I had another *Discourse* with a *Baptist*, concerning the *Sacraments* (so called:) In both which I had good service, having opportunity thereby to open *Truth* unto them.

Being clear of *Hamborough*, we took our Leave of *Friends* there, whom we left well: And taking *John Hill* along with us, we passed by Boat to a *City* in the *Duke of Lunenburg's Country*; where after we were Examined by the *Guards*, we were had to the *Main-Guard*, and there Examined more strictly: but after they found, that we were not *Soldiers*, they were Civil to us, and let us pass. In the Afternoon we travelled by *Wagon*, and the *Waters* being much out, by reason of the great *Rains* that had fallen, when it drew towards night, we hired a Boy upon the Way to guide us through a great *Water*, that we had to

*Hamborough.*

*Lunenburghs Country.*

to pass. When we came to it, the Water was so deep, before 1677. we could come at the Bridge, that the Wagoner was fain to wade, and I drove the Wagon. But when we were come upon the Bridge, the Horses brake part of it down, and one of them fell into the Water; the Wagon standing upon that part of the Bridge, which remained unbroken: and it was the Lord's mercy to us, that the Wagon did not run into the Brook. When they had got the Horse out, he lay a while, as if he had been dead: but at length they got him up, and put him to the Wagon again, and laid the Planks right; and then (through the goodness of the Lord to us) we got safe over.

Lunen-  
burgh  
Country.

After this we came to another Water, which finding to be very deep, and it being in the night, we hired Two Men to help us through. These men put Cords to the Wagon, to hold it by, that the force of the Water might not drive it beside the way. But when we came into it, the Stream was so strong, that it took up one of the Horses off his legs, and was carrying him down the Stream; which I seeing, called to the Wagoner, to pluck him to him by his Reins, which he did, and the Horse recovered his Legs, and so with much difficulty we got over the Bridge, and went to Bormer-haven, the Town where the Wagoner lived. It was the last day of the sixth Month, that we escaped these dangers; and it being about the eleventh hour in the night, when we came in here, we got some fresh straw, and lay upon it, till about the fourth hour in the Morning: and then getting up, we set forward again towards Bremen, going part of the way by Wagon, and part by Boat. In the way I had good Opportunities to publish Truth among the People, especially at a Market-Town, where we stay'd to Change our Passage; where I declared the Truth to the People, warning them of the Day of the Lord, that was coming upon all Flesh; and Exhorting them to Righteousness, and telling them, that God was come to Teach his People himself, and that they should turn to the Lord, and hearken to the Teachings of his Spirit in their own hearts.

At Bremen we were Examined (as we usually were in Cities Bremen, and Garrison-Towns) and after that we went to an Inn, and stay'd a while, till another Wagon was provided to carry us further. And here, though I felt the Lord's Power was over the City, and kept the wicked and unruly Spirits down, yet my Spirit suffered much in this place, for the Peoples sake. When our Wagon was ready, we left Bremen, and travelled through the Country to Kebey, where we lodged at an Inn that night, and Kebey. early next Morning set forth for Oldenburgh; which was a lamentable sight, to see so great and brave a City burnt down. We went to an Inn, and though it was the First-day of the Week, there were the Soldiers drinking, and playing at Shovel-board; and at those few Houses, that were left, the Shops were open, and the People Trading one with another. I was moved to speak to the People, and declare the Truth among them, and warn them of the Judgments of God. And though they heard me quietly, and were civil towards me; yet I was burdened with their

1677. their *Wickedness*. And many times in *Mornings, Noons and Nights*, at the *Inns*, and on the *Ways*, as I travelled, I spake to the *People*, preaching the *Truth* to them, and warning them of the *Day of the Lord*, and Exhorting them to turn to the *Light* and *Spirit of God* in themselves, that thereby they might be led out of *Evil*.

Leer. Embden. Next day, passing through many great *Waters*, we came at night to *Leer*, and the day following to *Embden*, where *John Claus* his *Wife's Father* lived: at whose house, when we went up into *Germany*, we left a *Young-man* sick, who travelled with me, and used to write for me; whom now, at our Return, we found pretty well recovered. *John Claus* went to his *Father-in-law's*; *John Hill* and I to an *Inn*, where we dined: and after dinner we went also to *John Claus* his *Father's*, and had a good *Meeting* there in the Evening.

Delfziel. The day following we took shipping at *Embden*, and passed to *Delfziel*, and went to an *Inn*, where a *Friend* came to us, that then lived in *Delfziel*, having been often *Banished* from *Embden*: He was a *Goldsmith* by Trade, and had an *House* and *Shop* in *Embden*; and still, as they *banished* him, he went again. Then they *Imprisoned* him, and fed him with *bread* and *water*; and at length took his *Goods* from him, and *Banished* him, his *Wife* and *Children*; leaving them neither place to come to, nor any thing to subsist on. We Comforted and Encouraged him in the *Lord*, Exhorting him to be faithful, and stand stedfast in the Testimony committed to him. And when we had taken our Leave of

Groningen. him, we took *Boat*, and passed the same day to *Groningen*, where we met with *Cornelius Andries*, a *Friend*, that had also suffered much by *Imprisonment* and *Banishment* at *Embden*. We went with him to his house; and the next day we had a good *Meeting* in that *City*, to which several *Professors* came, and were very peaceable and attentive. After *Meeting* we passed by

*Strobus* Strobus. *Boat* to *Strobus*, and so to *Dockum*, where we lodged that night at an *Inn*. And taking *Boat* again next morning, we passed to

*Frieland.* *Leuwarden*, the chief *City* of *Frieland*, where I found my daughter *Tegmans*, who was come from *Amsterdam* thither to meet me. That day we had a precious *Meeting* there, at *Sybrand Dowe's* house; and after the *Meeting* I had some *Discourse* with some, that were at the *Meeting*, who had been formerly *Convinced* of *Truth*; but were not come into *Obedience* to it. We stayed there that night; but *John Hill* left us, and went that day to *Haringen*, and so to *Amsterdam*.

*Hempen-Sarmer.* Next day we passed away by *Boat* down the *River* to the *Lake* of *Hempen-Sarmer*, and thence by the *Lake* *Lugmer*, and so to a *Town* called *Anderigo*: from whence sailing through the *Lake* *Whippool*, we came to a *Town* called *Gardick*. It was within night, when we came thither, and we went, and lodged at an *Inn*: and the next day, being the *First-day* of the *Week*, we were at *Friends-Meeting* there, which was very large, many of the *Towns-People* coming in: Amongst whom I declared the *Truth*, in the *Power* of the *Lord*, that was upon me; which tendered the

*Lugmer.*  
*Anderigo.*  
*Whippool.*  
*Gardick.*

the People, and they were very sober. After the *Meeting* we 1677. stayed but a little while to refresh our selves; and then went to take *Boat* again: but the People observing us, gathered together at a Bridge, where we were to pass; and there I spake unto them again, declaring the *Way of Life* and *Salvation* unto them: and they were very Attentive and Civil.

We took *Boat*, and went back that Evening to *Leuwarden*, being *Leuwarden* 27 Miles: but before we could get thither, the Gates were shut, and the Bridges drawn up, so that we could not get into the City; but were fain to lye in the *Boat* all night. And the next Morning, there having been a *Man* killed in the City that night, it was late, before the Gates were opened. When we could get in, we went to a *Friend's* house, where we stay'd a while; and then, taking *Boat* again, we passed through *Franeker* to *Harlingen*, Franeker.  
Harlingen. to *Hessel Jacobs*, where we found several *Dutch Friends*, who were come to be at the *Meeting* there next day. In the Evening *William Penn* came to us from *Amsterdam*, who returning two or three days before out of *Germany*, had been at a large *Meeting* at *Amsterdam* on the *First-day*; and after *Meeting*, understanding I was at *Harlingen*, came thither to me.

The next day was the *Monthly Meeting* for the *Men* and *Women*, to which we went; and it was large and good. And there it was Agreed upon amongst *Friends*, That there should be a *Meeting* held there once a Month, both for the *Men* and for the *Women*, to take care of the outward Concerns of the *Church*.

In the Afternoon we had a publick *Meeting*, to which came People of several sorts, as *Socinians*, *Baptists*, *Lutherans*, &c. amongst which was a *Doctor of Physick*, and a *Priest*. And after I had declared the *Truth* a pretty large time to the *People*, opening unto them the *happy Estate*, that *Man* and *Woman* were in, whilst they kept under *God's Teaching*, and abode in the *Paradise* of *God*; and on the other hand, the *Wo* and *Misery* that came upon them, when they went from *God's Teaching*, and hearkning to the *Serpent's Teaching*, transgressed *God's Command*, and were driven out of the *Paradise* of *God*: And then came to set forth the *Way*, whereby *Man* and *Woman* might come into that *happy Estate* again. The *Priest*, an ancient, grave *Man*, stood up, just as I had done speaking, and putting off his Hat, said, *I pray God to prosper and confirm that Doctrine, for it is Truth, and I have nothing against it.* He would willingly have stay'd longer, until the *Meeting* had been ended; but being a *Parish-Priest*, and to preach that Evening, he could not stay longer, (the time for his own *Worship* being come:) Wherefore, when he had made *Confession* to the *Truth*, he hastned away, that he might come to the *Meeting* again; and did come, it seems to the *Meeting-place*, but the *Meeting* was ended *first*. After *Meeting* we went to *Hessel Jacobs*, where I had a *Meeting* with *Friends*; and the *Doctor of Physick* came thither to discourse with *William Penn*, who had a good opportunity to open *Truth* to him. By this *Doctor* the *Priest* sent his *Love* to me, wishing him to tell me, that he had left Preaching that Evening half an hour sooner, than he used to do, that he might have come to our

1677. Meeting again, to have heard more of that good *Doctrine*. ~~and~~ I  
 heard afterwards, that his *Hearers* questioned him, for what he  
 had said in our *Meeting*; and that, he standing by his words,  
 they had Complained of him for it to the other *Priests* of the  
 City, who called him to Account about it: but the Result I  
 could not learn.

Early next Morning *William Penn*, taking *John Claus* with  
 him, passed from *Harlingen* for *Leuwarden*, where he had appointed  
 a *Meeting*; intending, after that, to Travel into some other  
 parts of *Germany*, to visit a tender People there. I, with those  
 Friends that were with me, took Ship the same day for *Amster-*  
dam.  
*dam*, where we arrived a little after *Midnight*; but the Gates  
 being shut, we lay on Board till Morning: then went to *Gertrude Dirick Nieson's*, where many Friends came to see us, be-  
 ing glad of our safe Return. Next day, feeling a Concern up-  
 on my mind, with relation to those *seducing Spirits*, that made  
*Division* among Friends; and being sensible, that they endeavoured to insinuate themselves into the *affectionate part*, I was  
 moved to write a few Lines to Friends concerning them, as followeth:

'ALL these, that do set up themselves in the *Affections* of  
 the People, set up *themselves*, and the *Affections* of the  
 People, and not *Christ*. But Friends, your peaceable *Habita-*  
 'tion in the *Truth*, which is Everlasting, and changes not, will  
 'out-last all the *Habitations* of those that be out of the *Truth*,  
 'although they be never so full of words. And so, they that be  
 'so keen for *J. S.* and *J. W.* let them take them, and the Sepa-  
 'ration. And you, that have given your *Testimony* against that  
 'Spirit, stand in your *Testimony*, till they Answer by Condem-  
 'nation: And do not strive, nor make *Bargains* with that which  
 'is out of the *Truth*; nor save that alive, to be a *Sacrifice* for  
 'God, which should be slain, lest you lose your Kingdom.'

Amsterdam the 14th day of  
 the 7th Month, 1677.

G. F.

On the *First-day* of the Week following, I was at Friends *Meeting* at *Amsterdam*, to which many People came, and were very civil and attentive, hearing *Truth* declared several hours; and *John Roeloffs* Interpreted for me.

Before this time, several of the Friends, that came over with me, were returned to *England* again, as *Robert Barclay*, *George Keith's Wife*, and others; and now my Daughter *Teomans* went back also: so that I was now left alone at *Amsterdam*. And while I was here, it came upon me to visit my suffering Friends at *Dantzick* with a few Lines, to encourage and strengthen them in their *Sufferings*, as followeth:

Dear

1677.  
Amster-  
dam.

Dear Friends,

' TO whom is my Love in the Lord's Truth, that is over all,  
 ' and by which all God's People are made free Men and  
 ' Women, being thereby set free from him that is out of the  
 ' Truth; that walking in the Truth, they may Answer the Wit-  
 ' ness of God in all People: which Truth all must come to, if  
 ' they be made free. Therefore be faithful, unto what the Lord  
 ' manifests, and makes known unto you. I am glad, that the  
 ' Lord hath Witnesses in that City, to stand for his Glory and  
 ' Name, and to stand up for Christ Jesus, the great Prophet,  
 ' whom God hath raised up, who is to be heard in all things;  
 ' so that ye need none of the Prophets, which men have raised  
 ' up. Therefore stand faithful to Christ Jesus, your Shepherd, that  
 ' he may feed you; and hear his voice, and follow him, who has  
 ' laid down his Life for you: but follow none of the Shepherds  
 ' and Hirelings, that are made by men, though they be angry,  
 ' because ye will not follow them to their dry and barren Moun-  
 ' tains; who have been, and are the Thieves, Persecutors and  
 ' Robbers, that Clime up another way, than by Christ. So set  
 ' up Christ to be your Counsellor and Leader, and then, ye will  
 ' have no need of any of the Counsellors and Leaders of the World:  
 ' for Christ is sufficient, whom God has given you. And also  
 ' set up Christ Jesus to be your Bishop, and Overseer, who is  
 ' sufficient to oversee you, that ye go not astray from God; by  
 ' which ye may see over all the Hireling-Overseers made by men,  
 ' which do keep the People, that they do not go astray from the  
 ' Rudiments and Formalities, Fashions and Customs of the World,  
 ' which hath been and is their Work. And I am glad, that ye  
 ' are come to own Christ Jesus, your High-Priest, who is holy  
 ' and harmless, and separate from Sinners, and made higher than  
 ' the Heavens, as the Church and the Apostle did own him in  
 ' their days, *Hebr. 7.* who is the High-Priest over the household  
 ' of Faith; which Faith Jesus Christ is the Author and Finisher  
 ' of: and this do all the Children of the New Covenant witness,  
 ' who walk in the new and living Way. And therefore my de-  
 ' sire is, that ye all may be stedfast, whether in Bonds, or out,  
 ' in the Faith of Christ Jesus, which is the Gift of God; by  
 ' which Faith all the Valiants overcame the Devil, and all their  
 ' Enemies; in which Faith they had Victory and Access to God;  
 ' and in that was their Unity: which Mystery of Faith is held  
 ' in a pure Conscience, hidden from the World. And I do be-  
 ' lieve, that your Imprisonments and Sufferings in that Place, will  
 ' be for Good in the end (as it hath been in other Places) ye  
 ' standing faithful to the Lord, who is All-sufficient. For your  
 ' Sufferings and Trials will Try their Teachers and Religions,  
 ' Churches and Worships, and make manifest, what Birth they are  
 ' of; even that which persecutes him, that is born of the Spirit:  
 ' for ye know, that there is no Salvation by any other Name  
 ' under the whole Heaven, but by the Name of Jesus; and there-  
 ' fore it is time to leave them, when there is no Salvation by or

1677. in any of them. Now Friends, I desire, that you would take  
 Amster-  
 dam. a List of the Names of all those Persons, that belong to the King  
 of Poland, and where they do live, and how ye may send Books  
 or Epistles to them, and keep a Correspondence with them;  
 and also the Name of the Bishop or Cardinal, that I heard was  
 with you: And if ye can get any of them, that belong to the  
 King, that are his Attendants, to come and visit the Prisoners,  
 that they may Inform the King of their Cruel Sufferings. Also  
 I desire you to get as many Books of mine, as you can dispose  
 of, that set forth your Sufferings, and the Cruelty of the Magi-  
 strates of Dantzick; and give them to the King, and his Coun-  
 cil, and Attendants, and his Bishops. And some of the Women  
 may speak to the Queen, if they can, that she may signify to  
 the King their Cruel Sufferings; and especially some of the Suf-  
 ferers Wives, if there be any of a Capacity to do it: You may  
 likewise give his Attendants any other Friends Books; and what  
 Books ye lack, send for them to Amsterdam, where ye may be  
 furnished with them, to Answer every tender Desirer, and In-  
 quirer mind after the Lord. So let all your Minds be bended  
 with the Lord's Power, to spread his Truth abroad; and where  
 ye hear of any, or have any Correspondence in outward Tra-  
 ding with any sober People, far or near, send them Books, that  
 their Understandings may be opened after the Lord. So the  
 Lord God Almighty preserve you; and to his Protection, in his  
 Eternal Power, do I Commend you all, in Bonds or at Liberty,  
 with my Love to you in the Everlasting Seed of God, Christ  
 Jesus, who bruises the Head of the Serpent, that makes you to  
 suffer. But Christ is over him, and will be, when he is gone;  
 who is First and Last; over all, from Everlasting to Everlast-  
 ing, in whom ye have both Life, Knowledge, Wisdom and Sal-  
 vation, and through him live to the Praise and Glory of God;  
 who is blessed for evermore, Amen.

Amsterdam the 18th of the 7th

Month 1677. English stile.

G. F.

The next day (being the Fourth day of the Week, and 19th of  
 Waterland. the Month) I had a large Meeting at Amsterdam, many Profes-  
 sors being at it; and Truth was largely opened to them, in the  
 demonstration of the heavenly Power. The day following I went  
 Landsmeer in Waterland (a Town, in which, they say, there are above  
 an hundred Bridges) where I had a very good Meeting, to which  
 several Professors came. And after the Meeting I returned, with  
 Friends to Amsterdam again, where I stay'd with Friends, till the  
 First-day following; and went to their Meeting, which was large:  
 for many Professors of several sorts were at it, and heard the  
 Truth declared with great Attention.

I tarried amongst Friends there next day, and in the nighte  
 following had a great Exercise upon my Spirit concerning that  
 loose Spirit, that was run out into Strife and Contention among  
 Friends,

Friends, and had drawn some after it into Division and Separation; the way, work and end whereof the Lord opened to me: wherefore feeling the Motion of Life upon me, I got up in the Morning, and wrote the following Epistle to Friends.

My Dear Friends,

Keep your First Love in the Truth, and Power and Seed of Life in Christ Jesus: for this last night, as I was lying in my Bed at Amsterdam, I had a great Travel in the holy Seed of Life and Peace, and my Spirit was troubled with that Spirit of Strife and Separation. I saw, it was a Destroying Spirit, and did seek not only to get over the Seed, but to destroy it, and to Eat out the minds of People from it by strife and Contention: and under pretence of standing for the Antient Truth, its work is to root it out; and destroy the Appearance of it, to set up it self. And it is a Creeping Spirit, seeking, whom it can get into; and what it cannot do it self, it stirreth up others to do, and setteth up their Spirits on float, with the dark Wisdom, to destroy the Simple. And this Spirit is managed by the Prince of the Air, and leadeth some to do such things, which they would have been ashamed to have done, as men, which doth Unman them: and they would not have suffered them, if they had kept to the tender Principle of God, which leadeth to Peace. And it is a despising, backbiting, and a secret-whispering Spirit, and a Sower of Dissension, and a taker of advantage of all prejudiced Spirits, that are disobedient to their first Principle and Love of Truth, and begetteth into hatred; so it begetteth all into that Spirit, whose work is to destroy both the Good within, and the good Order without: Nay, it would, if it could, destroy the Government of Christ, and the Order of the Gospel, to set up its own Will and Spirit, which is not of God: and under pretence of crying down Man, are setting up Man, and are gathering into a Separation of disobedient Men, who float above their Conditions. And this Spirit, which neither liveth in the Truth, nor its Order, but opposeth them that do, I cannot express it, as I do see it and its work, whose end will be accordingly. And therefore, Friends, I am to warn you all, that have not lost your Simplicity, not to touch it, nor to have any Unity with it; lest you be defiled, and lose your Conditions of your Eternal Estate, and your Everlasting Portion: and that your Inward man, which is after God, may be preserved; and Christ may reign in all your hearts. And they that are joined with them, it will be very hard for them ever to come down to Truth in themselves, and to see their own Conditions, and to have that Spirit of Strife and Contention (which eateth as a Canker) to be brought down in them; which is carnal, and slayeth the tender Babe, which was once begotten in themselves: and the Philistine is got up in them, that stoppeth the Wells and Springs, and maketh a great Bulle; and are crying up Men, and pleading for them instead of Christ.

'And

1677. 'And so, Friends, strive not with them; but let them take them,  
 Amster-  
 that cry them up: and keep you to the Lord Jesus Christ with  
 his Light, that cometh from him; that he may be your Lord,  
 and ye in him may be all in Unity, in one Light, Life, Power  
 and Dominion in Christ, your Head. And so the God of Peace  
 and Power preserve you all in Christ Jesus, your Saviour; and  
 out of and from that mischievous Spirit, which is idle and  
 slothful, as to the Work of the Power, and Spirit, and Light  
 of God and Christ; and its very Act is that which worketh  
 strife and disturbance against the Peace of the Church of Christ,  
 and thinks in its wilfulness, and stubbornness, and unruliness  
 to set up it self, and in that to have peace: but Destruction will  
 be the end of it; and it is sealed for the Fire and Eternal Judge-  
 ment. And therefore let Christ the Seed be the Head and Crown  
 of every one of you, that nothing may be between you, and the  
 Lord God. And be not deceived with vain Words, or fained  
 Words, or rough: for Satan is transforming himself, as an Angel  
 of Light, to deceive; but God's Foundation standeth sure, and  
 God knoweth, who are his, and will preserve his upon the  
 Rock and Foundation of Life, in his peaceable Truth and Habi-  
 tation; that in the same they may grow. And so keep out of  
 Strife and Contention with it, after that ye have born your Te-  
 stimony, in the Lord's Power and Truth, against it; and then  
 keep in the Truth: for it hath a life in scribbling, strife and jang-  
 ling, because it would enlarge its Hell, and bring others into  
 its Misery, with the airy Power, and would get Power over the  
 Good, and disjoin People from it; and so to make Rapes upon  
 the Simplicity by its Subtilty. But I do believe, the Lord will  
 defend his People, though he may try them, and exercise them  
 with this Spirit for a time, as he hath done by it in days past;  
 in other Vessels it hath made use of, as it doth of these now;  
 who have a more seeming fair Outside, but foul, and rough;  
 and rugged enough within, against the Seed, Christ, as ever  
 were the Pharisees to destroy it: And they, under a pretence  
 of Preaching Christ, are the men, that are the Destroyers  
 and Crucifiers of him, and Killers of the Just not only in them-  
 selves, but endeavouring with all their might to destroy it in  
 others, where it is born; Pharaoh and Herod, to slay the young  
 Jews in the Spirit, as the Old did: I do feel it Worrying of them;  
 and it is got up to be King, which knew not suffering Joseph.  
 But God will plague him; and the seed will have more rest, and  
 be better entertained in Egypt, than under Herod, into whom  
 Old Pharaoh's Spirit is entred. He that hath an Ear to hear,  
 let him hear; and an Eye to see, let him see, how this Spirit  
 hath Transformed in all Ages against the Just and Righteous:  
 but mark, what hath been its end. But the Seed reigneth;  
 Glory to the Lord God over all for ever! and his Truth spread-  
 eth: and Friends here are in Unity and Peace, and of good  
 Report, answering the good, or that of God in People. And so  
 my desires are, that all God's People may do the same in all  
 places, where-ever they be, so that the Lord may be glorified,  
 in

'in their bringing forth much Fruit, that is heavenly and spirit- 1677.  
'ual, Amen.

Amsterdam the 25 of the  
7th Month, 1677.

G. F.

Amster-  
dam.

After I had given forth the fore-going Epistle, whereby my Spirit was in some measure eased of the Weight, that lay upon it; I went in the Afternoon to the Monthly Meeting of Friends at Amsterdam, where the Lord was present with us, and refreshed our Spirits together in himself.

I thought to have gone next day to *Harlem*; but there being a Fast appointed to be kept that day, I was stopped in my Spirit, and moved to stay at Friends Meeting that day at *Amsterdam*. We had a very large Meeting, a great Concourse of People coming to it; and amongst them many great Persons. The Lord's Power was over the Meeting; and in the Openings thereof I was moved to declare to the People, 'That no man by all his wit and study, nor by reading History in his own Will, could declare or know the Generation of Christ; who was not begotten by the Will of Man, but by the Will of God. After I had largely opened this unto them, I shewed them the Difference between the true Fast, and the false; manifesting unto them, that the profest Christians, Jews and Turks were out of the true Fast, and fasted for strife and debate, being under the Band and Fists of Iniquity and Oppression, wherewith they were smiting one another: but the pure hands were not lifted up to God. And though they did all appear to men to Fast, and did hang down their Heads for a day, like a Bulrush, yet that was not the Fast which God did accept: but in that state all their Bones were dry; and when they called upon the Lord, he did not Answer them, neither did their Health grow: for they kept their own Fast, and not the Lord's. And there I exhorted them to come and keep the Lord's Fast, which was to fast from Sin and Iniquity, from Strife and Debate, from Violence and Oppression, and to abstain from every Appearance of Evil. These things were opened to the astonishment of the Fasters; and the Meeting ended peaceably and well.

I went to *Harlem* the day following, having before appointed *Harlem*, a Meeting to be there that day. Peter Hendricks and Gertrude Dirick Nieson went with me; and a blessed Meeting we had. There were at the Meeting Professors of several sorts, and a Priest of the Lutherans, who sat very Attentive for several hours, while I declared the Truth amongst them; Gertrude Interpreting. When the Meeting was done, the Priest said; That he had heard nothing, but what was according to the Word of God; and desired, That the Blessing of the Lord might rest upon us, and our Assemblies. Others also confessed to the Truth, saying; They had never heard things so plainly opened to their understandings before.

We

1677. We stayed that night at *Harlem* at a Friend's house, whose name was *Dirick Klaessen*; and returning next day to *Amsterdam*, went to *Gertrude's* house: where we had not been long come in, before there came a *Priest* of great note, who had formerly belonged to the *Emperor of Germany*; and with him another *German Priest*, desiring to have some *Conference* with me. So I took the Opportunity to declare the *Way of Truth* unto them; opening unto them, how they might come to know *God and Christ*; and his *Law and Gospel*: and shewing them, that they could never know it by *study*, nor by *Philosophy*; but by *Divine Revelation* through the *Spirit of God*, opening unto them in the *stillness* of their *Minds*. The men were tender, and went away well satisfied.

On the *First-day* of the Week following, I was at *Friends Meeting* at *Amsterdam*, where, amongst the several sorts of *Professors*, that were present, there was a *Doctor of Poland*, who for his *Religion* was banished from the place, he lived in; and he being affected with the *Testimony of Truth*, that was born in the *Meeting*, came after the *Meeting*, to have some *Discourse* with me: and after we had been some time together, and I had opened things further to him; he went away very *Tender and Loving*.

Now while I was at *Amsterdam*, I spent most of my time (except it were, when I was at *Friends Meetings*, or when *People* came to speak with me) in Writing *Books*, *Papers*, or *Epistles* on *Truth's behalf*. For I writ several *Epistles* from *Amsterdam* to *Friends* in *England* and elsewhere, on several Occasions, as the *Lord* moved me by his *Spirit* thereunto. I writ also from thence *A Warning to the Inhabitants of the City Oldenburgh*, which was lately burnt down: Also *A Warning to the Inhabitants of the City of Hamborough*. I writ also an *Epistle* to the *Ambassadors*, that were treating a *Peace* at *Nimmeguen*. To the *Magistrates* and *Priests* of *Emden* I writ a *Book*, shewing them their *Unchristian Practices* in persecuting *Friends*. And several other *Books* I writ there, in *Answer* to *Priests* and others, of *Hamborough*, *Dantzick*, and other places, to Clear the *Truth* and *Friends* from their false *Charges* and *Slanders*.

After some time *George Keith* and *William Penn* came back from *Germany* to *Amsterdam*, and had a *Dispute* with one *Galenus Abrahams* (one of the most noted *Baptists* in *Holland*) at which many *Professors* were present: But not having time to finish the *Dispute* then, they met again two days after; and the *Baptist* was much *Confounded*, and *Truth* gained ground. Between these Two *Disputes* we had a very great *Meeting* at *Friends Meeting Place*, at which many hundreds of the *World's People* were, and some of high *Rank* in the *World's Account*: for there was an *Earl*, and a *Lord*, and divers other Eminent Persons, who all behaved themselves very Civilly. But when the *Meeting* was ended, some *Priests* began to make some *Opposition*; which when *William Penn* understood, he stood up again, and answered them to the great satisfaction of the *People*; who were much affected with the several

veral *Testimonies*, that they had heard declared. And after the 1677.  
Meeting severall of them came to *Gertrude's*, where we were, with  
whom *George Keith* had much Discourse in *Latin*.

Amster-  
dain.

Having now finished our Service at *Amsterdam*, we took Leave of the *Friends* there, and passed by Wagon to *Leyden*, which is *Leyden*, about 25 Miles; where we stayed a day or two, seeking out and visiting some tender People, that we heard of there. We met there with a *German*, who was partly *Convinced*; and he Informed us of an *Eminent Man*, that was inquiring after *Truth*. Some sought him out, and visited him, and found him a *Serious Man*; and I spake to him, and he owned the *Truth*. *William Penn* and *Benjamin Furl* went to visit another *Great Man*, that lived a little out of *Leyden*, who, they said, had been General to the King of Denmark's Forces; and he and his wife were very loving to them, and heard the *Truth* with Joy.

From *Leyden* we went to the *Hague*, where the *Prince of O. Hague*, range then kept his Court; and we visited one of the *Judges of Holland*, with whom we had pretty much Discourse. He was a Wife, Tender man, and put many *Objections* and *Queries* to us; which when we had answered, he was satisfied, and parted with us in much Love. Then leaving the *Hague*, we went to *Delft*, and from thence that night to *Rotterdam*, where we stay'd several days, and had several *Meetings* there. While I was here, I gave forth a *Book* for the *Jews*: with whom, when I was at *Amsterdam*, I had a desire to have had some *Discourse*; but they would not. Here also I reviewed several other *Books* and *Papers*, which I had given forth before, and were now *Transcribed*.

Delft.  
Rotterdam

And now finding our Spirits Clear of the Service, which the Lord had given us to do in *Holland*, we took Leave of *Friends* of *Rotterdam*, and passed by Boat to the *Briel*, in order to take Passage that day in the *Packet-Boat* for *England*; several *Friends* of *Rotterdam* accompanying us, and some of *Amsterdam*, who were come to see us again, before we left *Holland*. But the *Packet-Boat* not coming in till night, we were fain to lodge that night at the *Briel*: and next day, being the *One and twentieth of the Eighth Month*, and the *First-day* of the *Week*, we went on Board, and set Sail about the *Tenth hour*, *viz.* *William Penn*, *George Keith* and I, and *Gertrude Dirick Nieson*, with her Children.

We were in all about *sixty Passengers*; and had a long and hazardous *Passage*: for the Winds were contrary to us, and the Weather stormy; the Boat also very leaky, insomuch, that we were fain to have two *Plumps* continually going both day and night; so that it was thought, there was twice as much Water plumped out, as the *Vessel* would have held. But the Lord, who is able to make the *stormy Winds* to cease, and the *Raging Waves* of the Sea to be calm, yea to raise them, and stop them at his pleasure, he alone did preserve us: praised be his Name for ever! Though our *Passage* was hard, yet we had a fine time, and good Service for *Truth* on Board among the *Passengers*, some

1677. of whom were a sort of great Folks ; and they were very kind and loving. We arrived at Harwich on the 23<sup>rd</sup> of the 8<sup>th</sup> Month at night, having been Two Nights and almost Three Days at Sea. Next Morning William Penn and George Keith took Horse for Colchester ; but I stay'd, and had a Meeting at Harwich : and there being no Colchester Coach there, and the Post-masters Wife being Unreasonable in her Demands for a Coach, and deceiving us of it also, after we had hired it ; we went to a Friend's House about a mile and an half off in the Country, and hired his Wagon, which we bedded well with Straw, and rode in it to Colchester.

Colchester I stay'd in Colchester, till the First-day of the Week, having a desire to be at Friends Meeting there that day ; and a very large and weighty Meeting it was : for Friends hearing of my Return from Holland, flocked in thither from several parts of the Country, and many of the Towns People coming in also, it was thought, there were about a Thousand People at the Meeting ; and all was peaceable. Then having stay'd a day or two longer at Colchester, having Service amongst the Friends there, I travelled through Essex, visiting Friends at Halsted, Braintree, Felford and Saling, and having Meetings with them. At Chelmsford I had a Meeting in the Evening ; and there being many Friends Prisoners, they got liberty, and came to the Meeting : and we were well refreshed together in the Lord. Next day, being the 9<sup>th</sup> of the 9<sup>th</sup> Month, I got to London, where Friends received me with great Joy ; and on the First-day following went to Gracious street Meeting, where the Lord visited us with his refreshing Presence, and the Glory of the Lord surrounded the Meeting ; praised be the Lord !

After I had been a little while in London, I writ the following Letter to my Wife, whom (though I had written to her several times out of Holland) I had not written to, since I came into England.

Dear Heart,

' TO whom is my Love, and to the Children, and to all the rest of Friends, in the Lord's Truth, Power and Seed, ' that is over all ; Glory to the Lord, and blessed be his Name ' for ever beyond all words, who hath carried me through, and ' over many Trials and Dangers in his Eternal Power. I have ' been twice at Gracious street-Meeting ; and though the opposite ' Spirits were there, yet all was quiet, and the Dew of Heaven ' fell upon the People, and the Glory of the Lord shined over ' all. Every day I am fain to be at Meetings about Business, and ' Sufferings, which are great abroad ; and now many Friends are ' concerned with many Persons about them : So in haste, with ' my Love to you all — — —

London the 24<sup>th</sup> of the  
9<sup>th</sup> Month, 1677.

G. F.

About

Essex.  
Halsted.  
Braintree.  
Felford.  
Saling.  
Chelms-  
ford.  
London.

About this time I received Letters from New-England, which t 677. gave account of the *Magistrates* and *Rulers* cruel and unchristian. like Proceedings against Friends there, whipping and abusing them very shamefully: for they whipped many *Women-Friends*; and one *Woman* they tied to a *Cart*, and dragged her along the Street, she being stripped above the waist. Yea, they whipped some *Masters of Ships*, that were not Friends, only for bringing Friends thither. And at that very time, while they were persecuting Friends in this barbarous manner, the *Indians* slew three-score of their *Men*, and took one of their *Captains*, and sleyed the skin off of his head, while he was alive, and carried it away in Triumph: So that the sober People said; *The Judgments of God came upon them for persecuting the Quakers*: but the blind, dark *Priests* said; *It was, because they did not persecute them enough*. So a great Exercise I had in seeking Relief here for our poor suffering Friends there, that they might not lye under the Rod of the Wicked.

Upon this and other Services for Truth, to get Friends sufferings in several places taken off, I stay'd in London a month or five weeks, visiting Meetings, and helping and encouraging Friends to labour for the deliverance of their suffering Brethren in other parts. Afterwards I went down to Kingston, and visited Friends Kingston there, and there-away. And having stay'd a little among Friends there, over-looking a Book, which I had then ready to go to the Press; I went from thence cross the Country into Buckinghamshire, visiting Friends, and having several Meetings amongst them; as at Amersham, Hunger-hill, Jordans, Hedgerly, Wickham and Turvil-heath: In some of which, they that were gone out from the Unity of Friends in Truth, into Strife, Opposition and Division, were very unruly and troublesome. Particularly at the Mens. Meeting at Thomas Ellwood's at Hunger-hill, where the Chief of them came from Wickham, endeavouring to make a disturbance in the Meeting, and to hinder Friends from proceeding in the business of the Meeting. When I saw their design, I admonished them to be sober and quiet, and not trouble the Meeting, by interrupting the Service thereof; but rather, if they were dissatisfied with Friends Proceedings, and had any thing to Object, let a Meeting be Appointed on purpose some other day. So Friends offered them to give them a Meeting another day: and at length it was Agreed to be at Thomas Ellwood's the week following. Accordingly Friends met them there, and the Meeting was in the Barn (for there came so many, both of Friends, and of them, that the House could not receive them:) So after we had sat a while, they began their Fangling; and most of their Arrows were shot at me: but the Lord was with me, and gave me strength in his Power to cast back their Darts of Envy and Falshood upon themselves. And so their Objections were Answered, and things were opened to the People; and a good Opportunity it was, and serviceable to the Truth: for many that before were weak, were now strengthened and confirmed; and some that were doubting and wavering, were satisfied and settled; and the Faithful Friends were refreshed and comforted in the springings

1677. of Life amongst us: for the Power rose, and Life sprung, and in the risings thereof many living Testimonies were born against Hunger-hill. that wicked, dividing, rending Spirit, which those Opposers were joined to, and acted by: And the Meeting ended to the satisfaction of Friends. That night I lodged, with other Friends, at Thomas Ellwood's; and the same week I had a Meeting again with Wickham. those Opposers at Wickham, where they again shewed their Envy; and were made manifest to the Upright-hearted.

Now after I had visited Friends in that upper side of Buckinghamshire, I called upon Friends at Henly in Oxfordshire, and afterwards went by Caversham to Reading, where I was at Friends Meeting on the First-day of the week; and in the Evening had a large Meeting with Friends. Next day there being another Meeting amongst Friends, concerning settling a Womens-Meeting, some of them, that had let in the Spirit of Division, fell into jangling, and were disorderly for a while; till the weight of Truth brought them down. After this Meeting I passed on through the Country, visiting Friends, and having Meetings amongst them in several places, through Berkshire and Wiltshire, and so on till I came to Bristol; which was on the 24th day of the 11th Month, just before the Fair.

I stay'd at Bristol all the time of the Fair, and some time after; and many sweet and precious Meetings we had there at that time; Many Friends being there from several parts of the Nation, some on the account of Trade, and some in the Service of Truth. And great was the Love and Unity of Friends, that abode faithful in the Truth; though some, who were gone out of the holy Unity, and were run into Strife, Division and Enmity, were rude and abusive to me, and behaved themselves in a very Unchristian manner towards me. But the Lord's Power was over all; by which being preserved in the heavenly Patience, which could bear Injuries for his Name's sake, I felt dominion therein over the rough, rude and unruly Spirits: and would leave them to the Lord; who knew my Innocency, and would plead my Cause. And the more these laboured to Reproach and Vilifie me, the more did the Love of Friends, that were sincere and upright-hearted, Abound towards me; and some, that had been betrayed by the Adversaries, seeing their Envy and rude behaviour, brake off from them: who have cause to blest the Lord for their deliverance.

When I left Bristol, I went with Richard Snead to a house of his in the Country, and from thence to Hezekiah Coale's at Winterburn, in Gloucestershire, whether came several Friends, that were under great Sufferings for Truth's sake, whom I had Invited to meet me there. And there Stephen Smith, Richard Snead and I, drew up a Breviat of their Sufferings, setting forth the Illegal Proceedings against them; which was delivered to the Judges at the Assizes at Gloucester: and they promised to put a stop to those Illegal Proceedings. Next day we passed to Sudbury, and had a large Meeting in the Meeting-house there; which at that time was of very good Service. We went next day to Nathaniel

met Crip's at Tedbury, and from thence passed on to Nailsworth; 1677. where on the First-day of the Week we had a brave Meeting, ~~at Finchcomb~~<sup>Tedbury</sup>, and large. From thence we went to the Quarterly Meeting at Finchcomb, where were several of the Oppos'd Spirit, who (it was thought) Intended to have made some disturbance amongst Friends; but the Lord's Power was over, and kept them down, and good Service for the Lord we had at that Meeting. We returned from Finchcomb to Nailsworth again, and had another very precious Meeting there, to which Friends came from the several Meetings ~~Nailsworth~~ thereabouts; which made it very large also.

We went from Nailsworth on the First day of the First Month 1678, and travelled through the Country, visiting Friends, and having many Meetings amongst them, at Cirencester, Crown-Allins, Cirencester. Cheltenham, Stoke-Orchard, Tewksbury, &c. so went to Worcester, ~~Crown-Allins.~~ where I had formerly suffered Imprisonment above a Year for the Truth's sake: and Friends rejoiced greatly to see me there again. Here I stay'd several days, and had many very precious Meetings in the City; and much Service amongst Friends. After travelling through the Country, I had Meetings at Tewksbury, &c. Parshow and Evesham, and then struck to Ragley in Warwickshire, Worcester. to visit her, that was called the Lady Conway, who I understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer, than I had freedom to stay. About Two miles from hence I had Two Meetings at a Friend's house, whose name was John Stangley, whither William Densbury came to me, and stay'd with me about half a day. Afterwards I visited Friends in their Meetings thereabouts, at Stratford, Lamcoat, and Arncott (from whence it was, that I was sent Prisoner to Worcester in the Year 1673) and thence passed into Oxfordshire, visiting Friends, and having Meetings at Sibbard, North-Newton, Banbury, Adderbury, &c. Then visiting Friends through Buckinghamshire, at Long-Crendon, Ilmer, Mendle, Weston, Cholsberry, Cheffham, &c. having several Meetings amongst them, I came to Isaac Pennington's, where I stay'd a few days: And then turning into Hertfordshire, visited Friends at Charlewood, Watford, Hemstead and Market-street, at which places I had Meetings with Friends. From Market-street I went in the Morning to Luton in Bedfordshire, to see John Crook, with whom I spent good part of the day; and went towards Albans, where I lay that night at an Inn. And visiting Friends at South-Mims, and at Barnet and Hendon, where I had Meetings, I came to London on the Eighth day of the Third Month. And it being the Fourth-day of the Week, I went to Gracious-street Meeting, which was peaceable and well; and many Friends, not knowing I was come to Town, were very Joyful to see me there: and the Lord was present with us, refreshing us with his living Virtue, blessed be his holy Name.

The Parliament was sitting, when I came to Town, and Friends having laid their Sufferings before them, were Waiting on them for Relief against the Laws made against Popish Recusants, which they knew, we were not; though some malicious Magistrates took

1678. took Advantages against us, to prosecute us in several parts of the Nation upon those Statutes. So Friends being Attending on that London Service, when I came, I Joined with them therein; and some probability there was, that something might have been obtained towards Friends Ease and Relief in that Case, many of the Parliament-men being tender and loving towards us, as believing, we were much mis-represented by our Adversaries. But when I went down one Morning with George Whitehead, to the Parliament-house, to Attend upon them on Friends behalf, on a sudden they were Prorogued, though but for a short time.

*Yearly Meeting.*

About two weeks after I came to London, the Yearly Meeting began; to which Friends came up out of most parts of the Nation; and a glorious heavenly Meeting we had. Oh the Glory, Majesty, Love, Life, Wisdom and Unity, that was amongst us! the Power reigned over all, and many Testimonies were born therein against that ungodly Spirit, which sought to make Rents and Divisions amongst the Lord's People: but not one Mouth was opened amongst us in its defence, or on its behalf. Good and Comfortable Accounts also we had, for the most part, from Friends in other Countries; of which I find a brief Account in a Letter, which soon after I writ to my Wife, the Copy whereof here follows:

Dear Heart,

To whom is my Love in the Everlasting Seed of Life, that reigns over all. Great Meetings here have been, and the Lord's Power hath been stirring through all, the like hath not been: And the Lord hath in his Power knit Friends wonderfully together, and the glorious Presence of the Lord did appear among Friends. And now the Meetings are over, (blessed be the Lord) in quietness and peace. From Holland I hear, that things are well there: Some Friends are gone that way, to be at their Yearly Meeting at Amsterdam. At Emden, Friends that were banished, are gotten into the City again. At Dantzick Friends are in Prison; and the Magistrates threatned them with harder Imprisonment: but the next day the Lutherans rose, and plucked down (or defaced) the Popish Monastery: so they have work enough among themselves. The King of Poland did receive my Letter, and read it himself: and Friends have since printed it in High Dutch. By Letters from the Half-yearly-Meeting in Ireland I hear, that they be all in Love there. And at Barbados Friends are in quietness, and their Meetings settled in peace. At Antego also, and Nevis Truth prospers, and Friends have their Meetings orderly and well. Likewise in New-England, and other places, things concerning Truth and Friends are well: and in those places, the Mens and Womens-Meetings are settled; blessed be the Lord. So keep in God's Power and Seed, that is over all, in whom ye all have Life and Salvation: for the Lord reigns over all, in his Glory, and in his Kingdom; Glory to his Name for ever, Amen. So in haste, with my Love to you all, and to all Friends.

London the 26th of the

3d Month, 1678.

G. F.

The

1678.

London.

The Letter to the King of Poland before mentioned, is as fol-

To Johannes III. K I N G of Poland, &c.

O King!

WE desire thy Prosperity both in this Life, and that which is to come. And we desire, that we may have our Christian Liberty to Serve and Worship God under thy Dominion: For our Principle leads us not to do any thing prejudicial to the King or his People. For we are a People, that do exercise a good Conscience towards God through his holy spirit, and in it do serve, and worship and honour him; and towards Men, in the things that be equal and just, doing to them, as we would have them do unto us; and looking unto Jesus, who is the Author and Finisher of our Faith: which Faith purifies our hearts, and brings us to have Acces to God; without which we cannot please him: by which Faith all the Just lives, as the Scripture declares. And so, that which we desire of Thee, O King, is, that we may have the Liberty of our Consciences to serve and worship God, and to pray unto him in our Meetings together in the Name of Jesus, as he Commands; with a promise, that he will be in the midst of them. The King, we do hope, cannot but say, that this Duty and Service is due to God and Christ; and we give Cesar his due, and pay our Tribute and Custom equal with our Neighbour, according to our proportion. And we never read in all the Scriptures of the New Testament, That ever Christ or his Disciples did Banish or Imprison any, that were not of their Faith, or Religion, and would not hear them, or gave any such Command; but on the Contrary, Let the Tares and the Wheat grow together, till the harvest: and the harvest is the end of the World. And then Christ will send his Angels to sever the Wheat from the Tares, &c. And also he Rebuked such, that would have had fire to come down from Heaven, to consume such, that would not receive Christ; and told them, That they did not know, what Spirit they were of; he came not to destroy mens lives, but to save them.

And therefore we desire the King to consider, how much Persecution has been in Christendom, since the Apostles days, concerning Religion? And Christ said; They should go into Everlasting punishment, that did not visit him in Prison; then what will become of them, that Imprison him in his Members, where he is Manifest? And now none can say, that the World is ended: And therefore, how will all Christendom answer the dreadful and terrible God at his Day of Judgment, that have persecuted one another about Religion before the end of the World, under a pretence of plucking up Tares; which is not their Work, but the Angels at the end of the World? And Christ Commands men to Love one another, and to Love Enemies; and by this they should be known to be his Disciples. And therefore, Oh!

1677. 'Oh! that all Christendom had lived in Peace and Unity, that they might by their Moderation, have Judged both Turks and London Jews; and let all have their Liberty, that do own God and Jesus, and Walk, as becomes the glorious Gospel of the Lord Jesus Christ. And so, our desires are, that the Lord God of Heaven may soften the King's heart to all tender Consciences, that do fear the Lord, and are afraid of disobeying him.'

'And now, we intreat the King to read over some of the Noble Expressions of several Kings, and others, concerning Liberty of Conscience; and especially Stephanus, King of Poland his sayings, viz. It belongeth not to me, to Reform the Consciences: I have always gladly given that over to God, which belongeth to him; and so shall I do now, and also for the future. I will suffer the Weeds to grow, till the time of harvest; for I know, that the Number of Believers are but small: Therefore, said he, when some were proceeding in Persecution, I am King of the People, not of their Consciences. He also affirmed, that Religion was not to be planted with Fire and Sword. Chron. Liberty of Religion, Part. 2.

'Also a Book wrote in French by W.M. Anno 1576. hath this Sentence; viz. Those Princes, that have ruled by Gentleness, and Clemency added to Justice, and have exercised Moderation and Meekness towards their Subjects, always prospered and reigned long; but on the Contrary those Princes, that have been Cruel, Unjust, Prejudiced, and Oppressors of their Subjects, have soon fall'n, they and their Estates, into danger, or total ruin.'

'Veritus saith; Seeing Christ is a Lamb, whom you profess to be your Head and Captain, then it behoveth you to be Sheep, and to use the same Weapons, which he made use of: for he will not be a Shepherd of Wolves and Wild-beasts, but only of Sheep. Wherefore, if you lose the Nature of Sheep, (said he) and be changed into Wolves and Wild-beasts, and use fleshy Weapons, then will you exclude your selves out of his Calling, and forsake his Banner; and then will he not be your Captain, &c.'

'And also we find it asserted by King James in his Speech to the Parliament, in the Year 1609. That it is a pure Rule in Divinity, that God never planted his Church with Violence of Blood. And furthermore he said; It was usually the Condition of Christians, to be persecuted, but not to persecute.'

'And also King Charles, in his *Ei*xxv* Ban*xxii**, pag. 61. said in his Prayer to God: Thou seest, how much Cruelty amongst Christians is acted under the Colour of Religion; as if we could not be Christians, unless we crucified one another.'

'And pag. 28. Make them at length seriously to Consider, that nothing violent, nor injurious, can be Religious.'

'Pag. 70. Nor is it so proper, to hew out Religious Reformation by the sword, as to polish them by fair and equal Disputations, among those that are most concerned in the Differences; whom not force, but reason must Convince.'

'And pag. 66. Take heed, that outward Circumstances and Formalities in Religion devour not all.'

And

'And pag. 91, 92. In point of true Conscientious tenderneſſ I have 1678.  
'So often declared, how little I desire, my Laws and Scepter ſhould in-  
'trench on God's Sovereignty, who is the only King of Conſci- London.  
'ence.

'Pag. 123. Nor do I desire, any man ſhould be further ſubject unto  
'me, then all of us may be ſubject unto God.

'Pag. 200. O thou Sovereign of our Souls, the only Commander of  
our Conſciences.

'Pag. 346. (In his Meditations on Death,) It is indeed a ſad  
'ſtate, to have his Enemies to be his Accuſer's, Parties and Judges.

'The Prince of Orange teſtified, Anno 1579. That it was impossi-  
'ble, the Land ſhould be kept in Peace, except there was a free Tole-  
'ration in the Exercise of Religion.

'And further: Where haſt thou read in thy day (ſaid Menno) in  
'the Writing of the Apostles, that Christ or the Apostles ever  
'cried out to the Magistrate for their power againſt them, that would  
'not hear their Doctrine, nor obey their Words? I know certainly  
'(ſaid he) that where a Magistrate ſhall baniſh with the Sword, there  
'is not the right Knowledge, Spiritual Word, nor Church of Christ;  
'it is Invoke Brachium Seculare, (to Invoke the Secular  
'Arm.)

'It is not Christian-like, but Tyrannical (ſaid D. Philipſon) to  
'baniſh and persecute People about Faith and Religion; and they that  
'ſo do, are certainly of the Pharisaical Generation, who reſiſted the  
'Holy Ghost.

'Erasmus ſaid, That though they take our Monies and Goods,  
'they cannot therefore hurt our Salvation: they afflikt us much with  
'Prifons, but they do not thereby ſeparate us from God. In de  
'Krydges wrede, fol. 63.

'Lucernus ſaid, He that Commandeth any thing, wherewith he bind-  
'eth the Conscience, this is an Antichrift. In de Bemife Diſp. fol. 71.

'Irenaeus affirmed, That all forcing of Conscience, though it was but  
'a forbidding of the Exercise, which is eſteemed by one or another to  
'be neceſſary to Salvation, is in no wife right nor fitting. He alſo  
'affirmed, That through the diſiversity of Religions, the Kingdom  
'ſhould not be brought into any diſturbance.

'Constantius the Emperour ſaid; That it was enough, that he pre-  
'ſerved the Unity of the Faith, that he might be excusable before  
'the Judgment-seat of God: and that he would leave every one to  
'his own Understanding, according to the Account he will give before  
'the Judgment-seat of Christ. Here-to may we stir up People (ſaid  
'he) not Compel them; beſeech them to come into the Unity of the  
'Christians, but to do Violence to them, we will not in any wife. Se-  
'baſt. Frank, Chron. fol. 127.

'Augustinus ſaid; Some diſturbed the Peace of the Church, while  
'they went about to root out the Tares before their time; and through  
'this Error of Blindneſſ (ſaid he) are they themſelves ſeparated ſo  
'much the more, from being united unto Christ.

'Retnaldus teſtified, That he, who with Imprisoning and Perſe-  
'cuting ſeeketh to ſpread the Gofpel, and grefeth his hands with  
'Blood, ſhall much rather be looked upon for a wild Hunter, than a

1678. 'Preacher, or a Defender of the Christian Religion.

'I have for a long season determined (said Henry the IV. K. of France in his Speech to the Parliament 1599.) to Reform the Church, which without Peace (said he) I cannot do: and it is impossible, to Reform or Convert People by Violence. I am King, as a Shepherd, (said he) and will not shed the Blood of my Sheep; but will gather them through the Mildness and Goodness of a King, and not through the Power of Tyranny: and I will give them, that are of the Reformed Religion, right Liberty, to live and dwell free, without being examined, perplexed, molested, or compelled to any thing, contrary to their Consciences; for they shall have the free Exercise of their Religion, &c. [Vid. Chron. Van de Underg. 2. deel, P. 1514.]

'Ennius said; Wisdom is driven out, when the Matter is acted by Force. And therefore the best of Men, and most glorious of Princes, were always ready to give Toleration.

'Euseb. in his Second Book of the Life of Constantine, reports these words of the Emperour: Let them, which err, with Joy receive the like fruition of Peace and Quietness with the Faithful; sith the restoring of Communication and Society may bring them into the right Way of Truth: let none give Molestation to any; let every one do, as he determines in his Mind. And indeed, there is great reason for Princes to give Toleration to disagreeing Persons, whose Opinions cannot by fair means be altered: for if the Persons be Constant, they will serve God according to their Perswasions; and if they be publickly prohibited, they will privately Convene: and then all those Inconveniences and Mischiefs, which are Arguments against the permission of Conventicles, are Arguments for the publick permissions of differing Religions, &c. they being restrained and made miserable, endears the discontented Persons mutually, and makes more hearty and dangerous Confederations.

'The like Counsel in the Divisions of Germany, at the first Reformation, was thought reasonable by the Emperour Ferdinand, and his excellent Son Maximilian; for they had observed, that Violence did exasperate, was unblest, unsuccessful and unreasonable; and therefore they made Decrees of Toleration.

'The Duke of Savoy, repenting of his War undertaken for Religion against the Piedmontans, promised them Toleration; and was as good, as his Word.

'Also it is remarkable, that till the time of Justinian the Emperour, Anno Domini 525. the Catholicks and Novatians had Churches indifferently permitted, even in Rome it self.

'And Paul preached the Kingdom of God, teaching those things, which concerned the Lord Jesus Christ, with all confidence; and no man forbade him: and this he did for the space of two years in his own hired house at Rome, and received all that came to him.

'NOW, O KING, seeing these Noble Testimonies concerning Liberty of Conscience of Kings, Emperours and others, and the Liberty, that Paul had at Rome in the days of the Heathen-Emperour, our desire is, that we may have the same Liberty at Dantzick to Meet together in our own hired Houses, which cannot

'cannot be any prejudice, either to the King and the City of 1678.  
'Dantzick, for us to meet together to wait upon the Lord, and ~  
'pray unto him, and to serve and worship him in Spirit and London.  
'Truth in our own hired Houses; seeing our Principle leads us  
'to hurt no Man, but to Love our Enemies, and to pray for them;  
'yea, them that do persecute us. And therefore, O King, Consi-  
der, and the City of Dantzick, would you not think it hard for o-  
thers, to force you from your Religion to another, contrary to  
your Consciences? And if it be so, that you would think it hard  
to you, then do you unto others, as you would have them do unto  
you; do not you that unto others, which you would not have  
men do unto you: for that is the Royal Law, which ought to  
be obeyed. And so in Love to thy Immortal Soul, and for thy  
Eternal Good this is written.

G. F.

## P O S T-S C R I P T.

'Blessed be the Merciful, for they shall obtain Mercy. And re-  
member, O King, Justin Martyr's two Apologies to the  
Roman Emperours, in the Defence of the persecuted Christians,  
and that notable Apology, which was written by Tertullian, up-  
on the same Subject; which are not only for the Christian Re-  
ligion, but against all Persecution for Religion.

Dear Peter Hendricks, and John Claus, and J. Rawlins, and all  
the rest of Friends in Amsterdam, Friezland and Rotterdam,  
to whom is my Love in the Seed of Life, that's over all.

I Received thy Letter, with a Letter from Dantzick: I have  
written something to you to the King of Poland, which you  
may translate into High-Dutch, and send it to Friends there,  
to give it to the King; or you may print it, after it be deliver-  
ed in Manuscript; which may be serviceable to other Princes.  
So in haste, with my Love. And the Lord God Almighty over  
all give you dominion in his Eternal Power, and in it over all  
preserve you, and keep you to his Glory; that you may answer  
that of God in all People. Amen.

London, the 13th of  
9th Month, 1677.

George Fox

I continued yet in and about London some Weeks, the Parlia-  
ment sitting again, and Friends attending upon them to get some  
Redress of our sufferings, which about this time were very great,  
and heavy upon many Friends in divers parts of the Nation;  
they being very unduly prosecuted upon the Statutes made against  
Popish Recusants: Though our Persecutors could not but know,  
that Friends were utterly against Popery; having born Testimony

E e e e , against

1678. against it in *Word* and *Writing*, and suffered under it. But though many of the *Members of Parliament* in either *House* were kind to *Friends*, and willing to have done something for their *Ease*; yet having much *business* upon them, they were hindred from doing the *good* they would: so that the *Sufferings* upon *Friends* were Continued.

But that which added much to the *Grief* and *Exercise* of *Friends*, was, that some, who made a *Profession* of the same *Truth* with us, being gone from the *Simplicity* of the *Gospel* into a *fleshy Liberty*, and labouring to draw others after them, did *Oppose* the *Order* and *Discipline*, which God by his Power had set up and established in his *Church*; and made a great noise and clamour against *Prescriptions*: Whereby they easily drew after them such, as were *loosly Inclined*, and desired a *broader Way*, than the *Path of Truth* to walk in. Some also, that were more *simple*, but *young* in *Truth*, or *weak* in *Judgment*, were apt to be betrayed by them; not knowing the *Depths* of *Satan* in these *Wiles*: For whose sakes I was moved to write the following *Paper*, for the *undeceiving* the *Deceived*, and the opening the *Understandings* of the *Weak* in this matter:

'**A**LL you, that do deny *Prescriptions* without distinction, 'you may as well deny all the *Scriptures*, which were given 'forth by the *Power* and *Spirit* of God. For do not they pre- 'scribe, how men should *Walk* both to *God* and *Man*, both in 'the *Old Testament* and in the *New*? Yea, from the very first 'Promise of *Christ* in *Genesis*, what People ought to believe and 'trust in; and all along, till ye come to the *Prophets*? Did not 'the Lord prescribe to his People, both by the *Fathers*, and then by his *Prophets*? did he not prescribe to the People, how they 'should *Walk*, though they turned against the *Prophets* in the 'Old *Covenant*, for declaring or prescribing to them the *Way*, 'how they might *Walk* to please *God*, and keep in favour with 'him? And then after, in the days of *Christ*, did not he prescribe 'and teach, how People should *walk* and *believe*? And after him 'the *Apostles*, did not they prescribe unto People, how they 'might come to *believe*, and receive the *Gospel* and the King- 'dom of *God*, directing unto that, which would give them the 'Knowledge of *God*, and how they should *walk* in the *New-Co-* 'venant in the days of the *Gospel*, and by what way they should 'come to the *holy City*? And did not the *Apostles* send forth 'their *Decrees* by faithful, Chosen Men (them that had hazard- 'ed their Lives for *Christ's sake*) to the *Churches*, by which 'they were established? And so you, that deny *Prescriptions* 'given forth by the *Power* and *Spirit* of *God*, do thereby op- 'pose the *Spirit*, that gave them forth in all the *holy Men of God*. 'And were there not some all along in the days of *Moses*, and 'in the days of the *Prophets*, and in the days of *Christ*, and in the 'days of his *Apostles*, who did *wichstand* that, which they gave 'forth from the *Spirit* of *God*? And hath there not been the 'same

same since the days of the *Apostles*? And how many have risen, since *Truth* appeared, to oppose the *Order*, which stands in the *Power and Spirit of God*? who are but in the same *Spirit*, which hath opposed the *Spirit of God* all along from the beginning. And see, what *Names or Titles* the *Spirit of God* gave that *Opposing Spirit* in the *Old Covenant*, and also in the *New*; which is the same now, as was: for after the *Lord* had given forth the *Old Covenant*, there were some among themselves; that did *Oppose*; which were worse, than publick *Enemies*. And likewise after, in the days of the *New Covenant*, in the *Gospel-times*, you may see, what sort did *Oppose* both *Christ* and the *Apostles*, after they came to some *Sights of the Truth*; and how they turned against *Christ* and his *Apostles*? And see, what *Liberty* they pleaded for, and ran into in the *Apostles* days, who could not abide the *Cross*, the *Toke of Jesus*. And therefore we see, the same *rough and high Spirit* cries now for *Liberty* (which the *Power and Spirit of Christ* cannot give;) and cries, *Imposition*; and yet is *Imposing*: and cries, *Liberty of Conscience*; and yet is opposing *Liberty of Conscience*: And cries against *Prescriptions*; and yet is prescribing both in *Words and Writing*: So with the Everlasting *Power and Spirit of God* this *Spirit* is fathomed, its *Rise, Beginning and End*; and it is *Judged*. And this *Spirit* cries, *We must not judge Conscience*, we must not judge *Matters of Faith*, and we must not judge the *Spirits, nor Religions, &c.* Yes: They that be in the pure *Spirit* and *Power of God*, which the *Apostles* were in, they Judge of *Conscience*, whether it be a seared *Conscience*, or a tender *Conscience*: They Judge of *Faith*, whether it be a dead one, or a living one: They Judge of *Religion*, whether it be vain, or pure, or undefiled: They Judge of *Spirits*, and try them, whether they be of *God*, or no: They Judge of *Hope*, whether it be of *Hypocrites*, or the true *Hope*, that purifies, even as *God* is pure: They Judge of *Belief*, whether it be that, which is born of *God*, and overcometh the *World*; or that which runs into the *Spirit of the World*, which lusts to *Envy*, and doth not overcome the *World*. And they Judge of *Worships*, whether they be Will-worships, and the *Worship of the Beast and Dragon*; or the *Worship of God in Spirit and in Truth*. They Judge of *Angels*, whether they be fallen, or them that keep their *Habitation*. And they Judge the *World*, that grieves and quenches the *Spirit*, and hates the *Light*, and turns the *Grace of God* into wantonness, and resists the *Holy Ghost*. They Judge of the *Hearts, Ears and Lips*, which are Circumcised, and which are Uncircumcised. They Judge of *Ministers*, and *Apostles*, and *Messengers*, whether they be of *Satan*, or of *Christ*. They judge of *Differences* in outward things, in the *Church* or elsewhere; yea, the least *Member* of the *Church* hath Power to Judge of such things, having the One true *Measure*, and true *Weight* to weigh things, and measure things withal, without respect to *Persons*. And this *Judgment* is given, and all these things are done by the same *Power and Spirit* the *Apostles* were in. And also

1678. ' also such can Judge of *Election* and *Reprobation*; and who keep  
 ~~ their Habitation, and who not: And who are *Jews*; and who  
 London. ' are of the *Synagogue of Satan*: And who are in the *Doctrine of*  
 ' *Christ*, and who are in the *Doctrines of Devils*: And who pre-  
 ' scribes and declares things from the *Power and Spirit of God*;  
 ' to preserve all in the *Power and Spirit of God*; and who pre-  
 ' scribes and declares things from a *loose Spirit*, to let all loose  
 ' from under the *Yoke of Christ*, the *Power of God*, into *Looseness*  
 ' and *Liberty*. And likewise can Judge and Discern, who brings  
 ' People into the *Possession of the Gospel of Light and Life*, over  
 ' *Death and Darkness*, and into the *Truth*, where the *Devil* can-  
 ' not get in; and who brings them into the *Possession of Death*  
 ' and *Darkness*, out of the glorious *Liberty of the Gospel*, and of  
 ' *Jesus Christ*, and his *Faith*, and *Truth*, and *Spirit*, and *Light*;  
 ' and *Grace*. For there is no true *Liberty*, but in that; and that  
 ' *Liberty* answers the *Grace*, the *Truth*, the *Light*, the *Spirit*, the  
 ' *Faith*, the *Gospel* of *Christ* in every *Man* and *Woman*, and is  
 ' the *Yoke to the Contrary* in every *Man* and *Woman*. And that  
 ' makes it *rage*, and *swell*, and *puff up*; for that is restless and un-  
 ' ruly, and out of patience, and is ready to *curse his God*, and  
 ' that which reigns over him; because it hath not its *Wall*.  
 ' And it works with all *Subtlety* and *Evasion* with its restless Spi-  
 ' rit, to get in and defile the minds of the *Simple*, and to make  
 ' Rapes upon the *Virgin Minds*. But as they receive the *heaven-  
 ' ly Wisdom*, by which all things were made (which *Wisdom* is  
 ' above that *Spirit*) through this *Wisdom* they will be preserved  
 ' over that *Spirit*. And *Christ* hath given *Judgment* to his *Saints*  
 ' in his *Church*, though he be *Judge of all*; and the *Saints*, in  
 ' the *Power and Spirit of God*, had and have *Power to Judge of*  
 ' *Words and Manners*, of *Lives and Conversations*, and *Growths*  
 ' and *States* from a *Child* to a *Father* in the *Truth*; and to whom  
 ' they are a *Savour of Death*, and to whom they are a *Savour of*  
 ' *Life*: And who serve the Lord *Jesus Christ*, and preach him,  
 ' and who preach *themselves*, and serve *themselves*: And who  
 ' Talk of the *Light*, and of *Faith*, and of the *Gospel*, and of *Hope*,  
 ' and of *Grace*, and preach such things; and in their Works  
 ' and *Lives* deny them all; and *God* and *Christ*, and preach up  
 ' *Liberty* from that in *themselves* to that in *Others*, which should  
 ' be under the *Yoke and Cross of Christ*, the *Power of God*. And  
 ' so the *Saints* in the *Power and Spirit of Christ* can discern and  
 ' distinguish, who serves *God and Christ*, and who serves him not;  
 ' and so can put a distinction between the *Prophane*, and the  
 ' *Holy*. But such as have lost their *Eye-salve*, and their *Sight*  
 ' is grown dim, lose this *Judgment*, Discerning and Distinction  
 ' in the *Church of Christ*; and such come to be *spewed out of*  
 ' *Christ's mouth*, except they *Repent*: and if not, they come to  
 ' *Corrupt the Earth*, and burden it, that it Vomits them out of  
 ' it. And therefore all are Exhortated, to keep in the *Power*  
 ' and *Spirit of Christ Jesus*, and in the *Word of Life*, and the  
 ' *Wisdom of God* (which is above that, that is below) in which  
 ' they may keep their heavenly Understandings, and heavenly  
 ' Discernings;

' Discernings ; and so set the heavenly Spiritual *Judgment* over 1678.  
 ' that, which is for *Judgment*, which dishonours God ; which ~~leads~~  
 ' leads into loose and false *Liberty* ; out of the Unity, which London.  
 ' stands in the heavenly Spirit, which brings into *Conformity*,  
 ' and to be *Conformable* to the Image of the Son of God, and  
 ' his *Gospel*, the Power of God, (which was before the Devil  
 ' was) and his *Truth* (which the Devil is out of;) in which all  
 ' are of one *Mind, Heart and Soul*, and come to drink into one  
 ' *Spirit*, being baptized into one *Spirit*, and so into one *Body*,  
 ' which Christ is the Head of; and so keep one *Fellowship* in the  
 ' *Spirit*, and Unity in the *Spirit*, which is the *Bond of Peace*,  
 ' the *Prince of Princes Peace*. And they, that Cry so much a-  
 ' gainst *Judging*, and are afraid of *Judgment*, whether they be  
 ' *Apostates, Professors or Prophane*, they are the *Most-judging*  
 ' with their censorious, false Spirits and *Judgment*; and yet can-  
 ' not bear the true *Judgment* of the *Spirit of God*, nor stand in  
 ' his *Judgment*. This hath been manifest from the beginning,  
 ' they having the false *Measures*, and the false *Weights*: for  
 ' none have the true *Measure*, and the true *Weight*, but who  
 ' keep in the Light, Power and Spirit of Christ. And now  
 ' there is a loose *Spirit*, that cries for *Liberty*, and against *Pre-  
scriptions*; and yet is prescribing ways, both by Words and  
 ' Writings. And the same *Spirit* cries against *Judging*, and  
 ' would not be Judged; and yet is *Judging* with a *wrong Spirit*.  
 ' And this is given forth in Reproof to that *Spirit*.

London the 9th of the  
 4th Month, 1678.

G. F.

When I had finished, what Service I had for the Lord at this time here, I left London and went towards Hartford; visiting Friends, and having several Meetings in the way. At Hartford I stay'd several days, having much Service for the Lord there; both amongst Friends in their Meetings, and in Conferences with such, as having let in evil surmisings and jealousies concerning Friends, stood in Opposition to the Order of Truth: And in Answering some Books that had been written against Truth and Friends. And while I was here, it came upon me to write a few Lines, and send them abroad amongst Friends, as followeth:

Dear Friends,

' LET the holy Seed of Life reign over Death and the unholy  
 ' Seed in you all : that in the holy Seed of the Kingdom ye  
 ' may all feel the everlasting, holy Peace with God, through Christ  
 ' Jesus, your Saviour, and sit down in him, your Life and glo-  
 ' rious Rest, the holy Rock and Foundation, that standeth sure  
 ' over all from Everlasting to Everlasting ; in whom all the ful-  
 ' nels of Blessedness is : so that ye may glory in him, that liveth  
 ' for evermore, Amen ! Who is your Eternal Joy, Life and Hap-  
 ' pineſſ,

1678. *pines*, through whom you have Peace with God. Which *holy Seed* bruisheth the *Head of the Serpent*; and will out-live all his *Hartford*. *'Wrath and Rage, Malice and Envy*; who was before He and It 'was; and remains, when He and It is gone into the *fire*, that 'burns with brimstone. The *Seed, Christ* will reign; and so 'will ye, as ye do live and walk in him, and sit down in Christ, 'and build up one another in the *Love of God*.

*Hartford* the 10 of the  
5th Month, 1678.

G. F.

Next day a fresh Exercise came upon me, with respect to those *unruly* and *disorderly Spirits*, which were gone out from us, and were labouring to draw others after them into a *false Liberty*. And in the sense I had of the *hurt* and *mischief* these might do, where they were given way to; I was moved to write a few Lines to *Warn Friends of them*, as followeth:

*All Friends,*

'Keep in the tender *Life of the Lamb*, over that unruly, puffed up and swelling Spirit, whose work is for *Strife, Contention and Division*, drawing into Looseness and false Liberty, under a *pretence of Conscience*, and dangerous to the *Spoiling of Youth*. They that do encourage them, will be guilty of their *Destruction*, and set up a *sturdy Will* instead of Conscience in their Rage and Passion; which will quench the universal *Spirit* in themselves, and in every Man and Woman: and so, that *Spirit* shall not have the *Liberty* in themselves, nor in 'Others, and so shut up the *Kingdom of Heaven* in themselves, and also in Others. And so a *loose Spirit* getting up under a *pretence of Liberty of Conscience*, or a *stubborn Will*, making a *Profession of the Words of Truth* in a *Form* without *Power*, all *Looseness and Vileness* will be sheltered and covered under this *pretence*, which is for *Eternal Judgment*: for that doth dishonour God. Therefore keep to the tender *Spirit of God* in all humility, that in it you may know, that ye are all *Members* of one another, and all have an *Office* in the *Church of Christ*; and all these living *Members* know one another in the *Spirit*, and not in the *Flesh*. So here is no *Man* ruling over the *Woman*, as *Adam* did over *Eve* in the Fall: but *Christ*, the Spiritual *Man*, among and over his *Spiritual Members*, which are edified in the heavenly *Love*, that is sbed in their heart from God, where all *strife ceases*.

*Hartford* the 11th of the  
5th Month, 1678.

G. F.

I went from Hartford to a Meeting at Rabley-Heath about six <sup>1678.</sup> miles from thence; and after the Meeting to Edward Crouch's ~~W<sup>m</sup>~~ of Stevenage: from whence next day I went to Baldock, where Rabley-Heath. I had a Meeting that Evening; and after that had Meetings at Stevenage. Hitchin and Ashwell. Then passing through some part of Bedfordshire, where I had a Meeting or two; I went on to Huntington, in which County I stayed several days, having many Meetings, and much service amongst Friends; labouring to convince Gain-sayers, and to Confirm and Strengthen Friends in the Way and Work of the Lord. At Ives in Huntingdonshire George Ives. Whitehead came to me, and travelled with me in the Work of the Lord for five or six days in that County, and in some part of Northamptonshire; and leaving me in Great Bowden in Leicester shire, he went on towards Westmorland, whither he was travelling. I stay'd longer in Leicestershire, visiting Friends at Saddington, Wigston, Knighton, Leicester, Sileby, Swannington, and divers other places; where I had very precious Meetings, and very good Service amongst Friends and other People: for there was great Openness, and many weighty and excellent Truths did the Lord give me to open amongst them.

At Leicester I went to the Jail to visit the Friends, that were in Prison there for the Testimony of Jesus, with whom I spent some time; encouraging them in the Lord to persevere stedfastly and faithfully in their Testimony, and not to be weary of Suffering for his sake. And when I had taken my leave of the Friends, I spake with the Jailer, desiring him to be kind to them, and let them have what Liberty he could, to visit their Families sometimes.

After I had been in Leicestershire, I had a Meeting or two in Warwickshire; and then went into Staffordshire, where I had several sweet and opening Meetings, both for gathering into Truth, and establishing therein. And while I was in Staffordshire, I was moved to give forth the following Paper:

'Dear Friends of the Quarterly and Monthly Meetings every where: My desire is, that ye may all strive to be of one Mind in the Lord's Power and Truth, which is peaceable (into which Strife and Enmity cannot come) and also in the Wisdom of God, which is pure, peaceable and easie to be intreated (which is above that; that is below, that is Earthly, Devilish and sensual) and that with and in this heavenly Wisdom, that is peaceable, and easie to be entreated, you may be all ordered, and do, what ye do, to God's Glory. And, Dear Friends, if there should happen at any time any thing, that tends to strife, dispute or contention in your Monthly or Quarterly Meetings, let it be Referr'd to half a dozen, or such alike number, to debate and end out of your Meeting (as it was at first:) so that all your Monthly and Quarterly Meetings may be kept peaceable. And then they may Inform the Meeting, what they have done; so that the Weak and Youth amongst you may not be hurt,

1678. through hearing of *Strife* or *Contention* in your *Meetings*,  
 where no *Strife* or *Contention* ought to be: but all to go on,  
 Staffordshire. and determine things in one Mind, in the *Power* of God, the  
 'Gospel-Order; in which *Gospel* of *Peace* ye will preserve the  
 'Peace of all your *Meetings*. And if any Man or Woman have any  
 'thing against any one, let them speak to one another, and end  
 'it betwixt themselves; and if they cannot so end it, let them take  
 'two or three to end it. And in case they determin it not, let  
 'it be laid before the *Church*; and then let half a dozen, or such  
 'a number out of your *Monthly* or *Quarterly Meeting* hear it, and  
 'finally end it, without *Respect* of *Persons*. And let all *Prejudice*  
 'dice be laid aside, and buried, and also all *Shortness* one towards  
 'another; and let *Love* (which is not puffed up, and envies not,  
 'and seeks not her own, but bears all things) rule, sway and  
 'have the Dominion in all your *Meetings*: for that doth edifie  
 'the *Body*, which *Christ* is the *Head* of; and this will sway all  
 'sounding *Brass* and *tinkling Cymbals*. Now this *Love* will suffer  
 'long, and is kind, and will keep down that which will vaunt  
 'it self, or be puffed up, or behave it self unscremly, or is easily  
 'provoked: It hath a sway over all such *Fruits*, which are not  
 'of the *Spirit*, the *Fruit* of which is *Love*, &c. And that with  
 'this *holy Spirit* ye may all be baptiz'd into one *Body*, and so  
 'be made all to drink into one *Spirit*; in which *Spirit* ye will  
 'have Unity, in which is the *Bond* of the *King* of *Kings* and  
 'Lord of *Lords* his *Peace*. And they that dwell in *Love*, they  
 'dwell in *God*; for *God* is *Love*: Therefore let every one keep  
 'his Dwelling-place and his Habitation. So with my *Love* to  
 'you in *Christ Jesus*, the everlasting *Seed*, which is over all.

Staffordshire, the 20th of the  
 6th Month, 1678.

G. F.

Darbyshire. Out of *Staffordshire* I went to visit *John Gratton* at *Monastib*  
 Monash. in *Darbyshire*, with whom I tarried one night; and went next  
 Yorkshire. day to *William Shaw* of the *Hill* in *Yorkshire*, where I appointed  
 Hill. a *Meeting* to be on the *First-day* of the *Week* following. Many  
 Friends out of *Darbyshire*, and from several *Meetings* in *Yorkshire*  
 came to this *Meeting*, and a precious, comfortable, opening *Meeting* it was; wherein was opened the *blessed Estate* that Man was  
 in before he fell; the *Means*, by whlch he fell; the *miserable Condition*, into which he fell; and the *right Way* of coming out  
 of it, into a *happy State* again by *Christ*, the promised *Seed*.

After this I spent about two *Weeks* in *Yorkshire*, travelling from  
 place to place amongst *Friends* in the *Lord's Service*; and many  
 heavenly *Meetings* I had in that *County*. Then visiting *Robert Widders*  
 Lancashire. at *Kellet* in *Lancashire*, I passed to *Arnside* in *Westmorland*, where  
 Kellet. I had a precious living *Meeting* in the *Lord's blessed Power*, to  
 Westmor- Land. the great Satisfaction and Comfort of *Friends*, who came from  
 Arnside. Swarthmore. divers parts to it. The next day I went to *Swarthmore*: and it  
 being the *Meeting-day* there, I had a sweet opportunity with  
*Friends*;

friends; our hearts being opened in the Love of God, and his 1678. blessed Life flowing amongst us.

I had not been long at Swarthmore, e're a Concern came upon me, to visit the Churches of Christ in London and elsewhere, by an Epistle, which was as followeth:

Dear Friends,

To whom is my Love in the heavenly Seed, in whom all Nations are blessed. Oh, keep all in this Seed, in which ye are blessed, and in which Abraham and all the Faithful were blessed, without the Deeds of the Law: for the Promise was and is to and with the Seed, and not with the Law of the First Covenant. In this Seed all Nations, and ye are blessed, which bruisheth the Head of the Seed, that brought the Curse, and separated between Man and God. This is the Seed, which reconciles you to God, and this is the Seed, in which ye are blessed both in Temporals and Spirituals; through which ye have an Inheritance among the Sanctified, that cannot be defiled, neither can any defiled thing enter into its Possession: for all elements are out of this Seed. This is that, which leavens up into a New Lump, and bruisheth the Head of the Wicked Seed, that leavens into the Old Lump, upon whom the Sun of Righteousness goes down and sets; but never goes down and sets to them, that walk in the Seed, in which all Nations are blessed: by which Seed they are brought up to God, which puts down that Seed, which separated betwixt them and God; so that there comes to be nothing betwixt them and God. Now all my Dear Friends, my desires are, that ye may all be Valiant in this heavenly Seed, for God and his Truth upon the Earth, and spread it abroad, answering that of God in all; that with it the Minds of People may be turned towards the Lord; that he may come to be known, and served, and worshipped: and that ye may all be the Salt of the Earth, to make the unseasoned savoury. And in the Name of Jesus keep your Meetings, who are gathered into it, in whose Name ye have Salvation; he being in the midst of you, whose Name is above every Name under the whole Heaven. And so, ye have a Prophet and Bishop, Shepherd, Priest and Counsellor (above all the Counsellors and Priests, Bishops, Prophets, and Shepherds under the whole Heaven.) to exercise his Offices among you, in your Meetings, that are gathered in his Name. For Christ's Meeting and Gathering is above all the Meetings and Gatherings under the whole Heaven: And his Body, his Church, and he the Head of it, is above all the Bodies, and Churches, and Heads under the whole Heaven. And the Faith, that Christ is the Author of; and the Worship that lie hath set up, and his Fellowship in the Gospel is above all Historical Faiths, and the Faiths that Man hath made, together with their Worships and Fellowships under the whole Heaven. And now, Dear Friends, keep your Men and Womens-Meetings in the Power of God, the Gospel, the Authority of them, which brings

1678. 'brings Life and Immortality to Light in you; and this *Gospel*,  
 ~~~~~ 'the *Power of God*, will preserve you in *Life*, and in *Immorta-*  
 Swarth-  
 more. 'lity (which hath brought it to Light in you) that ye may  
 'see over him, that hath *darkned*, and kept from the knowledge  
 'of the *things of God*: for it is he and his *Instruments* (which  
 'hath darkned you from *Life* and *Immortality*) that would throw  
 'down your *Men* and *Womens-Meetings* (which were set up in  
 'the *Power of God*, the *Gospel*) and would *darken* you again  
 'from this *Life* and *Immortality*, which the *Gospel* hath brought  
 'to *Light*, and will preserve you in, as your *Faith* stands in  
 'this *Power of God*, the *Gospel*, in which every one sees your  
 'Work and Service for *God*. And every *Heir*, in the *Power of*  
 'God, the *Gospel*, hath right to this Authority, which is not  
 'of *Man*, nor by *Man*; which *Gospel*, the *Power of God*, is ever-  
 'lasting, an everlasting Order, an everlasting Fellowship: and  
 'in the *Gospel* is everlasting *Joy*, *Comfort* and *Peace*, which will  
 'out-last all those *Joys*, *Comforts* and *Peaces*, that will have an  
 'end; and that *Spirit* also, that opposes its *Order*, and the glo-  
 'rious *Fellowship*, *Peace* and *Comfort* in it. And, *My Dear Friends*,  
 'my desire is, that ye may keep in the *Unity* of the *Spirit*, that  
 'baptizes you all into *one Body*, which Christ is the heavenly  
 'and spiritual *Head* of; so that ye may see and bear witness to  
 'your heavenly and spiritual *Head*, and so all drink into the  
 'One *Spirit*: Which all People upon the Earth are not like to  
 'do, while they *grieve*, *quench*, and *rebel* against it; nor to be  
 'baptized into *one Body*, and to keep the *Unity* of the *Spirit*,  
 'which is the *Bond of Peace*, yea, the *King of Kings* and *Lord*  
 'of *Lords* his *Peace*: which it is the duty of all true Christians  
 'to *keep*, who are inwardly united to *Christ*. So with my Love  
 'to you all in the everlasting Seed.

Swarthmore, the 26th of  
 the 7th Month, 1678.

G. F.

There were about this time several *Friends* in *Prison*, for bearing Testimony to the Truth: To whom I was moved to write a few Lines, to *comfort*, *strengthen* and encourage them in their *Sufferings*; having a true sense of their *Sufferings* upon my *spirit*, and a *sympathizing* with them therein. And that which I writ, was after this manner:

*My Dear Friends,*

'VVHO are *Sufferers* for the *Lord Jesus sake*, and for the  
 'Testimony of his *Truth*, the Lord *God Almighty* with  
 'his *Power* uphold you, and support you in all your *Trials* and  
 'Sufferings, and give you *Patience*, and *Content* in his *Will*, that  
 'ye may stand valiant for *Christ* and his *Truth* upon the Earth,  
 'over the persecuting and destroying *Spirit*, which makes to suf-  
 'fer, in *Christ* (who bruises his *Head*) in whom ye have both  
 'Election and Salvation. And for *God's Elect* sake the *Lord* hath  
 'done

done much from the Foundation of the World; as may be seen i 678.  
 throughout the *Scriptures of Truth*: and they that touch them, ~~will~~  
 touch the *Apple of God's Eye*; they are so tender to him. And <sup>Swarth-</sup>  
 therefore it is good for all God's *suffering Children* to trust in <sup>more.</sup>  
 the Lord, and to wait upon him: for they shall be as Mount  
*Sion*, that cannot be removed from *Christ* their *Rock* and *Sal-*  
*vation*, who is the Foundation of all the *Elect* of God, of the  
*Prophets* and the *Apostles*, and of God's *People* now, and to the  
*End*; Glory to the Lord and the Lamb over all. Remember  
 my dear Love to all *Friends*; and do not think the time long:  
 for all *Time* is in the Father's hand, his *Power*. And therefore  
 keep the *Word of Patience*, and exercise that *Gift*: and the  
 Lord strengthen you in your *Sufferings*, in his holy *Spirit* of  
*Faith*, Amen.

Swarthmore, the 5th of the  
 12th Month, 1678.

G. F.

I abode in the North at this time above a *year*, having Service i 679.  
 for the Lord amongst *Friends* there, and being much taken up ~~will~~  
 in writing *Books* and *Papers*, some in Defence of *Truth*, in *An-*  
*swer* to *Books* published by *Adversaries*; and some for the open-  
 ing the *Principles* and *Doctrines of Truth* to the World, that they  
 might come to have a right understanding thereof, and be ga-  
 thered thereunto. Several *Epistles* also to *Friends* I writ in this  
 time, on divers Occasions and Subjects; whereof one was to the  
*Friends of the Yearly Meeting*, which was held in *London* this year  
 1679. a Copy of which here follows:

*My Dear Friends and Brethren,*

WHO are Assembled together in the Name and Power  
 of the Lord Jesus Christ, *Grace, Mercy and Peace* from  
 God the Father, and from the Lord Jesus Christ fill all your  
 hearts, and establish you in his *Grace, Mercy and Peace* upon  
*Christ*, the holy living *Rock* and *Foundation*, who is the *First*  
 and *Last*, and over all the Foundations and Rocks in the whole  
 world; a *Rock* and *Foundation* of *Life* for all the Living to  
 build upon, which stands sure in his heavenly, divine *Light*,  
 which is the *Life* in him; by whom all things were made:  
 who is the precious *Stone* laid in *Sion* (and not in the *World*)  
 which all the *Wise Master-Builders* rejected, who pretended to  
 build People up to Heaven with the *Words* of the *Prophets*,  
 and the *Law* from Mount *Sinai*; but out of the *Life* of both:  
 and therefore such *Builders* could not receive the *Law of Life*  
 from *Christ*, the precious *Stone* laid in *Sion*, nor the *Word* from  
 heavenly *Jerusalem*. But you, *My Dear Friends*, that have re-  
 ceived this *Law* from heavenly *Sion*, and the *Word* from heaven-  
 ly *Jerusalem*, in the *New Covenant*, where the *Life* and *Substance*  
 is enjoyed, you do see the end and abolishing of the *Jews Law*  
 and *Ceremonies* from Mount *Sinai*. And therefore my desire is,  
 that

1679. 'that you all may keep in the *Law of Life and Love*, which ye have in Christ Jesus, by which *Love* the *Body* is edified, and Swarthmore. 'knit and united together to Christ Jesus, the *Head*. Which 'Love doth bear all things, and fulfils the *Law*; and will pre-serve all in Humility, and in it to be of one mind, heart and soul: so that all may come to drink into that *One Spirit*, that 'doth Baptize them, and Circumcise them; Plunging down, 'and Cutting off the Body of the *Sins* of the *Flesh*, that is gotten up in Man and Woman by their transgressing of God's Commands. So that in this holy, pure Spirit all may serve and 'worship the pure God in *Spirit* and in *Truth*, which is over all 'the *Worships*, that are out of God's *Spirit* and his *Truth*. And 'in this *Spirit* ye will all have a Spiritual *Unity* and *Fellowship*, 'over all the Fellowships of the Unclean Spirits, which be out 'of *Truth* in the World. And so by this holy *Spirit* all your 'hearts, minds and souls may be knit together to Christ, from 'whence it comes; and by the *Grace* and *Truth*, which is come 'by Jesus Christ, which all should be under the Teachings of in 'the *New Covenant*, and not under the *Law*, as the outward Jews were in the *Old Covenant*. So that by this *Grace* and *Truth* in 'the *New Covenant*, all may be made God's free Men and Women, to serve God in the new Life, and in the new and living Way; shewing forth the Fruits of the *new heart* and *new spirit*, in the *New Covenant*, over death and darkness, and before it was; Glory be unto the Lord for ever! And now *Friends*, 'in this *Grace* and *Truth* is your heavenly, gracious and true 'Liberty to every Spiritual Mind, that makes you free from him, 'that is out of *Truth*, where your *bondage* was. Also your Liberty in the holy, divine and precious *Faith*, which gives you 'Victory over that, that hath separated you from God and Christ, 'and through which *Faith* ye have Access to God again, through 'Jesus Christ. So in this divine and holy *Faith*, ye have divine, 'holy and precious *Liberty*, yea, and *Victory* over him that separated you from God: and this *Faith* is held in a pure Conscience. So the *Liberty* in the *Spirit* of God is in that, which 'baptizes and plunges down *Sin* and *Iniquity*, and puts off the 'Body of Death, and *Sins* of the *Flesh*, that is gotten up by 'transgressing of God's Command, as I said before. And also 'the *Liberty* of the *Gospel*, which is sent from Heaven by the 'Holy Ghost, which is the *Power* of God, which was and is a gain to be preached to all Nations; In this *Gospel* (the *Power* of God, which is over the *Power* of Satan) is the true *Liberty*, and the *Gospel-Fellowship* and *Order*. So that the *Evil Spirit* or Conscience, or false, dead *Faith*, and that which is ungracious and out of *Truth*, and not in the *Spirit* of God, nor in his *Gospel*, nor in the divine *Faith*, its *Liberty* is in the *Darkness*: For all the true *Liberty* is in the *Gospel*, and in the *Truth* that makes free; and in the *Faith*, and in the *Grace*, and in Christ Jesus, who destroys the Devil and his Works, that hath brought all Mankind into *Bondage*. So in this heavenly peaceable *Spirit*, and *Truth*, and *Faith*, which works by *Love*, and

'and in the *Gospel of Peace*, and in Christ Jesus is all the Saints 1679.  
'Peace, and pure, true and holy *Liberty*; in which they have ~~the~~  
'Salt, and Sense, and Feeling, Discerning and Savour, yea, and more.  
'Unity and Fellowship one with another, yea, and with the  
'Son and the *Father*, that heavenly, eternal Fellowship. So all  
being subject to the *Grace*, and *Truth*, and to the *Faith*, and  
*Gospel* (the Power of God) and to his good *Spirit*, in this they  
distinguish all true, pure and holy *Liberty* from that which is  
*false*. And this will bring all to sit low: for *Patience* runs  
the *Race*, and the *Lamb* must have the *Victory*; and not the  
rough, unruly and vain *Talkers*, unbaptized, uncircumcised  
and unsanctified. For such travel not in the way of *Regeneration*,  
but in the way of *unregeneration*; Neither go they down  
into the *Death* with Christ by *Baptism*: and therefore such are  
not like to *Reign* with him in his *Resurrection*, who are not  
buried with him in *Baptism*. Therefore all must go down-  
ward, into the *Death* of Christ, and be crucified with him, if  
they will *Arise*, and follow him in the *Regeneration*, before  
they come to *Reign* with him. And *Friends*, Many may have  
precious *Openings*; but I desire, all may be comprehended in  
that thing, which doth open to them. And that they may all  
keep in the daily *Cross*; then they keep in the *Power*, that doth  
kill and crucifie that, which would lead them amongst the  
*Beasts* and *Goats*, to leaven them into their rough, unruly spi-  
rit: But that through the *Cross*, the Power of God, That may  
be crucified, and they in the *Power* might follow the *Lamb*.  
For the Power of God keeps all in *Order*, and in *Subjection*,  
and in *Humility*, in that which is *lovely* and *virtuous*, *decent*,  
*comely*, *temperate* and *moderate*; that their *Moderation* comes to  
appear to all men. So my desire is, that all your *Lights* may  
shine, as from a City set upon a Hill, that cannot be hid;  
And that ye may be the *Salt* of the Earth, to salt and season  
it, and make it savoury to God, and you all seasoned with it.  
Then all your *Sacrifices* will be a sweet savour to the Lord, and  
ye will be as the *Lilies*, and *Roses*, and *Garden* of God, which  
gives a sweet smell unto him: Whose *Garden* is preserved by his  
*Power*; that is the *Hedge*, that hedges out all the unruly and  
unsavoury, and the Destroyers and Hurters of the *Vines*, *Buds*  
and *Plants*; and God's tender *Blade*, which springs up from  
his *Seed* of *Life*, who waters it with his heavenly *Water*, and  
*Word* of *Life* every moment, that they may grow and be fruit-  
ful; that so he may have a pleasant and fruitful *Garden*. And  
so here all are kept fresh and green, being watered every mo-  
ment with the everlasting, holy *Water* of *Life* from the Lord,  
the *Fountain*. So my dear *Friends*, my desire is, that this hea-  
venly *Seed*, that bruises down the *Head* of the *Serpent* both  
within and without, may be all your *Crowns* and *Lifes*, and ye  
in him one another's *Crown* and *Joy* to the praise of the Lord  
God over all, blessed for evermore. This *holy Seed* will out-  
last, and wear out all that, which the *evil Seed* since the Fall  
of Man, hath brought forth and set up. And as every one  
hath

1679. 'hath received Christ Jesus the Lord, so walk in him in the  
 L W 'Humility, which he teaches; and shun the occasions of Strife,  
 Swarth- more. 'vain Fanglings and Disputings with Men of Corrupt Minds, who  
 'are destitute of the Truth: for the Truth is peaceable, and the  
 'Gospel is a peaceable Habitation in the Power of God (which  
 'was before the Devil was) and his Wisdom is peaceable and  
 'gentle, &c. And his Kingdom stands in Peace. Oh! his Glory  
 'shines over all his Works! And in Christ Jesus ye will have  
 'Peace, who is not of the World, yea, a Peace, that the World  
 'cannot take away: for the Peace, which ye have from him,  
 'was before the World was, and will be, when it is gone: So  
 'they are not like to take his Peace away from his People. This  
 'keeps all in that, which is weighty and substantial, over all  
 'Chaff; and will be, when it is gone: Glory to the Lord God  
 'over all for ever and ever, Amen!

'And now, My dear Friends, the Lord doth require more of  
 'you, than he doth of other People; because he hath commit-  
 'ted more to you. He requires Fruits of his Spirit, and of the  
 'Light, and of the Gospel, and of the Grace, and of the Truth;  
 'for herein is he glorified (as Christ said) in your bringing  
 'forth much Fruit: Fruits of Righteousness, Holiness, Godliness,  
 'Vertue, Truth and Purity; so that ye may answer that which  
 'is of God in all People. And be ye valiant for his everlasting,  
 'glorious Gospel, in God's holy Spirit, and Truth; keeping in the  
 'Unity, and in the holy Spirit, Light and Life, which is over  
 'Death and Darkness, and was before Death and Darkness was.  
 'In this Spirit ye have the Bond of Peace, which cannot be bro-  
 'ken, except ye go from the Spirit: and then ye loose this U-  
 'nity and Bond of Peace, which ye have from the Prince of  
 'Peace.

'The World also does expect more from Friends, than from  
 'other People; because you profess more. Therefore you should be  
 'more Just, than Others, in your Words and Dealings, and more  
 'Righteous, Holy and Pure in your Lives and Conversations; so  
 'that your Lives and Conversations may preach. For the Worlds  
 'Tongues and Mouths have preached long enough, but their  
 'Lives and Conversations have denied, what their Tongues have  
 'professed and declared.

'And Dear Friends, strive to excel one another in Vertue, and  
 'that ye may grow in Love, that excellent Way, which unites  
 'all to Christ and God: And that all may stand up for God's  
 'Glory, and mind that which concerns the Lord's Honour and  
 'Glory; that in no wise his Power may be abused, nor his Name  
 'evil spoken of by any evil Talkers or Walkers: but that in all  
 'things God may be honoured, and ye may glorifie him in your  
 'Bodies, Souls and Spirits, the little time ye have to live. So my Love  
 'to you all in the holy Seed of Life, that reigns over all, and is the  
 'First and Last; in whom ye all have Life and Salvation, and your  
 'Election and Peace with God, through Jesus Christ, who destroys  
 'him that hath been betwixt you and God: so that nothing may  
 'be betwixt you and the Lord, but Christ Jesus, Amen.

' My Life and Love is to you all, and amongst you all: And 1679.  
' the Lord God Almighty by his mighty Power, by which he hath  
' hath preserved all his People unto this day, preserve and keep <sup>Swarth-</sup>  
' you all in his *power* and peaceable, holy *Truth*, in Unity and <sup>more.</sup>  
' Fellowship one with another, and with the Son and the Father,  
' Amen.

The 24<sup>th</sup> of the 3d  
Month, 1679.

G. F.

Divers other *Epistles* and *Papers* I writ unto *Friends*, during my stay in the *North*; One whereof was, in a few Lines, To Encourage *Friends* to be bold and valiant for the *Truth*, which the Lord had called them to bear witness to: and it was thus worded:

Dear Friends,

' ALL be Valiant for the *Lord's Truth* upon the Earth, which  
' the Serpent, *Satan* and the *Devil* is out of; and in the  
' *Truth* keep him out, in which you all have *Peace* and *Life*,  
' and *Unity* with God and his Son, and one with another. And  
' let the *Love* of God fill all your hearts; that in it ye may build  
' up one another, and edifie one another in the *Light*, *Life* and  
' *holy Spirit* and *Power* of God, the glorious, comfortable *Gospel*  
' of *Christ*, the heavenly Man, who is your Lord and Saviour;  
' who will fill all your *Bottles* and *Vessels* with his heavenly *Wine*  
' and *Water* of *Life*, and cloath you with his heavenly Cloath-  
' ing, his fine *Linnen*, that never waxeth old: And will arm you  
' with his heavenly *Weapons* and *Armour*, that ye may stand  
' faithful Witnesses for God and his Son, who is come, and hath  
' given you an understanding to know him; and ye are in him.  
' And so walk in him, in whom ye all have *Life* and *Salvation*,  
' and *Peace* with God. So my Love to you all in the Lord Je-  
' sus Christ, in whom I have laboured: and God Almighty in his  
' eternal *Power* and *Wisdom* preserve you all to his Glory, Amen.

Swarthmore the 29<sup>th</sup> of the  
10th Month, 1679.

G. F.

The next day, having a sense upon me, how some, that had received the *Truth*, and had *Openings* thereof, for want of keeping *low*, had run out therefrom; I was moved to give forth the following *Epistle*, as a *Warning* and *Exhortation* to all to dwell in *Humility*.

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M

1679.

Swarth-  
more

My Dear Friends,

'VVHom the Lord in his tender Mercies hath visited with  
 'the Day-spring from on high, and hath opened you to  
 'confess and bow to his Name; keep low in your minds, and  
 'learn of Christ, who teacheth you *Humility*, and to keep in it:  
 'so that in no wise ye, that be younger, be exalted; or puffed  
 'up, or conceited through your *Openings*, and by that means lose  
 'your Conditions, by being carried up into *Presumption*: and  
 'then fall into *Despair*, and so abuse the *Power* of God. For it  
 'was the Apostles care, that none should abuse the *Power* of the  
 '*Lord God*; but in all things their *Faith* was to stand in the *power* of  
 'the *Lord God*: so that they all might be comprehended into  
 'the *Truth*, which they did speak to others; that they might not  
 'be *Preachers* to others, and themselves *Cast-aways*. Therefore  
 'it doth concern you to be comprehended into that, which ye  
 'do *preach* to Others, and to keep low in it: And then the God  
 'of Truth will exalt the *humble* in his *Truth*, *Light*, *Grace*, *Pow-*  
 'er and *Spirit*, and in his *Wisdom* to his Glory. So here all are  
 'kept in their Measures of *Grace*, *Light*, *Faith* and the *Spirit*  
 'of Christ, the heavenly and spiritual Man. So let none quench  
 'the *Spirit*, nor its *Motions*, nor grieve it, nor err from it; but  
 'be led by it, which keeps every one in their *Tents*: Which ho-  
 'ly *Spirit* of God giveth them an understanding, how to serve,  
 'and worship, and please the holy, pure *God*, their *Maker* and  
 'Creator in Christ Jesus, and how to wait, and how to speak,  
 'and so to answer the *Spirit* of God in his People; in which ho-  
 'ly *Spirit* is the holy *Unity* and *Fellowship*. And the holy *Spirit*  
 'teacheth the holy, gentle, meek and quiet lowly *mind* to an-  
 'swer the Seed, that *Christ* hath sown upon all grounds; and to  
 'answer the *Light*, and *Grace* and *Spirit*, and the *Gospel* in eve-  
 'ry Creature, though they are gone from the *Spirit*, *Grace*,  
 'Light and *Gospel* in the heart: so that by holy *Walking* all  
 'may come to do it, as well as by holy *Preaching*; that so God  
 'in all things may be glorified by you, and that ye may bring  
 'forth *Fruits* to his praise, Amen.

Swarthmore, the 30th of the  
 10th Month, 1679.

G. F.

Wes-  
mon-  
land.  
Lancashire.  
Yorkshire.

About the latter end of this Year I was moved of the Lord to travel up into the South again. Wherefore after I had taken my leave of my Wife and the Family, and of the Neighbouring Friends, I set forward on my Journey in the beginning of the First Month 1679, and passing through some parts of Westmorland and Lancashire, I visited Friends at several Meetings; and so came into Yorkshire. Divers large and weighty Meetings I had in Yorkshire, before I came to York-City; and when I came there, it was the Assize-time: and there being many Friends in Prison for Truth's sake, I put Friends, that were at liberty, upon drawing

ing up the Sufferings of the Friends, that were in Prison; that 1686. they might be laid before the Judges: and I assisted them there <sup>in</sup>. There were then in York many Friends from several parts <sup>of the County,</sup> <sup>York.</sup> for the Quarterly Meeting of Friends was at that time; so that I had a brave opportunity among Friends, and many weighty and serviceable things did the Lord open through me to the Meeting, relating to both the inward state of Man, how Man by faith in Christ comes to be grafted into him, and made a Member of his Spiritual Body: and also the outward state of the Church, how each Member ought to walk and act, according to its place in the Body. I spent several days in York amongst Friends, having divers Meetings amongst them; and all was peaceable and well. I went also to the Castle, to visit the Friends that were Prisoners there; with whom I spent some time, encouraging them and strengthening them in their Testimony.

Then leaving York, I travelled on Southward through York-shire, having Meetings in many places amongst Friends, till I came to Burton in Lincolnshire; where on the First-day of the Week I had a large and precious Meeting. Then turning into Nottinghamshire, I travelled among Friends through a good part of that County, in which I had several very good Meetings; and then passed into Derbyshire, and through Leicestershire, and so into Warwickshire, having Meetings all along as I went, till I came to Warwick: There William Densberry came to me, and several other Friends; and we had a little Meeting in that Town. Then passing through Southampton and Radway (at each of which places I had a very good Meeting) I came to Nathaniel Ball's of North-Newton in Oxfordshire, and so went to Banbury to a Monthly Meeting there. And after I had visited Friends at their Meetings in the bordering parts both of Oxfordshire, Gloucestershire, and Northamptonshire, I passed to Richard Baker's of Biddesden in Buckinghamshire; and the next day (being the First-day of the Week) I had a very large Meeting in Biddesden, at an old Abbey-house, which a Friend Rented, and dwelt in: Many Friends and People came to this Meeting out of Oxfordshire, Northamptonshire, and the parts adjacent; and of good Service it was. After this Meeting I visited Friends in those parts, having Meetings at Lillingstone, Lovel and Bugbrook; and then going to Stony-stratford, I went from thence into some parts of Bedfordshire, till I came to Edward Chester's of Dunstable. From whence passing on by Market-street, I had a Meeting at Albans; and so calling on Friends at Mims and Barnet, I came to the Widow Hayly's, at Gutters-hedge in Hendon in Middlesex, on a Seventh-day night, and had a very large and good Meeting there the day following.

I passed from thence to London on the Third-day following, and went directly to the Peel-Meeting at John Elsons; and next morning to the Meeting at Gracious-street, which was very large and quiet: and Friends rejoiced in the Lord to see me. The Yearly-Meeting was in the week following, to which many Friends came up out of most parts of the Nation; and a blessed Oppor-

1680. tunity the Lord gave us together; wherein the ancient Love was sweetly felt, and the heavenly Life flowed abundantly over all. London. After the Yearly-Meeting was over, and the Friends, that came out of the Counties to it, for the most part return'd homewards, I continu'd about a Month or five weeks longer in and about London, labouring in the Work of the Lord both in Meetings and out: for, besides the publick Testimony, which the Lord gave me to bear both to Friends and to the World in Meetings, I had much Service lay upon me, with respect to Friends Sufferings, in seeking to get Ease and Liberty for them in this and other Nations. And much pains and time I spent, while I was now at London, in writing Letters to Friends in divers parts of England, and in Scotland, Holland, Barbados, and several other parts of America.

*Surrey.* After I had spent about six weeks time in the Service of Truth in and about London, I was moved of the Lord to go visit Friends in some parts of Surrey and Sussex. I went down to Kingston by water, and tarried there certain days: for while I was there, the Lord laid it upon me to write to both the great Turk, and the King of Algier severally, to Warn them both, and the People under them, to turn from their wickedness, and fear the Lord, and do justly; lest the Judgments of God came upon them, and destroyed them without Remedy. But to the Algerines I writ more particularly, concerning the Cruelty they exercised towards Friends and others, whom they held Captives in Algiers. Now when I had finished that Service, and visited Friends in their Meetings at Kingston, I went on further into the Country, and had Meetings amongst Friends in many places; as at Worplesdon, Guildford, Epsom, Capell, Patchgate, Worminghurst, Bletchington, Horsham, Ifield, Rygate, Gatton, &c. and so came back to Kingston again: and from thence to Hammersmith. And having spent some days in the Service of Truth amongst Friends at Hammersmith, Battersea, Wandsworth and thereabouts, I crossed over by Kensington, to Hendon, where I had a very good Meeting on the First-day of the Week. And (having spent about two Months time in this Journey) went from thence to London.

*Worplesdon.* When I had been about Ten days in London, I was drawn forth again to visit Friends in the Country; and went down to Edmonton, to Christopher Taylor's, who kept a School in his House for the educating of Friends Children. I had some Service here amongst the Youths; and then went on towards Hartford, visiting several Friends in the way. At Hartford I met with John Story and some others of his Party; but the Testimony of Truth went over them, and kept them down, so that the Meeting was quiet. It was on a First-day of the week; and the next day being the Mens and Womens Meeting for business, I visited them also; and the rather, because some in that place had let in a Dis-esteem of them. Wherefore I was moved to open the Service of those Meetings, and the Usefulness and Benefit thereof to the Church of Christ, as the Lord opened the thing in me; and it was of good Service

Service to *Friends*. I had a *Meeting* also with some of them 1680. there, that were gone into *Strife* and *Contention*, to shew them, ~~wherein~~  
Hartford.  
wherein they were wrong: and having cleared my self of them, I left them to the Lord. Then, after I had had another publick *Meeting* in the Town, I returned towards London by Waltham-  
Waltham-  
Abby, where I had a publick *Meeting* on the First-day following; Abby.  
and another with *Friends* in the Evening. Next day I went to Christopher Taylor's at Edmunton, and stay'd there a day or two; Edmunton;  
having some things upon me to write, which were for the Service of Truth. When I had finished that Service, I went to London Schackle-  
by Shacklewell, where was a School kept by *Friends*, for the breeding well-  
up Young Maidens, that were *Friends Daughters*.

I abode at London most part of this Winter, having much London. Service for the Lord there, both in *Meetings*, and out: For as it was a time of great *Sufferings* upon *Friends*, I was drawn forth in Spirit to visit *Friends Meetings* more frequently; to encourage and strengthen them both by *Exhortation* and *Example*. The Parliament also was sitting, and *Friends* were diligent to wait upon them, to lay their *Grievances* before them; of which we received fresh Accounts almost every day, of the sad *Sufferings* *Friends* underwent in many parts of the Nation. In this Service of seeking Relief for my suffering Brethren, I spent much time; together with other *Friends*, who were freely given up to that Service, attending at the Parliament-House day by day for many days together, and watching all Opportunities to speak with such *Members* of either *House*, as would hear our just Complaints. And indeed, some of the *Members* of each *House* were very Courteous to us; and appeared willing to help us, if they could: But the Parliament being then earnest in Examining the Popish Plot, and contriving ways to discover such, as were Popishly Affected, our Adversaries took advantages against us (because they knew, we could not Swear nor Fight) to Expose us to those Penalties, that were made against Papists: though they knew in their Consciences, that we were no Papists, and had had Experience of us, that we were no Plotters. Wherefore, to clear our Innocency in those Cases, and to stop the Mouths of our Adversaries, I drew up a short Paper, to be delivered to the Parliament, which was as followeth:

‘IT is our Principle and Testimony, to deny and renounce all  
‘Plots and Plotters against the King, or any of his Subjects;  
‘for we have the Spirit of Christ, by which we have the Mind  
‘of Christ, who came to save mens lives, and not to destroy them:  
‘and we would have the King and all his Subjects to be safe.  
‘Wherefore we do declare, that we will endeavour, to our power,  
‘to save and defend him and them, by discovering all Plots  
‘and Plotters (which shall come to our knowledge) that would  
‘destroy the King or his Subjects: This we do sincerely offer unto  
‘you. But as to Swearing and Fighting, which in tenderness  
‘of Conscience we cannot do, ye know, that we have suffered  
‘these

1680. 'thile many years for our Consciencious Refusal thereof. And  
 now that the *Lord* hath brought you together, we desire you  
 London. ' to Relieve us, and free us from those *Sufferings*; and that ye  
 ' will not put upon us to do those things, which we have *suffer-*  
 ' *ed* so much and so long already for not doing: for if you do,  
 ' ye will make our *Sufferings* and *Bonds* stronger, instead of Reliev-  
 ' ing us.

G. F.

Kingston  
upon  
Thames.

About this time I received *Two* very envious *Books*, written against *Truth* and *Friends*: one of them by a *Doctor* (so called) of *Bremen* in *Germany*; the other by a *Priest* of *Dantzick* in *Poland*. They were both full of gross *Falshoods*, and had in them many reproachful *Slanders*. I found it upon me to Answer them both: and that I might not be over-much interrupted therein by other Business and Company, I got out of *London* for a little while, and went down to *Kingston* upon *Thames*, where I writ an *Answer* to each of them; And also an *Answer* to some other Scandalous *Papers*, which had been printed and scattered about to mis-represent *Friends* by.

While I was there, I writ also the following *Paper*, to per-  
 suade the *Magistrates* to *Moderation* towards *Dissenters*; and take  
 off their Edge to *Persecution*. And because it should have its full  
 Service, I directed it —

*To all the Rulers, Magistrates, and them that are in Authority, and Law-makers in England, Scotland and Ireland, from the Highest to the Lowest; and to all other Magistrates every where, in that which is called Christendom; Desiring their Health, and Peace, and Tranquillity, and Life and Salvation in Christ Jesus the Lord of Glory, and Lamb of God, that takes away the Sins of the World; Who is the King of Kings and Lord of Lords, and all Power in Heaven and in Earth is given to him: who will reward every Man according to his Words and Works.*

' **A**LL you bearing the Name of *Christian Magistrates*, my  
 ' desire is, that you may all be found in *Christ*; and not  
 ' only have the *Name*, but be made Partakers of his *Divine Na-*  
 ' *ture*: that ye may be not only *Sayers* of the Word, but *Doers*  
 ' of the Word; not only *Professors* of *Christ*, and *Talkers* of *Christ*,  
 ' but let *Christ* rule in your hearts by *Faith*, and be *Walkers* in  
 ' *Christ*. For as *Christ's* great *Apostle* saith, *As every one hath received*

' received the Lord Jesus Christ, so let him walk in him; for in him 1680.  
 ' there is peace. And if all that do Profess Christ, did Walk in ~~the~~  
 ' Christ, they would all Walk in Peace, and be in Unity: For <sup>Kingston.</sup>  
 ' the Apostle exhorted the Christians in his day to keep the Uni-  
 ' ty of the Spirit; which is the Bond of Peace, yea, of Christ the  
 ' King of Kings Peace. And all Christians, who have the Scrip-  
 ' tures, and are not in this Spirit of Christ, they are not in Uni-  
 ' ty one with another; and so have broken this Bond of Peace,  
 ' which should knit and unite them together. And likewise all  
 ' that do profess the Truth of Christ, should live in it; for it is  
 ' peaceable; and the Gospel is the Gospel of Peace: which if all  
 ' Christians, that do profess it, lived in, they would be at peace  
 ' one with another, and in the glorious Fellowship of the Gospel.  
 ' And also, if all Christians kept in the Fear of God, which is the  
 ' beginning of the pure, heavenly, peaceable and gentle Wisdom,  
 ' which is easie to be entreated (above that Wisdom, which is  
 ' earthly, sensual, devillish and destroying) then there would  
 ' be no difference and destroying about Matters of Religion.

' I do declare, the mighty Day of the Lord is Come and Coming;  
 ' and the Lord God is come to Teach his People himself by his  
 ' Son (Hebr. 1.) whose Son, Christ Jesus, bruises the Serpent's  
 ' Head, that false Teacher, that led Adam and Eve from God  
 ' their Teacher. So God will Teach his People by his Son, who  
 ' was the Teacher of Adam and Eve in Paradise, before they fell  
 ' and disobeyed the Lord, and forsook him, and followed the  
 ' Serpent; whose Head Christ does bruise, and renews Man and  
 ' Woman up again into the Image of God, which Adam and Eve  
 ' was in before they fell: Glory and Honour be to God through  
 ' Jesus Christ, who hath called us by his Son into his glorious  
 ' Image, to serve and worship him in his Spirit and Truth; which  
 ' holy Spirit and Truth the Devil is out of, and cannot come in-  
 ' to it.

' And now, I desire all Christian Magistrates to take heed of  
 ' Persecuting any, though they differ from you in Matters of Faith,  
 ' Worship and Religion. For Christ faith, Let the Tares and the  
 ' Wheat grow together, till the Harvest; and he forbad such, as  
 ' would be plucking up Tares: The Reason was, Lest they should  
 ' pluck up the Wheat also; for that, Christ said, should be his An-  
 ' gels work, to separate the Tares from the Wheat. Moreover,  
 ' Christ said, They should go into everlasting Punishment, that  
 ' did not Visit him in Prison in his Members: Then what will be-  
 ' come of them, that Cast him into Prison, where he is made  
 ' manifest in his Members! Oh, lay these things to heart! A  
 ' Day of Judgment will come, Vengeance and Recompence upon e-  
 ' very one according to their Works.

' And Christ said to his Disciples, who would have had Fire  
 ' to come down from Heaven to consume them, that would not re-  
 ' ceive him; He turned him about and rebuked them, and told  
 ' them, They did not know, what spirit they were of; for he came not  
 ' to destroy mens Lives, but to save them.

1680. 'And therefore let all the *Magistrates*, and the *Priests* in that  
 which is called *Christendom*, consider, who have destroyed Mens  
 Kingston. 'and Womens Lives since the Apostles days, because they could  
 not Receive their *Religions*, *Ways* and *Worships*, ( or Conform  
 to them) which they have made and set up; Have they known,  
 what *Spirit* they have been of? Are they not all reproved by,  
 and come under the *Judgment of Christ*? Therefore let all *Per-  
 secution* be laid away concerning *Religion*, and let *Love* bear  
 the sway, to overcome *Evil* and *Enemies*; and let *Patience* o-  
 ver-sway *Passion* in all such doings: that all may retain the  
 heavenly Reason, and the pure Understanding, that your *Mode-  
 ration* in true Christianity may be known to all Men. For have  
 you not the *Turks*, *Jews*, *Tartars*, *Indians* and *Atheists Eyes*  
 upon you, and upon Christendom? And therefore be in Uni-  
 ty, and let not the *Name* of God and *Christ* be blasphemed a-  
 mongst them by means of any, that bear the *Name* of *Chi-  
 rians*: So that God may be glorified by all and in all, through  
 Jesus Christ, who is over all, who calls all to Peace, who is  
 blessed for ever.

And now, I would have you to be as *Noble*, as the *Bereans*,  
 and search the *Scriptures* of Christ and the Apostles, where-ever  
 he or they did give any Command to *Imprison*, *Banish*, *Perse-  
 cute* or *put to Death* any, that would not receive or conform to  
 them, or that were contrary-minded to them in *Religion*, or dif-  
 fer'd from them in Matters of *Worship*?

'Again, I desire all Christian *Magistrates* to search both *Scrip-  
 tures* and *Chronicles*, and see, what was the End of all *Perse-  
 cutors*, and what *Judgments* came upon them. What came to  
 Cain, who was the *first Persecutor* for Matters of Faith and Sa-  
 crifice? Did not he become a *Runnagade*, a *Vagabond* and a *Fu-  
 gitive* in the Earth? What became of the *Old World*, that  
 grieved God and Noah, a Preacher of Righteousness? What be-  
 came of *Sodom*, that vex'd *Just Lot*? What became of *Pharaoh*,  
 that persecuted God's People in *Egypt*? (though the more he perse-  
 cuted them, the more they grew.) What became of *Ahab* and  
*Jezebel*, that persecuted the Lord's *Prophets*? And what became  
 of *Haman*, that would have destroyed the *Jews*? What became  
 of the *Jews* and *Jerusalem*, that persecuted Christ and the *Apostles*?  
 What was the End of all these? Are they not become *Vaga-  
 bonds* in the Earth, and driven away from their native *Coun-  
 try*? Therefore I beseech you in the Love and Fear of God,  
 be so *Noble* as to search both *Scripture* and *History*, and let not  
 your divine understanding be clouded. What will become of  
 the *Beast* and *Whore*, spoken of in the *Revelations*, with their  
*false Prophets*, that have drunk the *blood* of the *Saints*, *Martyrs*  
 and *Prophets* of Jesus? must they not all go with the *Devil*  
 ( who is a *Murdeter*, *Destroyer*, an *Enemy* and *Adversary* of  
 Mankind) into the *Lake of Fire*, that burns with *Brimstone*?  
 And ye may be sure, that *Spirit* that stirs you up to *Persecuti-  
 on*, let it be in whomsoever it will, is not of Christ, and of his  
 Lamb-like Nature; who takes away the *Sins* of the *World*, not  
 the *Lives* of Men.

Paul

' Paul was a *Persecutor*, and a *Hater to Prison*, before he was 1680.  
 ' converted to Christianity; but never after. And therefore, are ~~men~~  
 ' not all in *Saul's nature* (let them be of what Name or Profes. Kingston.  
 ' sion soever they be) that are *Persecutors*, and unconverted in-  
 ' to *Paul's Life of Christianity*? He said, the *Life* that he did  
 ' live, after he was Converted, was by the *Faith* in the Son of  
 ' God: And that He *lived*, yet not He, but *Christ lived in him*,  
 ' who came to save mens *Lives*, and not to destroy them;  
 ' Which *Life* should be the *Life* of all Christians now, which  
 ' *Paul* in his converted state lived in. And the Apostle saith,  
 ' *The Law is good, if a man use it lawfully; knowing this, that*  
 ' *the Law is not made for a righteous man, but for the Lawless, and*  
 ' *for the Ungodly and Sinners, and for Unholy and Prophane, and*  
 ' *for Murtherers of Fathers and Mothers, and for Manlayers, for*  
 ' *Whoremongers, and for them that defile themselves with Mankind,*  
 ' *for Menstealers, Liars and Perjured Persons, 1 Tim. 1.* So the  
 ' *Law* in its place, is good against such. Again the Apostle says,  
 ' *The Law was added, because of Transgression, Gal. 3. 19.* Now  
 ' here all *Magistrates* may see, what the *Law* in its place is good  
 ' against; and what it was made for and against; and what *E-  
 ' vils*, the Apostle says, it takes hold upon: He does not say,  
 ' the *Law* should be laid upon Men, that differed from them in  
 ' their *Religion* and *Judgment*, nor upon the *Righteous men*. And  
 ' so you may see, in what condition the *Law* is good, and what  
 ' it was made against; not against *Righteous men*, against whom  
 ' they have nothing in their Lives and Conversations, only be-  
 ' cause they differ from them in Matters of *Religion*; and let  
 ' *Manlayers, Whoremongers, Perjured Persons, Ungodly, Prophane*  
 ' *Persons, Liars, &c.* go unpunished: Such do not use, nor exe-  
 ' cute the *Law lawfully*, as the Apostle says; *The Law is good,*  
 ' *if a man use it lawfully.* Therefore it ought to be used *lawful-  
 ' ly*; which *Law* the Apostle says, is for the punishment of the  
 ' *Evil-Doers*, and a praise for them that do well: as may be seen, *Rom.*  
 ' 13. And so, as the Apostle said, *We do not break the Law, nor*  
 ' *make it void; but we establish the Law, Rom. 3. 31.*

*Kingston upon Thames,*  
 the 4th of the first  
 Month 1680.

This is from him, who desires the  
 Eternal Good and Salvation of  
 you all in Christ Jesus, Amen.

G. F.

After I had finished these Services there, I returned to *London* ; where I stay'd about a *Month*, labouring amongst *Friends* in the *London Work of the Lord* both in publick *Meetings* for *Worship*, and in the *Meetings* relating to the outward *Affairs* of the *Church*. Then *Waltham Abbey*. feeling my Spirit drawn to visit *Friends* about *Enfield-side*, I went *Flamstead*, down to *Waltham Abbey*, where I had a very precious *Meeting*; end. and another at *Flamstead-Heath* (not far from thence.) And *Edmunton*. having spent some time amongst *Friends* there and thereabouts, *Winchfield*. and had divers good *Meetings* at *Edmunton, Enfield, Winchmore*, *more-hill*.

Hhhh

Hill,

1681. Hill, and other places there-aways, I came back to London a little before the *Yearly Meeting*, which was in the *Third Month* 1681; it was a very precious *Meeting*, in which the Glorious Presence and Power of the Lord was eminently felt and enjoyed.

Some time after the *Yearly Meeting* was over, it came upon me to write the following *Epistle*, which I directed —

*To the Quarterly Mens and Womens Meetings that are gathered in the Name and Power of Jesus.*

' Christ, the second Adam, who is both Head and Husband of his Church, and Redeemer, and Purchaser, and Saviour, and Sanctifier, and Reconciler of his Sons and Daughters (his Church) to God, I say, his Presence (to wit, Christ's) feel among you, to exercise his Prophetical Office, in opening of you with his Light, Grace, Truth, Power and Spirit; and to exercise his Office, as he is a Bishop, to oversee you with his Light, Grace, Power and Spirit, that ye do not go astray from God. And as Christ is a Shepherd, feel, see and hear him exercising that Office, who has laid down his Life for his Sheep, and is feeding them in his living Pastures of Life, and makes them to drink of his living, Eternal Springs. And let him rule and govern in your Hearts, as he is King, that his heavenly and spiritual Government all may live under, as true Subjects of his righteous, peaceable Kingdom, which stands in Righteousness, and Power, and Joy in the Holy Ghost, over Satan and his Power, and the unclean, unholy Ghost, and all unrighteousness. So all ye Subjects to Christ's Kingdom of Peace, if ye want Wisdom, or Knowledge, or Life, or Salvation, Christ is the Treasure; feel him the Treasure among you. And every one among you, as ye have received Christ, walk in him, in whom ye have all Peace; who bruises the Head of the Serpent, that is the Author of all Strife, Distraction and Confusion: yea, you have Peace with God, and one with another; though the Trouble be from the World and the World's Spirit. And therefore, My dear Friends, Brethren and Sisters, Love one another with the Love, that is of God shed in your hearts; that ye may bear the Marks of Christ's Disciples, and it may appear, that Christ is in you, and ye in him; so that God Almighty may be glorified among you. And whatever ye do, let it be done in the Name of Jesus, to the praise of God the Father, keeping in Unity in the Holy Spirit of God, which was, before the unholy Spirit was: Which holy Spirit is your Bond of Peace, yea, the holy King of Kings and Lord of Lords his peace. And in this holy, pure Spirit is your eternal Unity and Fellowship; in which Spirit of Truth ye do serve and worship the God of Truth, who is God over all, blessed for ever, Amen. So the Lord guide you all with his Word of Patience, Word of Life, Power and Wisdom in all your Actions, Lives,

' Con-

'Conversations and Meetings to God's glory. My Love to you all 1681.  
'in the Lord Jesus Christ, by whom all things were made, and who ~~is~~ <sup>London.</sup>  
'is over all, the First and the Last.'

London the 9th of the  
4th Month, 1681.

G. F.

About this time I had occasion to go to several of the Judges Chambers, upon a Suit about Tithes. For both I and my Wife, and several other Friends, were sued in Cartmel-Wapentake-Court in Lancashire, for small Tithes, and we had demurred to the Jurisdiction of that Court. Whereupon the Plaintiff prosecuted us into the Exchequer-Court at Westminster; where they run us up to a Writ of Rebellion, for not Answering the Bill upon Oath: and got an Order of Court to the Sergeant, to take me and my Wife into Custody. This was a little before the Yearly Meeting, at which time it was thought, they would have taken me up; and according to outward appearance, it was likely indeed, that he would: and very easie for him to have done it; I lodging at the same places, where I used to lodge, and being very publick in Meetings. But the Lord's Power was over them, and restrained them; so that they did not take me. Yet understanding, that there was a Warrant out against me, as soon as the Yearly Meeting was well over, I took William Mead with me, and went to several of the Judges Chambers to speak with them about it; and to let them understand both the state of the Case, and the ground and reason of our Refusing to pay Tithes. The first, that I went to, was Judge Gregory, to whom I tended mine and my Wife's Answer to the Plaintiff's Bill; in which was set forth, That my Wife had lived Three and forty years at Swarthmore, and in all that time there had been no Tithe paid nor demanded: and an old Man, who had long been a Tithe-Gatherer, had made Affidavit, that he never gathered Tithe at Swarthmore-hall in Judge Fell's time, nor since. There were many Particulars in our Answer; but it would not be accepted without an Oath. I told the Judge, that both Tithe and Swearing among Christians came from the Pope; and it was matter of Conscience to us, not to pay Tithes, nor to swear: for Christ bid his Disciples, who had freely received, give freely; and he commanded them, Not to swear at all. The Judge said, There was Tithe paid in England, before Popery was: I asked him, by what Law or Statute they were paid then? but he was silent. Then I told him, there were Eight poor men brought up to London out of the North about Two hundred Miles, for small Tithes, and one of them had no Family, but himself and his Wife, and kept no living Creature, but a Cat. I asked him also, Whether they could take a Man and his Wife, and Imprison them both for small Tithes, and so destroy a Family? and if they could, I desired to know, by what Law? He did not Answer me; but only said, That was an hard Case. So when I found, there was no help to be had there, we left him; and went to Judge Mountague's

1681. *Chamber*: and with him I had a great deal of Discourse concerning *Tithes*. Whereupon he sent for our *Adversary's Attorney*; London. and when he came, I offered him our *Answer*: He said, If we would pay the *Charges* of the *Court*, and be bound to stand *Trial*, and abide the *Judgment* of the *Court*, we should not have the *Oath* tendered to us. I told him, that they had brought those *charges* upon us, by requiring us to put in our *Answer* upon *Oath*; which they knew before, we could not do for *Conscience* sake: And as we could not pay any *Tithe*, nor *swear*; so neither should we pay any of their *Charges*: Upon this he would not receive our *Answer*. So we went from thence to *Judge Atkins* his *Chamber*; and he being busie, we gave our *Answers*, and our *Reasons* against *Tithes* and *Swearing* to his *Clerk*: But neither could we find any Encouragement from him to expect Redress there. Wherefore leaving him, we went to one of the most noted *Counsellors*, and shewed him the *state* of our *Cause*, and our *Answers*: He was very Civil to us; and said; *This way of proceeding against us was somewhat like an Inquisition*. A few days after, those *Eight poor Friends*, that were brought up so far out of the *North*, appeared before the *Judges*; and the *Lord* was with them, and his Power was over the *Court*, so that the *Friends* were not Committed to the *Fleet*. Our *Cause* was put off till the *next Term* (called *Michaelmas Term*) and then it was brought before the *Four Judges* again. Then *William Mead* told the *Judges*, that I had engaged my self never to meddle with my *Wife's Estate*: The *Judges* could hardly believe, that any Man would do so: Whereupon he shewed them the *Writing* under my *Hand and Seal*; at which they wondred. Then *Two* of the *Judges*, and some of the *Lawyers* stood up, and *pleaded* for me, that I was not liable to the *Tithes*: But the other two *Judges*, and divers other *Lawyers* pressed earnestly, to have me *sequestred*; alledging, that I was a *publick Man*. At length they prevailed with one of the other *Two Judges* to *Join* with them; and then they granted a *Sequestration* against me and my *Wife* together. Thereupon, by *Advice of Counsel* we moved for a *Limitation*, which was granted; and that much defeated our *Adversary's design* in suing out the *Sequestration*: for this limited the *Plaintiff* from taking no more, than was proved. One of the *Judges*, who was called *Baron Weston*, was very bitter against me; and brake forth in a great *Rage* against me in the open *Court*: but in a little time after he died.

Suffex.  
London  
Edmunton.  
Bucks.

After the *Yearly Meeting* was over, I tarried about a *Month* in *London*; and then went into *Suffex*, to visit *Friends* there: amongst whom I had many large and very precious *Meetings* in divers parts of that *County*. Yet I spent not much time now in *Suffex*; but returned pretty soon to *London*, whether I felt *drawings* in *Spirit*: and had very good *Service* for the *Lord* there, both in *publick Meetings*, and amongst *Friends*. And when I had tarried some time in *London*, I went down to *Edmunton*; and from thence into *Buckinghamshire*, where I visited *Friends* at several *Meetings* in the upper-side of that *County*: and then went by *Henly*,

Henry to Reading, where I tarried several Meetings. I went 1681.  
no farther Westward at this time, than to Ore; where I had a ~~large~~<sup>very large</sup> Meeting: After which, striking off through the Edge <sup>Henry.</sup> of Oxfordshire, I had a large and very precious Meeting at War- <sup>Reading.</sup> borow, in which the Glory of the Lord shined over all: Many <sup>Ore.</sup> Friends came to this Meeting, some out of Berkshire, some out <sup>Oxfordshire.</sup> of Buckinghamshire, and some out of Hampshire. From thence I passed to Ilmoe (which is in the Vale of Buckinghamshire) where <sup>Ilmoe in the Vale of</sup> we had a glorious Meeting: And the day following I returned <sup>Bucks.</sup> to Mary Pennington's. From whence I visited the Mens and Wo-  
mens Monthly Meetings at Hunger-hill, and some other Meetings <sup>Hunger-</sup> thereabouts: and then passed to Watford; where was a Marriage <sup>hill.</sup> of Two Friends, at which I was present: A very large Meeting we had on that Occasion, and the Lord's Power was over all. I went from Watford to Longford in Middlesex, visiting Friends <sup>Middlesex.</sup> at Uxbridge in the way. At Longford we had a large Meeting, <sup>Uxbridge.</sup> it being on the First day of the Week; and the presence of the Lord was preciously felt amongst us: blessed be his Name. I passed from Longford to Kingston, visiting Friends, as I went, <sup>Kingston.</sup> at Stains and Sunbury. At Kingston I abode with Friends two <sup>Stains.</sup> Meetings, wherein we were sweetly refreshed together in the <sup>Sunbury.</sup> Lord. And passing on from thence towards London, I had a very precious Meeting at Wanworth: Then crossing over to Wan- <sup>worth.</sup> Hammersmith, I had a good Meeting there; which was the lar- <sup>Hammersmith.</sup> ger by reason of a Burial, that was there that time: and there being a pretty Openness in the People on that Occasion, I had a fine Opportunity to open the Way of Truth amongst them.

After I was come to London, I was moved to write the following Paper, concerning that Spirit, which had led some, who profest Truth, into Strife and Division, and to oppose the Way and Work of the Lord.

Friends,

YOU that do keep your habitations in the Truth, that is over all, do see, that it is the same spirit, that doth lead the Backsliders and Apostates now, from the Spiritual Fellowship and Unity of God's People and the Church of Christ, that led out Adam and Eve from God, and the Jews from God and his Law, to Rebel against his Spirit; and so to turn against God and his Prophets. And this Spirit was the same, that was in the World, which was got into the Jews, when they were gone from the Spirit of God; and then they turned against God and his Prophets, and against Christ and his Apostles: And that Spirit led them to be as bad, as Pilate, or worse. The Enmity or Adversary was got within them against the Truth, and them that walked in it, and the Spirit of the Lord; so that they killed and destroyed the Just. And this was the Spirit of the Devil, the Destroyer, who would seek not only to destroy the Truth, but the Order of it, and them that walk in it, when true Christianity was planted among the

1681. 'the Possessors of the Light, Grace and Truth, and the Gospel-holy  
 Faith and Spirit; and they did enjoy Christ in their hearts.'

London. 'But when some did begin to Err from the Spirit and Faith,  
 and hate the Light, and disobey the Gospel, and to turn the  
 Grace of God into Wantonness, and walk despitefully against  
 the Spirit of Grace, and turn from the Truth, and Crucifie to  
 themselves Christ afresh, and put him to open shame; These  
 were they, that let in the Spirit of the World: who held the  
 Form of Godliness, but denied the Power thereof; which trou-  
 bled the Churches in the Apostles days. And when the Spirit of  
 Satan had got into such, they were more troublesome to the  
 Church, than the open Persecutors, that were without: And  
 these got into the Assemblies to deceive the hearts of the Sim-  
 ple; having the good Words, and fair Speeches, and Sheep's-  
 Cloathing. Paul, Peter, John, Jude and James had much to  
 do with such, and to keep them from troubling the Church of  
 Christ: For they are out of the Light, Power and Spirit; and  
 therefore the Apostles of Christ did exhort the Saints to keep  
 to the Word of Life within, and to the Anointing, and to the  
 Grace, and Truth, and holy Spirit in their hearts. This foul  
 Spirit will profane all the Scriptures in words; but by the Spirit  
 of God, which is holy, that Spirit is tried, and its fruits. And  
 so the Apostles went from the Power and Spirit of God, and  
 turned against the Prophets, and the Martyrs of Jesus; and be-  
 came the Whore, whose Cup all Nations drunk of. And the  
 Dragon with his Tail threw down many of the Stars, and  
 would have devoured the Woman with his Flood: but the Wo-  
 man, the true Church was preserved; and the Gates of Hell can-  
 not prevail against her: And then the Dragon made war with  
 her Seed. So the Dragon, and the Whore, and Beast, and false  
 Prophets, all made war against the Lamb and the Saints; but  
 the Lamb and the Saints will overcome them all, and will have  
 the Victory. And now the Everlasting Gospel is preached again  
 to all Nations, Tongues and Peoples: and many are gathered  
 into the Gospel, the Power of God; and are turned to the Light,  
 which is the Life in Christ, and are grafted into him, and  
 are come to walk in the Order of the New Covenant of Light  
 and Life, in the Gospel of Peace and Salvation. The same  
 Spirit, that opposed the Apostles and the Churches in their days,  
 opposes now; yea, it is the same, that opposed Christ, and  
 despised him, that disdaineth God's Servants now: And the  
 same, that did oppose the Prophets, and rebelled against Mo-  
 ses; opposes and rebels against God's Servants and People now.  
 And it is the same dark, blind and disobedient, faithless, wilful,  
 jealous Spirit, that doth persecute some with the Hands, and  
 others with the Tongue. And it is the same Spirit of Enmity,  
 the Adversary and Destroyer, that tempted Adam and Eve  
 to disobey God, and did deceive them; which deceived the  
 Jews, and tempted them, and deceived all those, that went  
 from the Church in the Apostles days. And it is the same Spi-  
 rit, that is now going about sometimes like a roaring Lion,  
 sometimes like a gentle Lamb.'

'Sometimes like a twisting Serpent to tempt, and to deceive, and 1682.  
'to devour; having the fair Speeches, and good Words,, and ~~W<sup>o</sup>rd~~,  
'Sheeps-Cloathing in a Form of Godliness, and in pretence of the London,  
'Light and Liberty , but denies the Power thereof ; and inward-  
'ly are ravening Wolves: and if it were possible, they would  
'deceive the very Elect. But the Elect are in the Covenant of  
'Light and Life , and in the Power of God over them, and in  
'Christ, who will grind them to pieces ; and will slay all his E-  
'nemies with his spiritual Sword, who will not have him to  
'rule over or in them. In Christ all his People have Rest and  
'Peace, who is their Sanctuary over all Storms and Tempests.  
'And in Christ, the Sanctuary, no Deceiver nor Destroyer can come ;  
'for he is a place of sweet Rest and Safety: Hallelujah, Praise the  
'Lord for his Sanctuary, Amen.

G. F.

Sufferings continuing still hard upon Friends at London, I found, my Service lay mostly here: Wherefore I went but a little out of Town, and not far; being frequent at the most publick Meetings, to encourage Friends both by Word and Example, to stand fast in the Testimony, to which God had called them. And at other times I went about from house to house, visiting those Friends, that had their Goods taken away for their Testimony to Truth. And because the wicked Informers were grown very audacious, by reason, that they had too much Countenance and Encouragement from some Justices; who trusting wholly to their Information, proceeded against Friends without hearing them: whereby many Friends were made to suffer, not only contrary to Right, but even contrary to Law also. I advised with some Friends about it: and we drew up a Paper, which was afterwards delivered to most of the Magistrates in and about the City; which was as followeth:

'VVHereas some Informers have obtained Warrants of some Justices of Peace , and have Convicted many of us without hearing us, or once Summoning us to Appear before them; by which proceedings many have had their Goods seized and taken away, being generally fined Ten Pounds a piece for an unknown Speaker: and some of those Persons so fined, have not been that day at the Meetings they were fined for, and the Speaker notwithstanding hath himself been fined for the same Meeting, the same day the others were fined for the unknown Speaker. By which the Justices may see the Wickedness of these Informers, by whose false Oaths we have been Convicted for an unknown Preacher , when the Preacher hath been both known and fined. And also in their swearing such Persons to have been at such a Meeting such a day, when indeed they , whom they have so sworn against, have not been at that Meeting that day. By which proceedings several Families of the King's peaceable Subjects

1682. Subjects are like to be ruined, if there be not a speedy stop put  
 thereunto. Therefore we do both hope and desire, that you,  
 London. who are the King's Justices, for the time to come, when a-  
 ny Informers shall come to any of you with an Information a-  
 gainst any of us, will Summon such as are Accused, to Appear  
 before you, and hear us and our Accusers face to face; that so  
 none for the time to come may suffer, for that they are not  
 guilty of. For Pilate the Governour heard Christ and his Accu-  
 sers face to face, before he Condemned him, John 19. And  
 the Council and Chief Priests heard Stephen and his Accusers,  
 with the Witnesses, that were brought against him, face to face,  
 before they Condemned him, Acts 7. The Roman Captain heard  
 Paul and his Accusers face to face, Acts 23. And Felix the  
 Governour heard Paul, and Ananias the High Priest, and the  
 Elders that accused Paul, face to face, Acts 24. And when the  
 High Priests and Chief of the Jews accused Paul to Festus, he  
 heard Paul and his Accusers, and them that witnessed against  
 him, face to face, Acts 25. Doth the Law of God, or did the  
 Roman Law, or doth the Law of the Land judge any man, be-  
 fore he and his Accusers, and they that Witness against him, be  
 heard face to face?

This somewhat moderated the Justices: and after this several Friends, that had been Illegally prosecuted and fined, entered their Appeals; upon Trial whereof they were Acquitted, and the Informers Cast: which was a great discouragement to the Informers, and some Relief to Friends.

A little before the time came for the Chusing new Sheriffs for the City, they who stood to be Chosen, desiring our Friends to give their Voices for them, I writ a few Lines, tending to discover, what Spirit they were of, and how they stood affected to true Liberty; and it was by way of Inquiry, thus:

No man here in London, who stand to be Chosen Sheriffs, own That Christ, that was Crucified without the Gates of Jerusalem, to be the Light of the World, that doth Inlighten every Man, that cometh into the World, who saith, Believe in the Light, that ye may become Children of the Light? And is any of you against persecuting People for their Religion and Worship of God in Spirit and Truth, as Christ commandeth? For Christ said, I am not of this World, nor my Kingdom: And therefore he doth not uphold his spiritual Worship and pure Religion with worldly and carnal Weapons. And Christ said, Swear not at all; And his Apostle James saith the same: But will not you force us to swear, and so to break Christ's and his Apostle's Commands, in putting Oaths to us? And Christ saith to his Apostles, Freely ye have received, freely give: Will not you force us to give Tithes and Maintenance to such Teachers, as we know, God hath not sent? Shall we be free to serve and worship God, and keep his and his Son's Commands, if we give our Voices freely for you?

'you? for we are unwilling to give our *Voice*s for such, as will i 68 z.  
'*Imprison*, and *persecute* us, and *spoil* our *Goods*.

London.

But whatever they were, that stood to be *Chosen*, I observed, there was a *Heat* and *Strife* in the Spirits of the People, that were to *Choose*; wherefore I writ a few *Lines* to be spread amongst them, directed thus:

*To the People, who are Choosing Sheriffs in London.*

*People*;

'**A**LL keep in the gentle and peaceable *Wisdom* of God, which is above that, that is *earthly*,  *sensual* and *devillish*: And live in that *Love* of God, that is not *puffed up*, nor is *unseemly*; which enviieth not, but beareth and endureth all things: And in this *Love* ye will seek the *good* and *peace* of all men, and the *hurt* of no man. Keep out of all *heats*, and be not *hot-headed*; but be *cool* and *gentle*, that your *Christian Moderation* may appear to all men: for the *Lord* is at hand, who beholdeth all mens *words*, *thoughts* and *actions*, and will reward every one according to their works: And what every man *soweth*, that shall he *reap*.

Now had I some Inclination to have gone into the *Country* to a *Meeting*: But hearing, that there would be a *Bubble* at our *Meetings*, and feeling a great *disquietness* in Peoples *spirits* in the *City* about *Choosing Sheriffs*; it was upon me to stay in the *City*, and go to the *Meeting* in *Gracious street* upon the *First-day* of the *Grac-Monday Week*. *William Penn* went with me, and spake in the *Meeting*: and while he was declaring the *Truth* to the *People*, a *Constable* came in with his great *Staff*, and bid him *give over*, and *come down*: but *William Penn* held on, declaring *Truth* in the *Power* of God. After a while the *Constable* drew back; and when *William Penn* had done, I stood up, and declared to the *People* 'the Everlasting *Gospel*, which was preached in the *Apostles days*, and to *Abraham*; and which the *Church* in the *Apostles days* did receive, and came to be *Heirs* of. This *Gospel*, I declared, was sent from Heaven by the *holy Ghost* in the *Apostles days*, and is so now; and was not of *man*, neither by *man*; but by the *Revelation* of the *Holy Ghost*. And now this *Gospel* is preached again, (as *John* saw, and said it should be) to all *Nations*, *Tongues* and *Peoples*; and all *People* now are to hear *Christ* the *Prophet*, in this his *Gospel* of the *New Covenant*. For as *Moses* said, *Like unto me will God raise up a Prophet*, and him shall ye hear in all things: so, said I, this *Prophet Christ*, is come, and all the *Jews* in *spirit*, the true believing *Christians* in the *Light*, who have the *Law* of God written in their hearts, and put into their minds, are to hear *Christ* in his *Gospel*, *New Testament* and *New Covenant*, which is the *Law* of the *Spirit* of

1682. 'Life in Christ Jesus, who bruises the Serpent's head (which is  
 ~~~~~ 'the head of Enmity) and makes free from the Law of Sin and  
 London. 'Death. . And I shewed, that all whom Christ quickens and  
 'makes alive, he makes them to sit together in the heavenly  
 'places in himself. So that they do not wander up and down,  
 'like the Fool's eye in the Corners of the Earth; nor are their  
 'Eyes abroad in the World, to sit down in the World's invented  
 'Seats of Religion; but they sit together in him, as the Saints  
 'did in the Apostles days: and so Christ was and is their Treas-  
 'ture of Wisdom, Life, Knowledge and Salvation. Now as I was  
 thus speaking, two Constables came in with their great Staves,  
 and bid me give over speaking, and come down: But I, feeling  
 the Power of the Lord with me, spake on therein, both to the  
 Constables, and to the People. To the Constables I declared, 'That  
 'we were a peaceable People, who meet to wait upon God, and  
 'worship him in Spirit and in Truth; and therefore (I told them)  
 'they needed not to come with their Staves amongst us, who  
 'were met in a peaceable manner, desiring and seeking the good  
 'and salvation of all People. Then turning my Speech to the  
 People again, I declared what further was upon me to them:  
 and while I was speaking, the Constables drew out towards the  
 door; and the Souldiers stood with their Muskets in the Yard.  
 When I had done speaking, I kneeled down, and prayed, desir-  
 ing the Lord to open the Eyes and Hearts of all People, both  
 high and low, that their minds might be turned to God by his  
 holy Spirit; that he might be glorified in all and over all. After  
 prayer the Meeting rose, and Friends passed away; the Constables  
 being come in again, but without the Souldiers: and indeed, both  
 they and the Souldiers carried themselves Civilly. William Penn  
 and I went into a Room hard by, as we used to do, and many  
 Friends went with us; and lest the Constables should think, we  
 would shun them; a Friend went down and told them, That,  
 if they would have any thing with us, they might come where  
 we were, if they pleased. One of them came to us soon after,  
 but without his Staff; which he chose to do, that he might not  
 be observed: for he said, The People told him, he busied himself  
 more than he needed. We desired to see his Warrant; and there-  
 in we found, that the Informer was one Hilton, a North-Country-  
 man, who was reputed to be a Papist. The Constable was ask-  
 ed; Whether he would Arrest us by his Warrant on that day? (it  
 being the First-day of the Week, which in their Law was  
 called the Lord's-day) and he said, He thought he could not: He told  
 us also, That he had charged the Informer to come along with him  
 to the Meeting; but he had run away from him. We shewed the  
 Constable, that both he and we were Clear; yet to free him from  
 all fear of danger, we were free to go to the Alderman, that grant-  
 ed the Warrant. Then a Friend, that was present, said; He  
 would go with the Constable to speak with the Alderman: which  
 they did, and came presently back again; the Alderman being  
 gone from home: We seeing the Constable in a strait, and find-  
 ing him to be a tender Man, bid him, set an hour to come to  
 us

us again, or send for us, and we would come to him. So he 1682 appointed the fifth hour in the Afternoon; but neither came, nor were sent for us: and a Friend meeting him afterwards in the Evening, the Constable told him, *He thought, it would come to nothing, and therefore did not look after us.* So the Lord's Power was over all, to him be the Glory!

On the Fourth day following, it was upon me to go to Gracious-street-Meeting again: for I had heard, that they would come, to break up the Meeting that day. The Neighbours, it seems, were Informed so; and a Justice had granted a Warrant for that purpose: and the Constable told a Friend, that Hilton the Informer, had been with him about it. The Constable would have had the Informer to have gone with him to the Meeting, but the Informer would not; but would have the Constable go without him: Whether that put the Constable by from coming, I know not; but he did not come. I was in a Travel of Spirit in the power of God, and was moved in it to go to the Meeting; and the Lord's Power did chain all down: And though they threatened to bring the Red-Coats, yet none came, nor was there any disturbance; but a glorious, powerful Meeting it was, and very peaceable: Glory and Honour and Praises be to the Lord over all for ever, Amen.

During the time I thus abode at London, as I had leisure between Meetings, and from other Publick Services, I writ divers Books and Papers; some of which were printed, and others were spread about in Manuscript. Of these, One was directed 'To the Bishops and others, that did stir up Persecution; to shew them from the holy Scriptures, that they did not walk therein according to the Royal Law, To love their Neighbour as themselves, and to do to others as they would be done unto. Another was, 'To all the several sorts of professed Christians, as well Protestants as Papists, whose Religion and Worship stands in outward Observances and Ceremonies; pressing them, from those words of the Apostle Paul to the Galatians, chap. 5. vers. 2, 3, 4. (Behold, I Paul say unto you, that if ye be Circumcised, Christ shall profit you nothing. For I testify again to every man, that is Circumcised, that he is a Debtor to the whole Law. Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from Grace,) to Consider, Whether they, being gone back into legal Observations and shadowy Ceremonies (in upholding Tithes, Offerings, First-Fruits, Priests-Garments, outward Altars, Temples, Lamps, Lights, &c. and in Observing Days, Months, Times, Years, with many other things commanded by the Law) were not gone into the same state, that the Galatians were running into; and so were fallen from Grace, and become Debtors to the whole Law. Another was, 'To direct and turn all People to the Spirit of God, that they might thereby receive a right understanding, and be able to distinguish between Right and Wrong, Truth and Error; that under pretence of punishing Evil-doers, they might not themselves do Evil in persecuting the Righteous. That Paper being short, is here inserted:

1682.

London

'The Spirit of God, which he hath poured upon all, giveth  
 'an Understanding to all, that are led by it; and who do not  
 'quench the Motions of it, it doth give them Knowledge and  
 'Understanding to distinguish Good from Evil, and Light from  
 'Darkness, Christ from Antichrist, and the Old Testament or Co-  
 'venant from the New, and the Old Way from the New and li-  
 'ving Way; and the Sheep and Lambs from the Goats and from  
 'the Wolves; the Worship of God, which Christ set up above  
 'sixteen hundred years ago, from the Dragon's and Beast's Worship;  
 'and all them that worship the Works of Mens hands, and the  
 'Will Worshippers, from them that Worship God in his Spirit  
 'and in his Truth, in which God's People do worship him;  
 'which Worship is over all false Worships and Worshippers. And  
 'who believe in the Light, which is the Life in Christ, do be-  
 'come the Children of Light, and are the Lambs of Jesus. And  
 'the Lambs do follow the Lamb of God, that taketh away the  
 'sins of the World; and they will not follow the Hirelings, nor  
 'the Strangers, to be led into strange Ways and Doctrines, and  
 'Religions, and Churches: for the Lambs of Christ follow  
 'Christ, the Lamb of God, and do know his heavenly Voice.  
 'And they do know also, that they, who are without Christ,  
 'are Dogs and Wolves, Adulterers, Idolaters, Liars and Unbe-  
 'lievers, who would devour the Lambs: but they are in the  
 'hand of the Lord, which is his Power, that is over all. And  
 'such do good in his Power unto all: for they have the  
 'Mind of Christ, who would have all to come to the know-  
 'ledge of the Truth, and be saved. And they that do good un-  
 'to all, do hurt unto none: for that Spirit, that doth hurt un-  
 'to any, is not of God; but that Spirit, which doth good unto  
 'all, and especially to the Household of Faith, is of God. Christ  
 'came not to destroy mens Lives, but to save them: And it is  
 'the Devil, that is the Destroyer of mens Lives about Religion,  
 'and that blinds and corrupts Men and Women, and makes them  
 'deaf and blind to the things of God, and to halt out of God's  
 'way. They that obey the Evil one, and forsake the Lord, such  
 'the Destroyer doth destroy: But Christ doth destroy that Destroyer,  
 'and in Christ all have Life.

G.F.

I writ another Paper also concerning Meditation, Delight, Exercise and Study; shewing from the Scriptures of Truth, what the true Christians ought to Meditate upon, and to Exercise their minds in, and what they should take Delight in, and what they should study to do. For in these things, not the prophanes and loose People only, but even the great Professors of Religion are very much mistaken; taking Delight in earthly, fading, perishing things; whereas they ought to Meditate on heavenly things, and to delight in the Law of God after the inward man, and exercise

ercise themselves to have always a Conscience void of Offence towards God, and towards Men, as the Apostle Paul did.

And inasmuch as *Sufferings* continued very sore and heavy up London, on *Friends* not only in the city, but in most parts of the Nation, I drew up a *Paper* to be presented to the King; setting forth our *Grievances* therein, and desiring *Redress* from him in those Particular *Cases*, which I understood were in his power. But not having *Relief* from him, it came upon me to write an *Epistle* to *Friends*, to Encourage them in their *Sufferings*, that they might bear with patience the many *Exercises*, that were brought upon them, both from the outward *Magistrates*, and by *false Brethren* and *Apostates*; whose wicked Books and filthy *Slanders* did grieve the upright-hearted. This *Epistle* I writ at Dolston, Dolston, whither I went to visit an ancient *Friend*, that lay sick.

**F**riends and Brethren in Christ Jesus, whom the Lord hath called and gathered into him, *In him abidest*: for without him (to wit, *Christ*) ye can do nothing, and through him ye can do all things; who is your strength and support in all your *Trials*, *Temptations*, *Imprisonments* and *Sufferings*, who for Christ's sake are accounted as *Sheep* for the *slaughter*: and in all these things we are more than Conquerours, through Christ, who hath loved us. And therefore, *Friends*, though ye do suffer by the Outward Powers; ye know, that the Prophets, *Christ* and the *Apostles* suffered by the Unconverted. And though ye do suffer by *false Brethren*, and *false Apostates* for a time, and by their filthy Books and Tongues; whose Tongues indeed are become no *Slander*, let them speak, write or print what they will: for the sober People even of the *World* hardly regard it. And it is well, they have manifested themselves to the *World*, that their folly may proceed no farther: though to the utmost of their power they have shewed their *Wicked Intent*, to stir up the *Magistrates*, *Professors* and *Prophane* against us, and to speak evil of the way of *Truth*. But God's Judgments will overtake them, and come upon them, as sure as they have come upon those, that are gone before them. Let their pretence be never so high, mark their End: for they will fall, like *untimely Figs*; and wither like the *Graſſ* on the top of the *House*. Though they may seem to flourish, and make a *Boast* and a *Noise* for a time; yet the *Seed* is on the head of such, which will grind them to powder: which *Seed* bruiles the *Serpent's head*. Therefore in this *Seed*, *Christ*, who is your *Sanctuary*, *rest*, *peace* and *quiet habitation*, who is the *First* and *Last*, and over all, in him walk: for the *Lord* taketh pleasure in his *People*, that are *faithful*, and that serve and worship him. And therefore let the *Saints* be Joyful in Glory: and the God of *Peace*, the God of all *Grace*, who hath called us into his Eternal Glory by *Jesus Christ*, after that ye have suffered a while, make you perfect, establish, strengthen and settle you; casting all your Care upon the *Lord*: for he careth for you. And Dearly Beloved, think it not strange concerning the fiery

1682. 'fiery Trial, which is to *Try* you, as though some strange thing  
 had hap'ned unto you: for it is better, if the *Will* of God be  
 Delston. 'so, that ye suffer for *Well-doing*, than for *Evil-doing*: and Re-  
 'joice, inasmuch as ye are made *Partakers* of Christ's *Sufferings*.  
 'Wherefore let them that suffer according to the *will* of God,  
 'commit the keeping of their Souls to him in *well-doing*, as unto  
 'a faithful Creator: for unto you is given, in the behalf of Christ,  
 'not only to believe in him, but also to suffer for his sake. So  
 'it is given, or is a *gift* from Christ to suffer for his Name; and  
 'therefore (as I said before) *Rejoice*, inasmuch as ye are made  
 'Partakers of Christ's *sufferings*. And if ye be *Reproached*, or  
 'evil spoken of for the *Name* of Christ, happy are ye; for the  
 'Spirit of Glory and of God resteth upon you: On their part he  
 'is evil spoken of; but on your part he is glorified. And there-  
 'fore if any suffer as Christians, let them not be ashamed; but  
 'let them glorifie God on this behalf. Though now for a sea-  
 'son ye are in *Sufferings*, and *Trials*, and *Temptations*, that the  
 'Trial of your *Faith*, being much more precious than that of  
 'Gold, which perishes, though it be tried with *Fire*, may be  
 'found unto *praise*, *honour* and *glory*, who are kept by the *power*  
 'of God, through *Faith* unto *Salvation*. Therefore mind your  
 'Keeper, where-ever ye are, or what *sufferings* soever ye be in;  
 'and mind the *Example* of the *Apostle*, how he suffered trouble  
 'as an *Evil-doer*, unto *Bonds*. But the *Word* of God is not  
 'bound, which is *Everlasting* and *endures for ever*: And they,  
 'who are in that, which is not *Everlasting*, and doth not en-  
 'dure for ever, cannot bind the *Word*. And the *Apostle* said, *I*  
 'endure all things for the *Elects* sake; that they may also obtain the  
 'salvation, which is in Christ Jesus, with *Eternal Glory* (mark,  
 'with *Eternal Glory*.) And if we suffer with Christ, we shall reign  
 'with Christ, who abide faithful. Therefore strive not about words  
 'to no profit; but shun *prophane* and *vain Babblings*, for they  
 'will encrease unto more ungodliness: So that ye may be *Ves-  
 'sels* of *Honour*, sanctified and meet for Christ, your *Master's* use,  
 'and prepared unto every good work. Follow after *Righteousness*,  
 '*Godliness*, *Faith*, *Love*, *Patience* and *Meekness*, and fight the good  
 'Fight of *Faith* with your heavenly Weapons; which *Faith* is  
 '*Victory* (or gives *Victory*) by which ye lay hold on *Eternal*  
 '*Life*, and have access unto God, who will render to every man  
 'according to his *Deeds*: to them, who by patient continuing in *well-  
 'doing*, seek for *glory*, and *honour*, and *immortality*; *Eternal Life*:  
 'but unto them that are contentious, and do not obey the *Truth*,  
 'but obey *unrighteousness*; *indignation* and *wrath*: *Tribulation* and  
 '*Anguish* upon every soul of man, that doth evil; but *glory*, *honour*  
 'and *peace* to every man, that worketh good. Christ said to his  
 'Disciples, *If the world hate you*, ye know, that it hated me, be-  
 'fore it hated you. *If ye were of the world*, the world would love  
 'it's own: but because ye are not of the world, but I have chosen you  
 'out of the world, therefore the world hateth you. And, *If they have*  
 'persecuted me, they will also persecute you. And John in his gene-  
 'ral Epistle to the Church saith, *Marvel not, my Brethren*, if the  
 'world

' world hate you. We know that we have passed from death to life, 1682.  
 ' because we love the Brethren, And Christ in his Prayer to his ~~W~~  
 ' Father saith of his Followers; As thou hast sent me into the world, Dolston,  
 ' even so have I also sent them into the world: And the glory which  
 ' thou gavest me, I have given them; that they may be one, even  
 ' as we are one. And therefore all ye, that know God and Je-  
 ' sus Christ (whom to know is Eternal Life) and are Partakers  
 ' of his Glory, keep the Testimony of Jesus, and be valiant for  
 ' his Truth upon Earth; that ye may be all settled upon Christ,  
 ' the Rock and Foundation.

Dolston, the 3d of the  
8th Month, 1682.

G. F.

I made but little stay at Dolston, but returned again to London, where I continued most part of the Winter; labouring in the Service of Truth amongst Friends: Save that I was a little while at Kingston in the Tenth Month this Year; where I writ a Book, setting forth *The state of the Birth Temporal, and the Birth Spiritual: And the Duty and State of a Child, Youth, Young Men, Aged Men and Fathers in the Truth, &c.* But I staid not long at Kingston neither: for the heat of Persecution still continuing, I felt my Service to be most at London; where our Meetings were for the most part disturbed and broken up, or Friends were forced to Meet without Doors, being kept out of their Meeting-Houses by the Officers. Yet sometimes, beyond expectation, we got a quiet and peaceable Meeting in the Houses. One time I was minded to have gone a mile or two out of Town, to visit a Friend, that was not well: But hearing, that the King had sent to the Mayor to put the Laws in Execution against *Dissenters*, and that the Magistrates thereupon intended to Nail up the Meeting-house-doors, I had not freedom to go out of Town; but was moved to go to the Meeting at Gracious-street. And notwithstanding all the Threats, a great Meeting it was, and very quiet; and the Glory of the Lord shone over all.

The same Week I went to the Meeting at the Peel in John's Peel-Meet<sup>th</sup> Street; and the Sessions were holden the same day at Hicks's hall. I went to the Peel in the Morning; and William Mead being to appear at the Sessions for not going to the Steeple-house-worship, he came once or twice from Hicks's hall to me at the Peel; which some ill-minded people observing, went and Informed the Justices at the Bench, that he was gone to a Meeting at the Peel. Whereupon the Justices sent a Messenger to see, if there were a Meeting: but this being in the Forenoon, there was no Meeting there then; and so the Messenger, when he had looked about, went back and told them. Then others Informed the Justices that there would be a Meeting there about three or four in the Afternoon: Whereupon they sent for the Chief Constable, and asked him; Why he suffered a Meeting to be at the Peel, so nigh him? He told them, He did not know of any Meeting there. They asked him, How he could but know it, and live so nigh it? He said, He

1682. was never there in his life, and did not know, that there was a Meeting there. They would have persuaded him, that he must needs know of it; but he standing stedfast in the denial of it, they said; They should take order, to have it look'd after in the Afternoon. But a multitude of Business coming before them at the Sessions; when Dinner-time came, they hasted to their Dinner, without giving order: And when they came to the Bench again after Dinner, the Lord put it out of their Minds, so that they sent no Officer; and so the Meeting was quiet, beginning and ending in peace; and a blessed Meeting we had, the Lord's Presence being preciously amongst us. Many Friends had a concern upon their minds, when they saw me come into the Meeting, lest I should have been taken: But I was freely given up to suffer, if it was the Lord's Will, before I went into the Meeting; and had nothing in my mind concerning it, but the Lord's Glory. And I do believe, the Lord put it out of their minds, that they should not send to break up our Meeting that day. Yet the First-day after, three or four Justices (as I heard) came to the Peel, and put Friends out of their Meeting there, and kept them out; and inquired for William Mead, but he was not there.

*Grac. Meet.* That day I was moved to go to Gracious-street-Meeting; and it was expected, that the Officers would come to break up the Meeting, or keep Friends out; and many hundreds of People came to see, what would be done to us. But the Officers came not; and so we were in peace and quietness: and many of the People, that came to look on, staid all the time; and a glorious, precious Meeting we had: for the Lord's Presence was plentifully amongst us, and his Power came over all; Glory to his Name for ever, who is over all.

I had seen the Mayor's printed Speech for putting the Laws in Execution against Dissenters: and it was much in my mind, that we should draw up a Paper to send to the Mayor and Aldermen, to clear our selves from being such, as those Laws were made against; and to set forth our peaceable Behaviour both towards the King and the Government. Accordingly a Paper was drawn up, and signed, and delivered to the Mayor; and Copies thereof to the Aldermen, and to the Bishop of London also: And they generally took it kindly, and were Civil to the Friends, that delivered it.

About this time I was moved to write the few Lines following to Friends:

*Dear Friends,*

'Feel the Power of God in you all, and over all, and by it let  
 'Fall your hearts be united to one another, and to the Lord  
 'God, who hath gathered you to himself by his Power and Spi-  
 'rit, to be a People to serve and worship him. So that you  
 'may all strive to Excel one another in Virtue, and in that Love,  
 'that doth bear all things, and doth edifie the Body of Christ,  
 'the Body of the second Adam. For the Body of old Adam in the  
 'Fall

' Fall is full of *Malice, Envy and Vice*. And therefore you, that 1682.  
 ' are called out of *Old Adam* in the *Fall*, and have put on *Christ*, ~~the~~  
 ' the *second Adam*, that never fell, Walk in him, who is the *London*.  
 ' *Treasure of Life, Wisdom and Knowledge*, in whom ye have *peace*  
 ' with God, who is the *First and Last*, the *Beginning and the*  
 ' *Ending*. So let all be gathered up to God, into him, who re-  
 ' concileth all things in *one*, both things in *Heaven*, and things  
 ' in the *Earth*; who is the faithful and true *Witness* both in  
 ' *Male and Female*: And in him sit down, who is above the  
 ' *subtle Foxes* in their *holes*, and the *Fowls* of the *Air* in their  
 ' *nests*; I say, sit down in *Christ*, who hath no place among them  
 ' to lay his head; he is your rest. So in him is my Love to you  
 ' all.

London, the 20th of the  
11th Month, 1682.

G. F.

It was not long after this, that I received an *Account* by *Letter* from some *Friends*, that were *Prisoners* in *Denby* in *Wales*: by which I understood, that many *Friends* there were under great *Sufferings* for the *Testimony* of a good Conscience. In the tender sense whereof I was moved in the *Love of God* to Visit them with a few Lines, as a *Word of Consolation* to them in their *Sufferings*; and of *Exhortation*, to stand fast in the *Testimony* committed to them. And that which I writ, was thus:

' Dear suffering Lambs for the Name and Command of Jesus!  
 ' Be valiant for his *Truth*, and faithful; and ye will feel  
 ' the *Presence of Christ* with you. And look at him, who suffered  
 ' for you, and hath bought you, and will feed you, who  
 ' faith; Be of good Comfort, I have overcome the *World*: who  
 ' destroys the Devil and his *Works*, and bruises the *Serpent's*  
 ' head. I say, Look at *Christ*, who is your *Sanctuary*; in whom  
 ' ye have *rest* and *peace*. To you it is given not only to believe,  
 ' but to suffer for his Name's sake: And they that will live god-  
 ' ly in *Christ Jesus*, shall suffer *Persecution* by the ungodly *Pro-*  
*fessors of Christ Jesus*, who live out of him. And therefore be  
 ' valiant for God's *Truth* upon the *Earth*, and look above that  
 ' *Spirit*, that makes you suffer, up to *Christ*, who was, before  
 ' it was; and will be, when it is gone: Consider all the *Pro-*  
*phets, Christ and the Apostles*, who suffered, and were persecu-  
 ' ted; but they never persecuted them as true men, but as *De-  
 ceivers*, and yet true. And *Christ* is the same to day, as he  
 ' was yesterday, a *Rock* and *Foundation* for your Age and Gene-  
 ' ration, for you to build upon. I have written concerning you  
 ' (after I heard your *Letter*) to *Friends* in *Cheshire* to Visit you;  
 ' understanding, that you belong to their *Quarterly Meeting*:  
 ' And therefore I desire, that *some Friends* of your *County* would  
 ' go, and lay your suffering Condition before the *Monthly or Quar-  
 terly Meeting* in *Cheshire*. I have written likewise to *Richard*

K k k k

' Davis,

1682. 'Davis, that some of that side may go and visit you; and see  
 how your Condition is. So my Love is to you in the Lord,  
 London ' who is your alone Support.

*Lond<sup>n</sup>*, the 27th of the  
 11th Month, 1682.

G. F.

Now, because the *Magistrates* were many of them unwilling, to have *Fines* laid upon *Meeting-houses*, they kept *Friends* out in many places; setting *Officers*, and *Guards* of *Soldiers* at the *Doors* and *Passages*: And yet sometimes *Friends* were fined for *Speaking* or *Praying*, though it were abroad. One *First-day* it was upon *Dev. Meet.* me to go to *Devonshire house Meeting* in the *Afternoon*; and because I had heard, *Friends* were kept out there that *Morning* (as they were that *Day* at most *Meetings* about the *City*) I went somewhat the sooner, and got into the *Tard*, before the *Soldiers* came to guard the *Passages*: but the *Constables* were got there before me, and stood in the *Door-way* with their *Staves*. I asked them to let me go in: They said, *They could not, nor durst not: for they were commanded the contrary, and were sorry for it.* I told them, I would not press upon them: so I stood by; and they were very *Civil*. I stood, till I was *weary*; and then one gave me a *Stool* to sit down on: and after a while the *Power* of the *Lord* began to spring up among *Friends*, and one began to speak. The *Constables* soon forbade him, and said, he should not speak; and he not stopping, they began to be *wroth*. But I gently laid my hand upon one of the *Constables*, and wished him to let him alone: The *Constable* did so, and was quiet; and the *Man* did not speak long. When he had done, after a while I was moved to stand up and speak: and in my *Declaration* I said; 'They need not come against us with *Swords* and *Staves*, for we were a *peaceable People*; and had nothing in our *Hearts*, but *Good-will* to the *King* and *Magistrates*, and to all *People* upon the *Earth*. And we did not *Mett under pretence of Religion to plot and contrive against the Government, or to raise Insurrections*; but to worship God in *Spirit* and in *Truth*. And we had *Christ* to be our *Bis<sup>p</sup> and Pri<sup>est</sup>, and *Shepherd* to feed us, and oversee us, and he ruled in our hearts; so we could all sit in silence, enjoying our *Teacher*: So to *Christ*, their *Bis<sup>p</sup>* and *Shepherd* I did recommend them all. And after I had spoken, what was upon me at that time, I sat down: and after a while I was moved to pray, and the *Power* of the *Lord* was over all *Friends*; and the *People*, and the *Constable* and *Soldiers* put off their *Hats*. And when the *Meeting* was done, and *Friends* began to pass away, the *Constable* put off his *Hat*, and desired the *Lord* to bless us: for the *Power* of the *Lord* was over him and the *People*, and kept them under.*

After this I went up and down, visiting *Friends* at their *hous<sup>s</sup>*, who had had their *Goods taken* from them for worshipping God; and we took an account, of what had been taken from them: and some *Friends* met together about it, and drew up the

the Case of the Sufferings of our Friends in writing, and gave it 1682. to the Justices at their Petty-Sessions. Whereupon they made an Order, That the Officers should not sell the Goods of Friends, which they had in their hands, but keep them until the next Sessions: which gave some discouragement to the Informers, and put a little stop to their proceedings.

The next First-day it was upon me to go to the Meeting at the Savoy: and by that time the Meeting was gathered, the Beadle came in; and after him came in the wild People, like a Sea: but the Lord's Power chained them all. The Spirit of the Lord went through and over all, and they were quiet, and we had a glorious, peaceable Meeting; blessed be the Lord for his unspeakable goodness. This was in the Twelfth Month 1682.

In the First Month 1683. I went to Kingston upon Thames: 1683. and it being then a time of Persecution, as I went to the Meeting, I met the Chief Constable, who had been at the Meeting-Place, and had set Watchmen there to keep us out; yet he was pretty Civil, and the Watchmen let Friends have a couple of Forms out, to sit upon in the High-way: so Friends met together there, and a very precious Meeting we had; for the refreshing Presence of the Lord was with us, in which we parted in peace.

Having visited and encouraged Friends there, I returned to London, and went to the Meeting at Bull and Mouth, where the Constables with their Watchmen kept a Guard, to keep Friends out of the House. So we met in the Street: and when any Friend spake, the Officers and Watchmen made a great bustle to pull him down, and take him into Custody. After some other Friends had spoken, it was upon me to speak; and I said: 'Heaven is God's Throne, and Earth is his Footstool: and will ye not let us stand upon God's Footstool to worship, and serve the living God? While I spake, they were quiet: and after I had cleared my self, of what was upon me to speak, we brake up our Meeting in peace. This was on the Sixth-day of the Week.

On the First-day of the Week following I was moved to go to the Meeting at Gracious-street: and when I came there, I found a Guard set at the Entrance in Lombard-street, and another at the Gate in Gracious-street, to keep Friends out of the Meeting-Place; so that we were fain to meet abroad in the Street. After some time I got a Chair, and stood up in it, and spake largely to the People, 'Opening the Principles of Truth to them, and declaring many weighty Truths concerning Magistracy, and concerning the Lord's Prayer. There was, besides Friends, a great Multitude of People, and amongst them many Professors; and all was very quiet: for the Lord's Power was over all, and in the Lord's time we broke up our Meeting, and departed in peace.

The next day I went down to Guilford in Surrey: and having visited Friends there, I passed from thence to Worminghurst in Sussex; where I had a very blessed Meeting among Friends, and free from disturbance. While I was there, James Claypoole of Worming-

1683. London (who with his Wife was there also) was suddenly taken very ill with so violent a Fit of the Stone, that he could worming neither stand nor lie; but through the extremity of pain cried out like a Woman in Travel. When I heard it, I was much exercised in Spirit for him; and went to him: and after I had spoken a few words to him, to turn his mind inward, I was moved to lay my hand upon him, and prayed the Lord, to rebuke his Infirmitie. And as I laid my hand on him, the Lord's Power went through him; and through Faith in that Power he had speedy Ease, so that he quickly fell into a sleep. And when he awaked, the Stone came from him like dirt; and he was so well, that the next day he rode with me five and twenty miles in a Coach: though he used formerly (as he said) to lie sometimes two weeks, sometimes a month with one of those Fits of the Stone. But the Lord was intreated for him, and by his Power soon gave him Ease at this time: blessed and praised be his holy Name therefore.

Now after I had had some Meetings in Sussex and Surrey, and had visited Friends there-aways, I returned to London by Kingston, where I had a Meeting on the First-day of the second Month, being the First-day of the Week also. We were kept out of the Meeting-House by a Constable and Watchmen (as before) and so were fain to meet in the High-way. But it being the Monthly-Meeting-day, and many of the World's People being there, the Meeting was pretty large, and very quiet; and the Lord's blessed Presence was amongst us, blessed be his Name for ever.

Being come to London, I went to the Meeting at Wheeler-street near Spittle-fields; which that day proved very large: For besides that there were more Friends there that day, than usually, there came also many Professors to the Meeting that day; and a glorious, blessed Meeting it was: for the Lord's Power and Truth was over all, and many deep and weighty things were opened to the People, to their great Satisfaction.

I tarried now in and near about London, visiting Friends Meetings, and labouring in the Service of the Gospel, until the Yearly-Meeting came on; which began on the 28th of the third Month this Year. It was a time of great Sufferings, and much concerned I was, lest Friends, that came up out of the Countries on the Churches-Service, should be taken and imprisoned at London. But the Lord was with us, and his Power preserved us; and gave us a sweet and blessed Opportunity to wait upon him, and be refreshed together in him, and to perform those Services for his Truth and People, for which we met. Now inasmuch as it was a time of great Persecution, and we understood by our Friends, who came out of the several parts of the Nation, that in most Counties Friends were under great Sufferings either by Imprisonments, or spoilings of Goods, or both; a concern was weightily upon me, lest any Friends, that were Sufferers, especially such, as were Traders and Dealers in the World, should hazard the losing of other mens Goods or Estates through their Sufferings.

Where-

Wherefore, as the thing opened in me, I drew an Epistle of Cau- 1683.  
tion to Friends in that Cafe, which I communicated to the Bre- thren at the Yearly-Meeting; and from thence it was sent forth London.  
among Friends throughout the Nation: A Copy of which here  
followeth;

' Dear Friends and Brethren in the Lord Jesus Christ, who is  
' your only Sanctuary in this day of Storm and Persecution,  
' Spoiling of Goods, and Imprisonments! Let every ones Eye be un-  
' to him, who has all Power in Heaven and Earth given unto  
' him; so that none can touch an hair of your head, nor you,  
' nor any thing ye have, except it be permitted or suffered in this  
' day, to Try his People, whether their minds be with the Lord,  
' or in the Outward things. And now, Dear Friends, take care,  
' that all your Offerings may be free, and of your own, that has  
' cost you something; so that ye may not offer of that which is  
' another man's, or that which ye are intrusted withal, (and not  
' your own) or Fatherless or Widows Estates: but all such things  
' ye may settle and establish in their places. You may remem-  
' ber many years ago, in a time of great Persecution, there  
' were divers Friends, who were Traders, Shop-keepers and o-  
' thers, who had the Concerns of Widows and Fatherless, and  
' other Peoples Estates in their hands. And when a great suffer-  
' ing, Persecution and Spoiling of Goods came upon Friends, there  
' was especial Care taken, that all Friends, that did suffer, what  
' they did offer up to the Lord in their Sufferings, might be re-  
' ally their own, and not any others Estates or Goods, which they  
' had in their hands, and were not really their own; so that  
' they might not offer up another body's, but that which was re-  
' ally their own, which they had bought and paid for, or were  
' able to pay for. And afterwards several Letters came out of  
' the Country to the Meeting at London, from Friends, that  
' had Goods of the Shop-keepers here at London upon Credit,  
' which they had not paid for; who writ to their Creditors,  
' whom they had their Goods of, intreating them, to take their  
' Goods again. And some Friends came to London themselves, and  
' treated with their Creditors, letting them understand, how their  
' Conditions were, That they lay liable to have all that they had,  
' taken from them; and told them, They would not have any man  
' to suffer by them: neither would they by suffering offer up anything,  
' but what was really their own, or what they were able to pay for.  
' Upon which several took their Goods back again, that they had  
' sent down: And this wrought a very good Savour in the hearts  
' of many People, when they saw, that there was such a righ-  
' teous, just and honest Principle in Friends, that would not make  
' any to suffer for their Testimony; but what they did suffer for  
' the Testimony of Jesus, it should be really and truly their own,  
' not other Peoples: And in this they owed nothing to any, but  
' Love. So in this every Man and Woman stands in the free Of-  
' fering, a free People, whether it be Spiritual or Temporal, which  
' is

1683. 'is their own; and in that they wrong no man, neither inwardly nor outwardly. Ornan said unto David, I give thee the Threble-floor, &c. and the Oxen for Burnt-offerings, and the Threbling-Instruments for Wood, and the Wheat for the Meat-offering; I give it all. But King David said unto Ornan, Nay, but I will verily buy it for the full price: for I will not take that which is thine, for the Lord, nor offer Burnt-offerings without cost, Chron. 21, 22, &c. So it should be his own; and so should it be every man's, that offers. So you may see here, that David would not accept of another man's Gift for an Offering to the Lord; he would not offer up that which cost him nothing: but it should be really his own, Psal. 112. 5. A good man—will guide his affairs with discretion.

Let this be read in your *Monthly* and *Quarterly Mens* and *Womens Meetings*.

London the 2d of the  
4th Month, 1683.

G. F.

Kingston upon Thames Some time after the Yearly-Meeting I went down to *Kingston upon Thames*, to visit Friends there: and while I was there; it came upon me to write the following Epistle to Friends in general, as a Salutation of Love unto them, and to stir up the pure Mind in them.

Dear Friends and Brethren, who are turned from *Darkness* to *Light*, and from the *Power of Satan* to *God*, who are the *Believers in the Light*, which is the *Life in Christ*, and are become the *Children of the Light* and of the *Day*, and are grafted into Christ, the *second Adam*, the *Lord from Heaven*, and so are gathered in the *Name of Jesus*, in whom ye have *Salvation*, and not in any other Name under the whole *Heaven*. For *Christ Jesus* saith; Where two or three are gathered together in my *Name*, there am I in the midst of them, Matth. 18. 20. So here you being gathered in the *Name of Jesus*, he is in the midst of you, a *Saviour*, a *Mediator*, a *Prophet*, a *Shepherd*, a *Bishop*, a *Leader*, a *Counsellor*, the *Captain of your Salvation*, who bruises the Serpent's head, and destroys the Devil and his *Works*. Therefore, Brethren in *Christ Jesus*, exhort one another daily, while it is called to day; lest any of you be hardened through the *deceitfulness of sin*. For you are made *Partakers of Christ*, if ye hold fast the beginning of your Confidence steadfast to the end, Hebr. 3.14. Therefore hear *Christ's voice*; for he is in the midst of you a *Teacher*. And take heed, lest there be in any of you an *Evil heart of Unbelief*, in departing from the living God, as there is in too many in this *Day of Provocation and Temptation*: But while it is day hear his *Voice*, and let us consider one another, to provoke unto *Love*, and to *good Works*. Let us hold fast the *Profession* of our *Faith*

'Faith without wavering (for he is faithful, that hath promi- 1683.  
 'sed, and that hath called you) not forsaking the *Assembling* of ~~us~~  
 'our selves together, as the manner of some is; (mark) as the Kingston  
 'manner of some is, that did and do forsake the *Assembling* of ~~upon them~~  
 'themselves together: but exhorting one another, and so much  
 'the more, as you see the *Day of Light* appearing. For if we  
 'sin wilfully, after we have received the *Knowledge* of the *Truth*,  
 'there remains no more *Sacrifice* for *sins*; but a certain, fearful  
 'looking for of *Judgment* and fiery *Indignation*, which shall de-  
 'vour the Adversaries, *Hebr. 10*. And therefore it is good not  
 'to forsake the *Assembling* of our selves together; but exhort one  
 'another daily: for *Christ* is in the midst of his People a *Teach-*  
 'er and a *Prophet*, who saith, *Learn of me*; who is the *Way*,  
 'the *Truth* and the *Life*. And we being many, are one *Body*  
 'in *Christ* (who are gathered in his Name) and every one *Mem-*  
 'bers one of another. Having then *Gifts*, differing according to  
 'the *Grace* that is given us, whether they be *Prophecy*, let us  
 'prophecy according to the proportion of *Faith*; and let those that  
 'do *Minister*, wait on their *Ministry*; and those that be *Teach-*  
 'ers, on their *Teaching*; and he that *Exhorteth*, on *Exhortation*;  
 'he that gives, let him do it with *simplicity*; and he that ruleth,  
 'with *diligence*; and he that sheweth *Mercy*, he is to do it with  
 'Cheerfulness. Abhor that which is *evil*; cleave to that which is  
 'good: Be kindly affectioned one towards another, with brother-  
 'ly love in honour preferring one another. Rejoice in hope; be  
 'patient in tribulations; be not overcome with *Evil*, but overcome  
 'Evil with God; and (if it be possible) as much as lieth in you,  
 'live peaceably with all men, *Rom. 12*. This is and was the *pra-*  
 '*ctice* of the *Church* of *Christ*. And now the *God of Hope* fill  
 'you with all joy and *peace* in believing, that ye may abound  
 'in *hope*, through the *Power* of the *holy Ghost*. And I my self  
 'also am perswaded of you, my *Brethren*, that ye also are full  
 'of *Goodness*, filled with all *Knowledge*, and are able also to ad-  
 'monish one another, *Rom. 15. 13, 14*. Here the *Church* of  
 '*Christ*, in which *Christ* was in the midst, a *Teacher* and the  
 'Head of the *Church*, they were and are able through him  
 'to admonish one another. And let the *peace* of God rule in your  
 'hearts; to which *Peace* of God ye are also called into one *Body*  
 '(to wit, of *Christ*.) And let the *Word* of *Christ* dwell in you  
 'richly in all *Wisdom*, teaching and admonishing one another,  
 'etc. *Col. 3*. And whatsoever ye do, in *Word* or *Deed*, do all in  
 'the *Name* of the *Lord Jesus Christ*, giving thanks to God and the  
 'Father by him. And above all things put on *Charity*, which  
 'is the *Bond of Perfectness*. And the *Apostle* saith to *Timothy*,  
 'Be not thou ashamed of the *Testimony* of our *Lord*, nor of me his  
 'Prisoner: but be thou Partaker of the *Afflictions* of the *Gospel*, ac-  
 'cording to the *Power* of God, who hath saved us, and called us  
 'with an holy Calling; not according to our works, but according to  
 'his own purpose and grace, which was given us in *Christ Jesus*, be-  
 'fore the world began, *2 Tim. 1. 8, 9*. So here it concerns every  
 'one, not to be ashamed of the *Testimony* of our *Lord*, who hath  
 'called

1683. called them by his Grace; and not to be ashamed of any of Christ's Prisoners, and afflicted Ones for Christ's and his Gospels sake, who abolishes Death, and brings Life and Immortality to Light through his Gospel: You that believe in the Light, know it. And Peter saith in his General Epistle to the Church of Christ; As every man (mark, every man) hath received the Gift, so minister the same one to another, as good stewards of the manifold Grace of God. If any man speak, let him speak, as the Oracles of God (so not of Men:) If any man minister, let him do it as of the Ability, which God gives (so not of the Ability of mens Arts and Sciences) that God in all things may be glorified through Jesus Christ, &c. For these Gifts and Grace come from Jesus into the hearts of the Members of his Church, whom he is in the midst of. And if any man suffer, as a Christian, let him not be ashamed; but let him glorify God, &c. And every true Christian hath the presence of Christ (who hath all power in Heaven and in Earth given him) to support them with his power, light and life. And Christ saith to his Believers, Beware of men, for they will deliver you up to the Councils, and they will scourge you in the Synagogues, and you shall be brought before Governors and Kings for my Names sake, for a Testimony against them and the Gentiles. But when they deliver you up, take no thought, how or what ye shall speak; for it shall be given you in the same hour, what ye shall speak: for it is not you that speak; but the Spirit of your Father, that speaketh in you. And ye shall be hated of all men for my Names sake: but he that endureth to the end, shall be saved. The Disciple is not above his Master, nor the Servant above his Lord: It is enough for the Disciple, that he be as his Master, and the Servant as his Lord: for if they have called the Master of the house Beelzebub, what will they do to his Servant. Fear not them, which kill the Body, but are not able to kill the Soul, &c. A Sparrow shall not fall to the ground without your heavenly Father, &c. The hairs of your head are all numbered; ye are of more value, than many Sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father, which is in heaven: But whosoever shall deny me before Men, him will I also deny before my Father, which is in heaven. And whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, &c. Matth. 10. And again Christ saith, Whosoever shall be ashamed of me and of my words in this adulterous and sinful Generation, of him also shall the Son of Man be ashamed, when he comes in the Glory of his Father with his holy Angels, Mark 8.38. And Christ saith to his Disciples, He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me: He that receiveth a Prophet in the name of a Prophet, shall receive a Prophet's reward: And he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a Cup of cold water only, in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward. Matth. 10. 40, 41, 42. Here ye may see, how Christ encourages

' ges his Disciples, and them that receive them. And John saith, 1683.  
 ' Among the chief Rulers of the Jews many believed in Christ; but  
 ' because of the Pharisees, they did not confess him, lest they should be put out of the Synagogue, John 12. 42. Too many such Believers are now a-days, who dare not Confess Christ, lest they should lose the favour of men. But Christ encourages the faithful Disciples, and told them, They would put them out of their Synagogues; yea, that the time should come, that whosoever killed them, would think, they did God service: And these things, (said he) will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember, that I told you of them, John 16. 2, 3, 4. Here ye may see, what Christ told his Disciples, should come to pass to them. And Saul, before he was Converted, did Compel the Christians to blaspheme, and made havock of the Church of Christ, Acts 8. and chap. 22. and 26. And did not the Beast (in the Revelations) Compel both small and great to worship him and his Image? And did not all worship it, but they, who had their Names written in the Lamb's Book of Life, before the Foundation of the World? And did not Nebuchadnezzar set up an Image sixty Cubits high, and six Cubits broad? And then did not he cause an Herald to cry aloud, It is commanded, that all People, and Nations, and Languages fall down, and worship the golden Image, that Nebuchadnezzar hath set up: And whoso falleth not down, and worshippeth, shall the same hour be cast into the midst of the fiery Furnace? And were not Shadrach, Meshach and Abednego cast into the Furnace? Dan. 3. But God delivered them. Therefore it is good, to be faithful to God and his Worship in Spirit and Truth. And the Jews had agreed, that if any man should Confess Christ, he should be put out of their Synagogue, John 9. 22. So it was for Christ's sake, they were Excommunicated out of their Synagogues. But as it is written, Behold, I lay in Sion a Stumbling-stone, and a Rock of Offence; and who so believes on him, shall not be ashamed. So Christ is a Stumbling-stone, and a Rock of Offence to all the Unbelievers in the Light, which is the Life in Christ, whether they be Jews, Christians, or Gentiles. The Jews did believe, a Christ was To come, from the Scriptures: And the Christians believe, He is come, by the Scriptures; but do not believe in the Light (which is the Life in Christ) as Christ commands; and so do not become the Children of the Light. Therefore ye, that are the Believers in the Light, and are become the Children of the Light, walk in Christ your Way, Life and Salvation.

Kingston the 5th Month,  
 1683.

G. F.

1683.

~~Kingston upon Thames~~ Before I left *Kingston*, something further opened in me, which I was moved to write, and send forth amongst Friends; and it was as followeth :

Dear Friends,

‘**M**Y Love is to you all in the *holy Seed*, that reigns over all. And my desire is, that every one, both *Male* and *Female*, may feel the *Seed Christ in you*, which is Heir of the Promise of Life Eternal: so that ye may all grow up in *Christ Jesus*, your Head, and be built upon him the *Rock* and *Foundation*, that God hath laid, which stands sure over all *Rock*s and *Foundations* in the World. That ye may eat and drink of this Spiritual *Rock*, the Spiritual *Water* and *Food*; so that ye may truly and inwardly say, that your *Rock* and *Foundation*, and *Bread of Life*, and *Water of Life* is from Heaven, and your *Bread* and *Water* is sure; and that ye know his voice, that feeds you, and that leads you into the *Pastures of Life*, which are always fresh and green. In this your *Affections* are set on things, that are above, and seeking that which comes down from above (*above* that, which is from *below*) where Christ sits at the *right Hand of God*, making Intercession for you; and is your *Mediator*, making Peace betwixt God and you; and is your heavenly *Bishop* to oversee you, that ye keep in his *Light*, *Life* and *Power*, that ye do not go astray from his heavenly *Fold* and *Pasture*; but he your *Shepherd* may feed you in it: Who is your *Prophet*, to open to you the fulfilling of the *Promises* and *Prophecies*; himself being the *Substance*: That ye may live in him, and he in you, yea, and reign in your hearts; and there to exercise his *Offices*, his *Prophetical*, and *Priestly*, and *Kingly Office*, who is heavenly and spiritual. That ye may know the *Three*, that bear *Witness* in the *Earth*, viz. The *Spirit*, the *Water* and the *Blood*, which is the *Life* of *Christ*, which cleanseth from all *sin*; and the *Water*, that washes you and refreshes you; and the *Spirit*, that baptizes you, and circumcises you, and leads you into all *Truth*: And that ye may come all to drink into one *Spirit*, and keep the Unity of the *Spirit*, which is the *Bond* of the heavenly *Peace*. So being led by the *Spirit of God*, ye are his *Sons* and *Daughters*, and by his *Spirit* will come to know the *Three*, that bear *Witness* in *Heaven*, viz. the *Father*, the *Word* and the *Holy Ghost*. These are the *Three Witnesses*, that are in *Heaven*, that bear record of all things: for he is *God* in the *Heaven*, and *God* in the *Earth*. And therefore I desire, that ye may all feel his *Love* shed in your hearts; and in it live in *Love* (*above* the *love* of the *World*, which is *Enmity*) and in that you will keep in the excellent Way. For *Love* edifies the Body of *Christ*, and builds his *Church* up, and keeps out of the *Enmity*; for it is above it, and brings and keeps all in true *Humanity*, and in the true *Divinity*; and to be *courteous* and *kind*, and tender one towards

wards another. And to shew forth the nature of Christ, and 1683.  
 true Christianity in all your Lives and Conversations; so that the <sup>Kingston</sup>  
 Blessings of the Lord may rest upon you, as ye all live in the <sup>uponThame</sup>  
 Seed of the Gospel, the Seed of the Kingdom of God, in which  
 all Nations are blessed: And in that ye will all have a Care of  
 God's glory. And there is the Hill or Mountain, where the  
 Light shines to the answering the Witness of God in all; and  
 the Salt, that is a good Savour to the witness of God in the  
 hearts of all: And that Savour and Salt being kept in, it doth  
 not come under the feet of men. So my Love to you all in  
 Christ Jesus, whom God hath given to be a Sanctuary for all  
 his People, who is from above, and not of this World, in  
 whom you all have Life, Peace, and Salvation: And in him  
 God Almighty keep and preserve you all to his Glory, Amen.  
 And as you all live in the peaceable Truth of God, it keeps you  
 under, and within his protection: But they that make a Profes-  
 sion of the Scriptures of Truth, and yet live out of the Truth,  
 in the Spirit of Strife, Unquietness and Discontent, in a con-  
 triving, plotting, ravenous, destroying Spirit, which is of the  
 Devil, and not of God, that Spirit is judged out of the Truth,  
 and to be of him, in whom there is no Truth; whose Portion  
 is in the Lake, and in the Fire that burns.

Kingston, the 27th of the  
 5th Month, 1683.

G. F.

Having visited Friends at and about Kingston, I returned to London: for it being a Suffering time with Friends there, I had not freedom to be long from the City. Being come back, I went to the Meeting at the Peel; which but a little before the <sup>Peel-Meet;</sup> Justices and Constable had broken up, and had carried themselves very roughly: But that day the Meeting was in the House, and quiet; and a glorious Meeting it was, blessed be the Lord.

On the First-day following I went to the Meeting at Gracious-Street. When I came there, I found three Constables in the Meeting-house, who kept Friends out; so that we met in the Court. After I had been some time in the Meeting, I stood up, and spake to the People; and continued speaking a pretty while. Then one of the Constables came, and took hold of my hand, and said; *I must come down.* I desired him to be patient, and went on speaking to the People: but after a little time he pluckt me down, and had me into the Meeting-house. I asked them, if they were not *Weary* of this *Work*? and one of them said, *Indeed, they were.* They let me go into the Widow Foster's house (which joind to the Meeting-house) where I stay'd, being hot. When the Meeting was ended (for one pray'd, after I was taken away) the Constables asked some Friends, *Which of them would pass their words, that I should Appear, if they should be questioned about me?* But the Friends telling them, *They need not require that; for I was a man well known in the City, to be one, that would neither fly, nor shrink;* They came not to me: but went

1683. their ways, and left me at Liberty; and I heard no further of it. The same Week I was at the Meeting at the Savoy, which used to be kept out, and disturbed; but that day it was within doors, and peaceable, and a precious Meeting it was. The First-day after, it was upon me to go to the Meeting at Westminster, where used to be great disturbances: But there also the Meeting was within doors that day, and it was very large. The Lord's Power was over all there, and kept all quiet and still: for though there were many loose Spirits there, yet they were bound down by the Power and Spirit of the Lord, that they could not get up to make disturbance.

About this time I was moved to write the following Epistle:

*Friends and Brethren,*

WHO have received the peaceable Truth, let the fruits of its peaceableness, and of your quiet Spirit appear in all your Meetings, and in all your Words and Actions: for he that inhabits Eternity, dwells with an humble heart; and he gives Grace to the humble, and resisteth the proud. Heaven is his Throne, and the Earth ye walk upon, is his Foot-stool: happy are ye, that see and know him, that is Invisible. And now Friends, Let all things be done in your Meetings, and otherways, in Love, without strife, or vain-glory. For Love fulfills the Law, and Love overcomes, and edifies the Body of Christ, and builds it up; and there is neither Self, nor Envy in Love: neither is it puffed up; but abides and bears all things. So see, that this Love of God have the sway in you all, and over you all. Christ saith, Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven: Blessed are they that mourn; for they shall be comforted. Blessed are the Meek; for they shall inherit the Earth. Blessed are they, that do hunger and thirst after Righteousness: for they shall be filled. Blessed are the merciful; for they shall obtain Mercy. Blessed are the Pure in heart; for they shall see God. Blessed are the Peacemakers; for they shall be called the Children of God. Blessed are they, that are Persecuted for Righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake; rejoice and be exceeding glad: for great is your reward in Heaven. For so persecuted they the Prophets which were before you. Now Friends, here is a great deal in these words: And all must be in these States and Conditions, if they have these Blessings. And the Children of God are Peace-makers, and strive to make Peace in the Truth; and to live in Peace with all men, if it be possible. So live in the Peace, and the Good-will to all men; which Good will is both for their Sanctification and Salvation. And Friends, consider; The Wisdom of God, which is from above, is pure, peaceable and gentle, and easie to be entreated, full of mercy and good fruits, without Partiality and without Hypocrisie. And now, Dear Friends, let this pure, peaceable, gentle

'the *Wisdom*, that is from above, that is easie to be entreated, 1683.  
 'and is full of mercy and good fruits, be exercised and practised  
 'in all the true *Churches of Christ*; so that *Wisdom* may be justi- London.  
 'fied of her *Children*. For the Works of the Flesh, or fleshly  
 'Spirit, are *Hatred, Variance, Wrath, Strife, Envynings, Drunken- ness, Revilings, Adultery, Fornication, Lasciviousnes, Unclean- ness, &c.* and they which do such things, shall not inherit the  
 'Kingdom of God. But the Fruits of the Spirit of God are *Love, Joy, Peace, Long-suffering, Gentenes, Goodnes, Faith, Meek- ness, Temperance, &c.* And so, *Dear Friends and Brethren*, strive  
 'to exceed one another, and all People upon the Earth in *Humi- lity, in Meekness, in Gentleness, in Temperance, in Love and in Patience, in Purenes and in Mercy*; and then ye will shew forth  
 'the *Fruits of the Spirit of God*, and of his heavenly *Wisdom*  
 'that is from above: And in this, *Wisdom* will be justified of  
 'her *Children*; and ye will be the *Salt of the Earth*, and the  
 'Light of the *World* set on an Hill, that cannot be hid: and  
 'your *Moderation* will appear to all men. And be ye *just, and righteous, and faithful, and true* in all your Words, Dealings  
 'and Conversations; so that ye may answer the *Truth* in all  
 'People: For Christ faith, his *Father* is glorified by such, as  
 'bring forth *Fruits*, when men do see their *good Works*; for he  
 'that doth Righteousnes, is accepted with God. And he that  
 'dwells in *Love*, dwells in God: for *Love* is his Habitation: And  
 'let that be the Habitation of every one that hath received the  
 'Truth: for if it be not, such do not dwell in God, let them  
 'profess what they will. And therefore my desire is, that all  
 'you, who have received Christ, the *Seed*, which bruises the  
 'Serpent's head, may walk in him, your *Sanctuary, Life and Sal- vation, your Rest and Peace*, Amen.

London, the 14th of the  
 6th Month, 1683.

G. F.

I continued yet at *London*, labouring in the *Work* and *Service* of the *Lord* both in *Meetings* and out; sometimes visiting the *Friends* that were in *Prison* for the *Testimony* of Jesus, encouraging them in their *Sufferings*, and exhorting them to stand *faithful and steadfast* in the *Testimony*, which the *Lord* had committed to them to bear: sometimes also visiting those that were *sick and weak in Body, or troubled in Mind*, helping to bear their *Spirits* up from sinking under their *Infirmities*. Sometimes our *Meetings* were quiet and *peaceable*; sometimes they were disturbed and broken up by the *Officers*. One *First-day* it was upon me to go to the *Meeting* at the *Savoy*, and it was a large *Sav. Meet.* *Meeting*; for many *Professors* and *sober People* were there: And the *Lord* opened many precious, weighty things in me to the *Peo- ple*, which I declared amongst them, 'and directed them to the *Spirit of God* in themselves, which the *Lord* had given them a measure of; that all by the *Spirit* might understand the *Scrip- tures*, which were given forth from the *Spirit of God*. And that

1683. ‘that by the *Spirit of God* they might know God and Christ, whom  
 God hath sent; whom to know was *Eternal Life*. And that  
 London. ‘by the *Spirit* they might all come into Christ, and know him  
 ‘to be their *Sanctuary*, who destroys the *Devil*, the *Destroyer*,  
 ‘and his *works*; and bruises the *Serpent’s head*. For Christ was  
 ‘a *Sanctuary* to them, to whom he was a *Saviour*, whom he  
 ‘saved from the *Destroyer*. And Christ did *baptize* them with  
 ‘the holy *Ghost*, and with *Fire*, and did thorowly purge his *floor*,  
 ‘and burn up their *Chaff* with unquenchable fire, that is, *sin*  
 ‘and *Corruption*, which is got into Man and Woman by their  
 ‘*Transgression*: But Christ gathereth his *Wheat* into his *Garner*.  
 ‘So all that are *baptized* with Christ’s *Baptism*, their *Wheat* is in  
 ‘God’s *Garner*: and no *Spoiler* can get into God’s *Garner* to med-  
 ‘dle with the *Wheat* thre; though they may be permitted to  
 ‘meddle with the outward *Goods*, &c. Now as I was speaking  
 in the power of the Lord, and the People were greatly affect-  
 ed therewith; on a sudden the *Constables*, with the *rude People*,  
 came in like a *Sea*: and one of the *Constables* said to me, *Come*  
*down*; and he laid hands on me. I asked him, *Art thou a Chris-  
 tian? We are Christians.* He had hold on my hand, and was  
 very fierce to *pluck me down*: but I stood still, and spake a few  
 words to the People; desiring of the *Lord*, that the *Blessings* of  
 God might rest upon them all. The *Constable* still called upon  
 me to *Come down*, and at length *plukt me down*; and bid another  
*Man* with a *Staff*, *Take me, and carry me to Prison*. That *Man*  
 had me to another *Officer’s house*, who was more *Civil*: and after a while they brought in *Four Friends* more, whom they  
 had taken. I was very *Weary*, and in a great *Sweat*; and sev-  
 eral *Friends*, hearing where I was, came to me in the *Constable’s house*: but I bid them all go their ways, left the *Constables* and  
*Informers* should stop them. After a while the *Constables* had us  
 almost *a Mile* to a *Justice*, who was a *fierce, passionate Man*: who,  
 after he had asked me my *Name*, and his *Clerk* had taken it  
 down in writing, upon the *Constable’s* informing him, *That I preach-  
 ed in the Meeting*, said in an angry manner; *Do not you know,  
 that it is contrary to the King’s Laws to preach in such Conventicles,  
 contrary to the Liturgy of the Church of England?* There was pre-  
 sent one —— *Shad*, (a wicked *Informer*, who was said to have  
 broken *Gaol* at *Coventry*, and to have been *burnt in the hand* at  
*London*) who hearing the *Justice* speak so to me, stopt up to  
 him, and told him; *That he had Convictedit them on the Act of the  
 22d of King Charles the Second. What! You Convict them?* said  
 the *Justice*; Yes, said *Shad*, *I have Convictedit them; and you must  
 Convict them too upon that Act.* With that the *Justice* was *An-  
 gry* with him, and said; *You Teach me! What are you? I’le Con-  
 vinct them of a Riot.* The *Informer* hearing that, and seeing the  
*Justice Angry*, went away in a *Fret*; and so he was disappointed  
 of his purpose. I thought he would have *sworn* some body  
 against me; whereupon I said, ‘Let no man *swear* against me;  
 ‘for it is my Principle *Not to swear*: and therefore I would  
 ‘not have any man *Swear* against me. The *Justice* thereupon  
 ‘asked

asked me ; If I did not preach in the Meeting ? I told him, 'Idid 1683  
Confess, what God and Christ had done for my Soul ; and did praise  
praise God : and I thought, I might have done that in the London  
Streets, and in all Places , viz. Praise God, and Confess Christ  
Jesus ; and this I was not ashamed to Confess. Neither was  
this contrary to the Liturgy of the Church of England. The  
Justice said ; The Laws were against such Meetings, as were con-  
trary to the Liturgy of the Church of England. I said ; 'I knew  
no such Laws against our Meetings : but if he did mean that  
Act , that was made against such, as did Meet to Plot and Con-  
trive , and raise Insurrections against the King, we were no such  
People ; but did abhor all such Actions : and did bear true  
Love and Good-will to the King, and to all Men upon the Earth.  
The Justice then asked me ; If I had been in Orders ? I told him,  
No. Then he took his Law-books , and searched for Laws against  
us ; bidding his Clerk , take the Names of the rest the meantime :  
But when he could find no other Law against us, the Clerk swore  
the Constable against us. Some of the Friends bid the Constable,  
Take heed what he swore, lest he were perjured : for he took them in  
the Entry, and not in the Meeting. Yet the Constable, being an  
Ill Man , swore , That they were in the Meeting. However the  
Justice said ; Seeing there was but one Witness, he would discharge  
the rest ; but he would send me to Newgate , and I might preach  
there, he said. I asked him, ' If it stood with his Conscience,  
to send me to Newgate for praising God, and for Confessing Christ  
Jesus ? He cried , Conscience ! Conscience ! but I felt, my words  
touche his Conscience. He bid the Constable , Take me away ; and  
he would make a Mittimus to send me to Prison, when he had dined.  
I told him, ' I desired his peace, and the good of his Family ;  
and that they might be kept in the fear of the Lord : So I  
passed away. And as we went, the Constable took some Friends  
word, that I should come to his house the next Morning by the  
eighth hour. Accordingly I did go, with those Friends : and  
then the Constable told us, That he went to the Justice for the  
Mittimus , after he had dined ; and the Justice bid him , Come a-  
gain after the Evening-Service : which he did ; and then the Ju-  
stice told him, He might let me go. So, said the Constable, you  
are discharged. I blamed the Constable for turning Informer, and  
swearing against us ; and he said, He would do so no more. Next  
day the Justice meeting with Gilbert Laty , asked him, If he  
would pay Twenty pounds for George Fox's Fine ? He said, No.  
Then, said the Justice, I am disappointed : for being but a Lodger,  
I cannot come by his Fine ; and he having been brought before  
me, and being of ability himself, I cannot lay his Fine on any o-  
ther.

After I was discharged, I went up into the City. And the same Week the Sessions coming on, where many Friends were concerned, some as Prisoners, and some on Trials of Appeals upon the Conventicle-Act, I went to a Friend's house not far off, that I might be in readiness to Assist those Friends with Council, or otherwise, as occasion should offer: and I found Service

1683. in it. But as my Spirit was concerned on behalf of Friends, with respect to their outward sufferings by the Persecutors without London; so an Exercise also came weightily upon me at this time, in the sense I had of the *Mischievous Working* of that *Adulterated Spirit*, which being gone out from the heavenly *Unity*, and having drawn out some, that profest *Truth*, into *Enmity* and *Opposition* against Friends, endeavoured to trouble the *Church of Christ* with their janglings and contention. And as a further discovery of the working of that *seducing Spirit*, and a *Warning* to all Friends to beware of it, I was moved to write the following Epistle, directed thus:

*To all the Elect, Faithful, Called and Chosen of God, who are the Flock and Heritage of God, who have been acquainted with the Dealings of the Lord, and have kept your habitations in his Life, Power and Truth, being built upon the holy and heavenly Rock and Foundation, Christ Jesus, who was the Foundation of the Prophets and Apostles; which Foundation stands sure.*

'**M**any Foundations have been laid since the *Apostles days*, by such, as have gone from *Christ*, the true and sure Foundation: and their Foundations have proved rotten, and come to nought; and they themselves have come to Loss. And many, since the day of Christ, and the *Truth* hath appeared in this Nation, have come out, and have had some Openings and Sights, and come among us for a time; and then gone out from us again: who have been the *Comers and Goers*, like such as were in the *Apostles days*. Such have had an outward Profession of the *Truth*, and such have gone from the true Foundation, Christ Jesus, and so from the heavenly Society and Unity of the Saints in *Light*. And then they set up Foundations of their own: and having a Form of *Godliness*, but out of the Power thereof, out of the Order thereof; such have turned to Janglings and vain Disputings. This sort of Spirit you have been acquainted with, who have kept your habitations in Christ Jesus, the First and the Last. And you are not unsensible of the scurrilous and filthy Books of *Lies* and *Defamations*, which have been spread abroad in this Nation, and beyond the Seas, against the Faithful: And it is very well, that the Lord hath suffered them to publish their own shame in print, that Truth's Enemies may be discovered, that their *Fruits* and *Spirits* have appeared, and manifested themselves both in print and otherwise. And I do believe, that the Lord will yet suffer this Spirit, that it shall so publish forth its *Fruits*, to its publick Shame and Nakedness, to Professor and Prophane, and to all sober, moderate and innocent People; that its *Shame* and *Nakedness* shall

'more

'more fully appear. And though for a time it hath been *hid 1683.*  
'and covered with the *Fig-leaves* and an Outward *Profession*, and ~~the~~  
'sometimes with *fawning* and flattering words, (as at other times London.)  
'it hath discovered it self by rough, lying and defaming words;) yet  
'the Lord God will blast all such *vain Talkers*, that do not walk in the *Order of Life, Truth and the Gospel.* And therefore ye, that are Faithful, stand fast in the *Liberty*, wherewith Christ hath made you free in his *Government*: It is upon his *Shoulders*; he bears it up: Of the *Increase* of it, and of its *peace* there is no end. For all the *Quarrellers* against his *Order and Government* are without him, and without his heavenly, spiritual *Government and Peace.* And therefore, ye Faithful Ones, who have had the *Trial* through many *Persecutions, Imprisonments, Spoilings of Goods*, you know, that there is a *Crown of Glory* laid up for you: and you that *Suffer* with Christ, shall *Reign* with him in his Kingdom of *Glory*; and ye that *aie* with Christ, shall *live* with Christ in the *Eternal Life*, in the *World*, that hath no End. Who have gone through the *Sufferings without, and within by false Brethren*, by Comers and Goers, that have caused the *Way of Truth* to be evil spoken of, and have been the *Persecutors* of the Faithful with their *Tongues* (though they have not had power to do it with their *Hands*.) And by printing and publishing their *lying, defaming Books* against the Faithful, they have stirred up the *Magistrates* and *Priests*; who were willing to get any occasion to speak evil of the right *Way, and precious Truth of Christ*, by which his People are made free: Such had better, they had never been born. But God hath brought them to light, and their *Fruits and ravenous Spirit* is seen, favoured and known; who are become *Judas*, and *Sons of Perdition*, to betray Christ now *within* (where he is made manifest) to the *Priests, Magistrates and Prophane*, as *Judas did betray Christ without to the Priests and Pilate*: Though some of the *Magistrates*, and *sober People* do see their *Envy and Folly*, and that they have more *Malice*, than *Matter* against the Faithful. But the *Lord* will consume this *Judas*, or *Son of Perdition*! The *Lord* will consume him with the *Spirit of his Mouth*, and shall destroy him with the brightness of his *Coming!* And so let all the Faithful look unto the *Lord*. And let that wicked *Son of Perdition* know, though he may be got as high as *Judas without* (who was partaker of the *Ministry with the Apostles*) The *Lord will consume him with the Spirit of his Mouth, and destroy him with the brightness of his Coming:* That is his portion. So the *brightness of the Lord* will destroy him, and the *Spirit of his Mouth* will consume him: And when he is destroyed and consumed, there will not be a *Son of Perdition* to betray Christ in his People, and his People, that live and walk in Christ, who hath all power in Heaven (mark, in *Heaven*) and in Earth given to him; and with his holy and glorious *Power* he limits and orders: so that nothing shall be done against his People, but what is suffered for their *Trials and for their Good*, neither by *Apostates, Persecutors with the Tongue,*

1683. 'Tongue, Judases, Sons of Perdition to betray; or the outward Powers to Imprison, or spoil Goods: All these are limited by London Christ's Power, who hath all Power in Heaven and Earth given to him. And every ones Faith is to stand in him and his power, and rejoice in his power, and see the increase of his righteous, holy, heavenly, spiritual, peaceable Government, in which the glorious, holy order of life is lived and walked in by all his Sons and Daughters: And in his Spirit is the holy Unity and Bond of Peace. Though ye be absent in the Body or Flesh one from another, yet all joying and rejoicing, being present in his Spirit, and beholding in the same Spirit your spiritual Order, Unity and Fellowship, and the steadfastness of your Faith in Christ Jesus, who is steadfast for ever, the First and the Last, whose Presence is among his People, and who is their Head. Here is heavenly Sion known, and heavenly Jerusalem, and the innumerable Company of Angels (which are Spirits) and the Spirits of the just men made perfect. Here is the general Assembly, or general Meeting, and a general, heavenly, holy and spiritual joy and rejoicing, lauding and praising the Lord, the Lord God Almighty, and the Lamb, that lives for evermore, Amen.'

London, the 14th of the  
8th Month, 1683.

G. F.

*Read this in your Assemblies amongst the Faithful.*

I tarried yet a little while in London, visiting Friends and Meetings, and labouring in the Work of the Lord there. And being on a First-day at the Bull and Mouth, where the Meeting had long been kept out; but was that day in the House, peaceable and large: the People were so affected with the Truth, and refreshed with the powerful Presence of the Lord, that when the Meeting was ended, they were loth to go away.

After some time, having several things upon me to write, Kingston. I went to Kingston, that I might be free from Interruptions. And when I came there, I understood, the Officers had been very Rude at the Meeting there, nipping and abusing Friends, and had driven them out of the Meeting-Place; and very abusive they continued to be for some time. Among other things that I writ, whilst I was there, one was a little Book (printed soon after) the Title whereof was; *The Saints heavenly and spiritual Worship, Unity and Communion, &c.* wherein is set forth, what the true Gospel-worship is, and in what the true Unity and Communion of the Saints stands; with a discovery of those, that were gone from this holy Unity and Communion, and were turned against the Saints, that abode therein.

When I had finished the Services, for which I went thither, and had visited the Friends there, I returned to London; and visited most of the Meetings in and about the City. Afterwards I went to visit a Friend in Essex; and returning by Dolston, I made some

some stay at the *Widow Stots*, and there I writ an *Epistle to Friends*, 1683. declaring the *Word of the Lord* unto them: which *Epistle* being *Dolston*. then printed, may be read amongst my other printed Books.

I came from *Dolston* to *London*, and the next day was sent for *London*. in haste to my Son *Roufe's* at *Kingston*; whose daughter *Margaret* *Kingston*, lay very sick, and had a desire to see me. I tarried now at *Kingston* about a week, and then returned to *London*; where I *London*. continued for the most part of the *Winter*, and the *Spring* following, until the *General Meeting* in the Year 1684. (Save that I went once as far as *Enfield*, to visit *Friends* thereabouts.) And in this time I ceased not to labour in the *Work of the Lord*, being frequent at *Meetings*, and visiting *Friends*, that were *Prisoners*, or that were sick; and in writing *Books* for the spreading of *Truth*, and opening the *Understandings* of People to receive it.

The *Yearly-Meeting* was in the *Third Month*, and a blessed, 1684. weighty *Meeting* it was; wherein *Friends* were sweetly refresh- *Yearly* *Meeting*. ed together: for the *Lord* was with us, and opened his heaven- ly Treasures amongst us. And though it was a time of great difficulty and danger, by reason of *Informers* and persecuting *Magistrates*; yet the *Lord* was a Defence and Place of Safety to his People.

Now had I drawings in Spirit to go into *Holland*, to visit the Seed of God in those *Provinces*. And as soon as the *Yearly Meeting* was over, and most of the *Country-Friends* gone out of *Town*; I prepared for my *Journey*. There went with me from *London* *Alexander Parker*, *George Watts* and *Nathaniel Brassey*, who also had drawings into that *Country*. We took Coach on the 31<sup>st</sup> of the *Third Month* 84. and got to *Colchester* that night. *Colchester*: The next day, being the *First-day* of the *Week*, we went to the *Meeting* there: and though there was no notice given of my coming thither, yet our being there was presently spread over the *Town*, and in several places in the *Country*, at seven and ten Miles distance; so that abundance of *Friends* came in *double-horsed*, which made the *Meeting* very *Large*. I had a Concern and Travel in my mind, lest this great *Gathering* should have stirred up the *Town*, and been more than the *Magistrates* could well bear; but it was very quiet and peaceable, and a glorious *Meeting* we had, to the settling and establishing of *Friends* both in *Town* and *Country*: for the *Lord's Power* was over all; blessed be his Name for ever. Truly, the *Lord's Power* and *Prefence* was beyond words; for I was but *Weak* to go into a *Meeting*, and my *Face* (by reason of a *Cold* I had taken) was *sore*: but God was strong, and manifested his strength in us and with us, and all was well: the *Lord* have the *Glory* for evermore for his supporting *Power*. After the *Meeting* there came, I think, above an hundred *Friends* of the *Town* and *Country* to see me at *John Furley's*; and very glad we were to see one another, and greatly refreshed we were together, being filled with the *Love* and *Riches* of the *Lord*, blessed be his Name for ever!

1684. We tarried at Colchester two days more; which we spent in visiting Friends there, both at their Meetings for Business, and at Colchester their Houses. Then early in the Morning on the Fourth-day of Harwich, the Week, we took Coach for Harwich, where we met with William Bingley and Samuel Wardenfield; who also went over with us. About the eighth hour at night we went on board the Packet-Boat (of which one Richard Gray was Master) but by reason of Contrary Winds, it was the first hour in the morning before we sailed. We had a very good Passage; and about the HOLLAND fifth hour in the Afternoon next day we landed at the Briel in Briel. Holland: and there we stay'd that night. Early next morning we Rotterdam went to Rotterdam; where we abode some days. The next day, after we came to Rotterdam, one Wilbert Frouzen, a Burgomaster, and Kinsman of Aarent Sunneman's, hearing, that I was there, Invited me to his Country-house; having a desire to speak with me about some business, relating to Aarent Sunneman's Daughters. I took George Watts with me; and a Brother of Aarent Sunneman's had us thither. The Burgomaster received us very kindly, and was very glad to see me; and entring into discourse about his Kinsman's Daughters, I found, he was apprehensive, that their Father being dead, and having left them considerable Portions, they might be stolen, and married to their disadvantage. Wherefore I told him, 'That it was our Principle and Practice, that none should Marry amongst us, unless they had a Certificate of the Consent of their Relations or Guardians: for it was our Christian Care to watch over and look after all young People, that came among us; especially those, whose natural Relations were dead. And as for his Kinsman's Daughters, we should take care, that nothing should be offered to them, but what should be agreeable to Truth and Righteousness, and that they might be preserved in the Fear of God, according to their Father's Mind. This seem'd to give him great satisfaction. While I was with him, there came many great People to me; and I exhorted them all to keep in the Fear of God, and to mind his good Spirit in them, to keep their Minds to the Lord. After I had stay'd two or three hours, and had had discourse with him of several things, I took my leave of him; and he very friendly set me to Rotterdam in his Chariot.'

The next day, being the First-day of the Week, we were at the Meeting at Rotterdam, which was pretty large; and we declared to the People by an Interpreter. The day following one Alderman Gaul came to speak with me; and with him I and the other Friends had much discourse about Religious Matters: wherewith he seemed to be well satisfied, and was very Tender. Several other Persons of Account intended to have come to speak with me that day; but being hindred by extraordinary business (as I understood) they came not.

We went next day from Rotterdam to Amsterdam, where we had a large and very precious Meeting. And in the Afternoon I was at another Meeting with the Friends there, about Business.

Amster-  
dam.

There

There is a *Yearly-Meeting* at *Amsterdam* for the *Friends* of *Holland* 1684, and *Germany*, &c. which begun now on the *Eighth day* ~~Aug~~ of the *Fourth Month*: and ended on the *Twelfth*. Here we had a *Amsterdam*-  
fine Opportunity of seeing *Friends* from divers parts, and of being refreshed together in the *Love of God*. And after this Meeting, before the *Friends*, that came out of the several Provinces, were gone, we had a Meeting with some particular *Friends*, about the *Places and Countries*, into which we, who came out of *England* in the *Work of the Ministry*, were to travel; and to understand, who among them were suitable Persons to go along with us for *Interpreters*. When this was concluded on, *William Bingley* and *Samuel Waldenfield* took shipping for *Friezland*; and *Jacob Claus* their *Interpreter*.

*Alexander Parker* and *George Watts* remained with me; and we tarried a few days longer at *Amsterdam*, where I had further Service. And before I left *Amsterdam*, I went to visit one *Galenus Abrahams*, a Teacher of Chief Note among the *Mennonites* (or *Baptists*). I had been with him, when I was in *Holland* about seven Years before; and *William Penn* and *George Keith* had disputes with him then: He was then very *high* and very *siby*, so that he would not let me touch him, nor look upon him (by his good will) but bid me, *Keep my Eyes off him*; for, he said, *they pierced him*. But now he was very loving and tender, and Confessed in some measure to *Truth*: his *Wife* also and *Daughter* were tender and kind, and we parted from them very lovingly.

Soon after this, feeling our Spirits drawn towards *Friezland*, *Alexander Parker*, *George Watts* and I, having *John Claus* of *Amsterdam* with us for our *Interpreter*, took shipping at *Amsterdam* for *Friezland*, and having sailed some *Nine or Ten Leagues*, we left the *Ship*, *Friezland* and travelled through *Friezland*, sometimes by *Boat*, sometimes by *Wagon*, visiting *Friends* and tender People in the *Towns* and *Villages*, where we came; and having commonly *one*, sometimes *two* Meetings in a day. After we had been at *Leuwarden*, we passed *Leuwarden* by *Franeker* to *Harlingen* in *West-Friezland*, which was the furthest Place we went to that way. And having been out *six days* from *Amsterdam*, and had very good Service in that time, in visiting *Friends*, and publishing *Truth* amongst the People, we took *Ship* at *Harlingen* for *Amsterdam* on the *26th* of the *fourth Month*, and arrived there that night. The *First-day* following we were at the *Meeting* at *Amsterdam*, which was very large and precious: Many of the World's People were there, and some of their *Teachers*; some great Persons also, and they seemed very attentive: and a good opportunity we all had, one after another, to declare the *Word of the Lord* unto them, and open the *Way of Truth* amongst them; *John Claus* interpreting for us. I tarried the next day at *Amsterdam*: but *George Watts* went to a *Burial* at *Harlem*, where many hundreds of People were; amongst whom he had a good opportunity, and came back at night to us.

1684. The day following we went by Boat to *Osan-overton* in *Waterland*, and from thence, in another small Boat, about a League over a small River, where we passed over and by above an hundred Bridges, and so went to *Lansmeer*, to a Friend's house, whose name was *Timon Peters*; and there we had a very good Meeting. After which we returned to *Amsterdam* at Night; and were at the Meeting there next day. There were many at this Meeting besides Friends, and among the rest the great Baptist-Teacher *Galenus*, who was very attentive to the Testimony of the Truth; and when the Meeting was done, came and got me by the hand very lovingly.

*Sardam.* We went next day by Boat to *Alkmaer*, about eight Leagues from *Amsterdam*, passing through *Sardam* (the great Town of Ship-Carpenters) and several other Towns in the way. At *Alkmaer* (which is a pretty City) we stay'd, and had a Meeting there next day at one *William Williams* his house. There were, besides Friends, many very sober People at this Meeting, who were very attentive to the Testimonies of Truth, that were born both by *Alexander Parker*, *George Watts* and my self, *John Claus* being our Interpreter. This was on the Sixth-day of the Week; and on the seventh we returned to *Amsterdam*, partly by Wagon, pirtly by Draw-boat, being willing to be at the Meeting at *Amsterdam* on the First-day, because it was like to be the last Meeting we should have there. Accordingly we were at it, and a very large and open Meeting it was. Many great Persons were at it; some Earls (we were told) with their Attendants out of Germany, very grave and sober; and the everlasting Gospel was preached unto them.

*Harlem.* After this Meeting we took our leave of the Friends of *Amsterdam*; and the next morning departed thence to *Harlem*, where we had a Meeting at a Friend's house, whose name is *Abraham Frondenbergh*. There were great Numbers of People at this Meeting, and of great Service it was. And after the Meeting, a Watch-maker of *Amsterdam* (who with his Wife was come from *Amsterdam* to the Meeting) desired to speak with me concerning Religion. I had pretty much discourse with him, and both he and his Wife were very Low and Tender, and received with gladness, what I spake to them; and seemed well satisfied, when they went away.

*Rotterdam.* We went next day to *Rotterdam*, where we tarried two Meetings; and on the sixteenth day of the fifth Month, went to the *Briel*, to take ship for England.

*The Pitt.* It was about the fourth hour in the Afternoon, that we went on Board the *Pacquet Boat*, of which one *William Sherman* was Master; and set Sail from the *Briel*. But when we had gone over the *Maes* about a League, we cast Anchor at the place called *The Pitt*, (because it is near unto the *Sands*) and there we tarried, till about the fourth hour next morning: when, having a pretty fair Wind, and the Tide with us, we weighed Anchor; and by the fourth hour next day were got within five Leagues of *Harwich*, over against *Alborough-Castle*; but the Wind falling short, and

and the Tide growing weak, it was the first hour in the After-<sup>1684.</sup> noon, before we came so near to Harwich, that Boats could come ~~over~~ to receive the Passengers and Goods. There were on Board about Harwich. forty Passengers in all; of which some were English, some Scots, some Dutch, some French, some Spanish, some Flemish, and some Jews.

I spent a day with Friends at Harwich, while Alexander Parker and George Watts went by water to visit Friends at Ipswich; and returned at night. Next morning early we all took Coach for Colchester, and were at the Meeting there; which was large and Colchester peaceable: And after the Meeting, and that we had refreshed our selves, we travelled on to Witham, about Ten Miles on the Witham. Road towards London; and lodged there that night. Next day we went on towards London: and William Mead meeting us on the way at Harestreet, I went with him to his House; the other Harestreet Friends going on for London.

Here, being Weak with Travel and continual Exercise, I spent some time to rest my self, and recover my Health; visiting in the mean time the Friends in that part of the Country, as I was able to get abroad. And when I was a little recovered, I went from thence to Enfield, visiting Friends there and thereabouts: and so to Dolsiton to see the Widow Stot: And from Dolsiton, thence to London; there being some Friends come over from London, New-Jersey in America about business, which I was desired to be present at.

It was the latter end of the Summer, when I came to London; and I stay'd there the Winter following: saving that once or twice (my Wife being in Town with me this Winter) I went down with her to her Son Rouse's at Kingston. And though my body was very weak; yet was I in continual Service, either in publick Meetings (when I was able to bear them) or in particular Businesses amongst Friends, and visiting those that were Sufferers for Truth, either by Imprisonment, or Loss of Goods. Many things also in this time I Writ, some for the Press, and some for particular Service: as Letters to the King of Denmark and Duke of Holsteyn, on behalf of Friends, that were Sufferers in their Dominions; To the latter of whom the following is a Copy:

## For the Duke of HOLSTEYN

THIS:

Whom I do Intreat, in the Love of God to read over,  
which is sent in Love to him.

‘I Understand, that formerly by some Evil-minded persons it was reported to thee, when one Elizabeth Hendricks came to Fredrickstadt to visit the People called Quakers there in thy Country, That it was a Scandal to the Christian Religion, that a Woman

1684. 'Woman should be suffer'd to preach in a publick Assembly religitously gathered together, &c. Upon which thou didst grant forth London. an Ord'r to the Rulers of Fredrickstadt aforesaid, To make the said People leave that place forthwith, or to send them away. But the said Rulers being Arminians, and they, or their Fathers being come to live there, as a persecuted People in Holland (not much above threescore years ago) made Answer to the Duke; They were not willing to persecute others for Conscience sake, who had looked upon Persecution on that Account in their own Case, as Antichristian, &c. But after that the said People of God, in scorn called Quakers, did write unto thee, O Duke, from Fredrickstadt; and since that time they have had their Liberty, and their Meetings peaceable, to serve and worship God almost these twenty years at Fredrickstadt aforesaid, and thereabout, freely without any molestation: which Liberty they have acknowledged as a Great Favour and Kindness from thee.

And now, O Duke, Thou professing Christianity from the great and mighty Name of Christ Jesus (who is King of Kings, and Lord of Lords) and the holy Scriptures of Truth of the Old and New Testament, Do not you use many Womens words in your service and Worship out of the Old and New Testament? And because the Apostle faith; Let your Women keep Silence in the Churches; and that he did not permit a Woman to speak, but to be under obedience; and if she will learn any thing, to ask her husband at home: For it is a shame for a Woman to speak in the Church. And 1 Tim. 2. 11, 12. Women are to learn in silence, and not suffered to Teach, nor to usurp Authority over the Man, but to be in silence, 1 Cor. 14. 34. Now, here the Duke may see, what sort of Women they be, that were to be in silence, and in subjection, which the Law Commands to be silent, and not to usurp Authority over the Man; nor to speak in the Church: These were Unruly Women. And in the same Chapter, he Commands Women not to plate or broider their hair, nor to wear Gold, Pearls, or costly Array: These things were forbidden by the Apostle; and such Women, that wear such things, are to Learn in silence, and to be subject, and not to usurp Authority over the Men; for it is a shame for such to speak in the Church. But do not such Women as these, that were Gold, and Silver, and Pearls and Gaudy Apparel, or Costly Array, and plates and broiders their hair, speak in your Church, when your Priest sets them to sing Psalms? Don't they speak, when they sing Psalms? Consider this, O Duke! And yet you say, Your Women must keep silence in the Church, and must not speak in the Church: but when they sing Psalms in your Churches, are they then silent? And though the Apostle forbids such Women before-mentioned to speak in the Church; yet in another place the Apostle encourages the good or holy Women to be Teachers of good things: as in Tit. 2. 3, 4. And John (2 John 1.) writes to the Elect Lady and her Children; And John rejoiced greatly, that he found her Children walk in the Truth: Surely, this Elect Lady had Taught and Instructed those Children, that walked in the Truth; and

'and John, who was an Apostle of Christ, commended her. And i 6 8 4.  
 'the Apostle said ; I intreat thee, true Toke-fellow, help those Wo-  
 'men, which laboured with me in the Gospel, and with other my London.  
 'Fellow-labourers, whose names are written in the Book of Life: Here  
 'the Apostle owns these holy Women, and encourages them, which <sup>Women that</sup>  
 'laboured with him in the Gospel, and did not forbid them, Phi- <sup>laboured in</sup> the Gospel.  
 'lip. 4. 2, 3. And the Apostle Paul commended Phæbe unto the  
 'Church of the Romans, and calls her a Servant unto the church  
 'of Cenchrea, and sends his Epistle by her to the Romans from  
 'Corinth, and desires the Church at Rome to receive her in the  
 'Lord, as becometh Saints : And that they were to Assist her, in  
 'whatsoever businesſ ſhe had need of; for ſhe had been a ſuccourer of  
 'many, and of him also : And ſaid, Greet Priscilla and Aquila,  
 'my Helpers in Christ Jesus, who have for my life laid down their  
 'necks ; unto whom not only I give thanks, but also all the Churches  
 'of the Gentiles. Now here the Duke may ſee, these were good,  
 'hoſy Women ; the Apostle did not forbid ſuch ſpeaking, Rom.  
 '16. 1, 2, 3, 4. but commended them. And Priscilla and Aquila  
 'Inſtructed and Expounded unto Apollo the way of God more per-  
 'fectly ; Acts 18. 26. So here Priscilla was an Inſtructor, as well  
 'as Aquila ; which hoſy Women the Apostle doth not forbid. Nei-  
 'ther did the Apostle forbid Philip's four Daughters, which were  
 'Virgins, to propheteſe (as in Acts.) And Women might pray and  
 'propheteſe in the Church, 1 Cor. 11. 5. And the Apostles ſaid  
 'to the Jews, and ſhewed them the fulfilling of Joel's Prophecy:  
 'That in the laſt days God would pour out of his Spirit upon all flesh,  
 'and their Sons and Daughters ſhould propheteſe, &c. and Servants and  
 'Handmaids, they ſhould propheteſe with the Spirit of God. And ſo  
 'the Apostle encourages Daughters and Hand-maids to propheteſe, as  
 'well as Sons ; and if they do propheteſe, they muſt ſpeak to the  
 'Church or People, Joel 2. 28. Acts 2. 17, 18. And Miriam the  
 'Propheteſs, did not ſhe ſing unto the Lord, and all the Women  
 'with her, when the Lord had delivered the Children of Israel from  
 'Pharaoh? did not ſhe praise the Lord, and propheteſe in the Con-  
 'gregation of the Children of Israel? and was not this in the  
 'Church? Exod. 15. 21. Moses and Aaron did not forbid her  
 'propheteſying or ſpeaking ; but Moses ſaid, Would God, all the Lord's  
 'People were Prophets! And the Lord's People are Women, as  
 'well as Men. And Deborah was a Judge and a Propheteſs: and  
 'do not You make uſe of Deborah's and Mi-riam's words in your  
 'Service and Worſhip? as you may ſee (Judg. 5. v. 1 — 31.)  
 'Deborah's large Speech or Song : And Barak did not forbid  
 'her, nor none of the Jewish Priests. And did not ſhe make  
 'this Speech or Song in the Congregation or Church of Israel?  
 'And in the Book of Ruth there are good Speeches of those good  
 'Women, which were not forbidden. And Hannah prayed in the  
 'Temple before Ely ; and the Lord Answered her prayer : And ſee,  
 'what a Speech Hannah makes, and a Praizing of God before E-  
 'ly, the High-Priest, and he did not forbid her, 1 Sam. 2. v. 1.  
 'to 10. And Josiah the King ſent his Priest with ſeveral others,  
 'to Ask Council of Hullaah the Propheteſs, who dwelt at Jeru-  
 N n n n n 'alem

1684. *fallen in the Colledge, 2 King 22.14. 2 Chron. 34. 22.* So here  
 the King and his Priests did not despise the Counsel of this Pro-  
 London. *phets: and she did prophete to the Congregation of Israel;*  
*as may be seen in these Chapters. And in Luke 1. 41. to 55.*  
*there see, what a godly Speech Elizabeth made to Mary, and*  
*what a large, godly Speech Mary made also. And Mary said;*  
*This the Lord did regard the Low Estate of his Hand-maid, &c.*  
*And don't you make use in your Worship and Service of Mary's*  
*and Elizabeth's words from Luke 2.41. to 55. who were holy Women*  
*in your Churches, and yet forbid Womens speaking in your*  
*Churches, and to be in silence? yet all sorts of Women speak in*  
*your Churches, when they sing, and say, Amen. And in Luke*  
*the second, there was one Anna, a Propheteſſ, she was a Wi-*  
*dow of about four score and four years: which departed not from*  
*the Temple, but served God with Fasting and Prayer night and*  
*day: Did not she Confess Christ Jesus in the Temple, and gave*  
*thanks to the Lord, and spoke of Christ to all, that looked for*  
*Redemption in Jerusalem? Luke 2. 36, 37, 38. So such holy Wo-*  
*men were not forbidden to spek in the Church, neither in the*  
*Law, nor Gospel. And was it not Mary Magdalen and other*  
*Women, that first preached Christ's Resurrection to the Apostles?*  
*The Woman indeed (namely Eve) was first in Transgression;*  
*and so they were Women, that first preach the Resurrection of*  
*Christ Jesus: for Christ said to Mary, &c. Go to my Brethren,*  
*and say unto them, I Ascend unto my Father, and to your Father;*  
*and to my God, and to your God, John 20. 17. And Luke 24.10.*  
*it was Mary Magdalen and Johanna, and Mary the Mother of*  
*James, and other Women, that were with them, which told*  
*the Apostles, that Christ was risen from the dead; and their*  
*words, and these Womens words, were as Idle Tales to the Apostles,*  
*and they believed them not: Ibid. vers. 11. And vers. 22. Certain*  
*Women also of our Company made us astonished, they said: So here*  
*it may be seen, that the Womens preaching the Resurrection*  
*of Christ did Astonish the Apostles; and Christ sent these Wo-*  
*men to preach his Resurrection: so it is no shame for such Wo-*  
*men to preach Christ Jesus: neither were they to be silent, when*  
*Christ sends them. And the Apostle says; Every Tongue shall*  
*Confess to God, Rom. 14. 11. and, Every Tongue shall Confess,*  
*that Jesus Christ is Lord, to the Glory of God the Father, Philip.*  
*2. 11. So Here 'tis Clear, that Women must Confess Christ, as well*  
*as men; if Every Tongue must Confess. And the Apostle saith,*  
*There's neither Male nor Female; for ye are all one in Christ Je-*  
*sus, Gal. 3. 28.*

' And whereas 'tis said; *Women must ask their Husbands at home,*  
*&c. Now, the Duke knows very well, *Virgins have no Hus-*  
*bands, nor Widows; for Anna the Propheteſſ was a Widow:* And  
*if Christ be the Husband, Men must ask Counsel of him at*  
*home, as well as Women, before they Teach. And set the*  
*Cafe, that a Turk's Wife should be a Christian, or a Papist's*  
*Wife should be a Lutheran, or a Calvinist, must they Ask and*  
*Learn of their Husbands at home, before they confess Christ Je-*  
*sus**

'sus in the Congregation of the Lord? Their Counsel will be to 1684.  
'them to turn *Turks or Papists*.

'I Intreat the Duke to Consider these things. And again I In. London.  
'treat him to mind God's Grace and Truth in his heart, that is  
'come by Jesus; that by his Spirit of Grace and Truth he may  
'come to serve and worship God in his Spirit and Truth: so  
'that he may serve the Living, Eternal God, that made him, in  
'his Generation, and have his Peace in Christ, that the World  
'cannot take away. And I do desire his Good, Peace and Pro-  
'sperity in this World; and his Eternal Comfort and Happiness in  
'the World, that is Everlasting without End, Amen.

London, the 26th of the  
8th Month, 1684.

G. F.

Besides the foregoing I writ also *Epistles to Friends*; one of which  
the following is a Copy:

'Friends and Brethren in the Lord Jesus Christ, in whom you  
'have all life, peace and salvation: Walk in him, who is  
'your heavenly Rock and Foundation, that stands sure; who  
'hath all Power in Heaven and Earth given unto him. So his  
'Power is over all. And let your Faith stand in his Power,  
'which is over all from everlasting to everlasting, and so is over  
'the Devil and his power; that in the holy, heavenly Wisdom of  
'God, ye may be all preserved and kept to God's glory, out of  
'all snares and temptations: so that God's Wisdom may be justi-  
'fied of all his Children in this day of his power, and they all  
'may be faithful, serving and worshipping God in his Spirit  
'and Truth, and valiant for it upon the Earth. For, as the A-  
'postle faith, They that believe, are entred into their rest, and have  
'ceased from their own works, as God did from his. Now this Rest  
'is an Eternal Rest in Christ, the Eternal Son of God, in whom  
'every true Believer hath everlasting Life in Christ Jesus, their  
'Rest and everlasting Day. For Christ the Rest bruisheth the Ser-  
'pent's head, and through Death destroyeth Death, and the De-  
'vil (the power of Death) and his works: And he is the eter-  
'nal Rest, that giveth eternal Life to his Sheep. And Christ ful-  
'filleth the Prophets; and all the Figures, Shadows and Ceremonies,  
'as in the Old Testament; and all the Promises are Yea and A-  
'men in Christ, their and our Eternal Rest, who was the Eter-  
'nal Rest to all the true Believers in the Apostles days, and ever  
'since; and is so now. And Christ is the Beginning and the  
'Ending, the First and Last; who is ascended above all Princi-  
'palities, Powers, Thrones and Dominions, that he might fill all  
'things. For by Jesus Christ all things were made and created,  
'whether they be things in Heaven, or things in the Earth; and he  
'is the eternal Rest, and they that believe, are entred into Christ,  
'their Eternal Rest, in whom they have (as I said before) E-  
'ternal Life, and peace with God. Wherefore I say again, in  
N n n n n 2 him;

1684. 'him, who is your Rest, live and abide: for in him ye are happy, and his Blessings will rest upon you. God Almighty keep London, and preserve you all, his true Believers, in Christ your Rest and Peace this day, Amen.'

London, the 18th of the  
12th Month, 1684.

G. F.

1685. About a Month after this I got a little out of London, visiting Friends, first, at South-street; then at Ford-Green and Enfield, where I had Meetings: and afterwards I went to Waltham-Abey, and was at the Meeting there on a First-day; which was very large and peaceable. Then returning through Friends at Enfield, and about Edmon-ton-side, I came back to London in the Third Month, to Advise with and Assist Friends, in laying Friends Sufferings before the Parliament then sitting; and we drew up a short Account of our Sufferings, which we caused to be printed, and spread amongst the Parliament-men.

London. Yearly-Meeting.  
The Yearly-Meeting now coming on, I was much concerned for the Friends, that came up to it out of the Countries, lest they should meet with any Trouble or Disturbance in their Passages up or down; and the rather, for that about this time there began to be great bustles in the Nation upon the Duke of Monmouth's landing in the West. But the Lord, according to his wonted goodness, was graciously pleased to preserve and keep Friends in safety; and gave us a blessed Opportunity to Meet together in peace and quietness, and accompanied our Meeting with his living, refreshing Presence: blessed for ever be his holy Name!

Now considering the Hurries and Bustles, that were in the Nation, it came upon me at the Close of this Meeting, to write a few Lines to Friends to Caution all, to keep out of the Spirit of the World, in which the Trouble is; and to dwell in the peaceable Truth. Wherefore I writ as followeth:

*Dear Friends and Brethren,*

'**V**HOM the Lord hath called and chosen in Christ Jesus, your Life and Salvation, in whom ye have all rest and peace with God; The Lord God by his mighty Power, which is over all, hath preserved you, and supported you to this day, to be a peculiar, holy People to himself; so that by his Eternal Spirit and Power ye might be all preserved and kept out of the World: for in the World is the Trouble. And now in this great Day of the Lord God Almighty, he is shaking the Heavens and the Earth of outward Professions, and their Elements are in a heat, and their Sun and their Moon are darkened, and the Stars falling, and the Mountains and Hills shaking and tottering, as it was among the Jews in the Day of Christ's appearing. And therefore, all Dear Friends and Brethren, dwell in the Seed, Christ'

*Christ Jesus, who is the Rock and Foundation, that cannot be shaken; that ye may see with the Light and Spirit of Christ, that ye are the fixed Stars in the Firmament of God's Power; London. and in this his Power and Light, you'll see over all the wandring Stars, and Clouds without water, and Trees without fruit. And that which may be shaken, will be shaken; as will all they, that are wandred from the Firmament of God's Power.*

*Now, Dear Friends and Brethren, you that are redeemed from the Death and Fall of Adam, by Christ the second Adam, in him ye have Life, Rest and Peace: for Christ saith, In me ye shall have Peace; but in the World, Trouble. And the Apostle saith, They that believe, are entred into their Rest, namely Christ, who hath overcome the World, who bruiseth the Serpent's Head, and destroys the Devil and his Works, and fulfils the Types, Figures and shadows of the Old Testament, and the Prophets: In whom the Promises are Yes and Amen; who is the First and Last, Beginning and Ending, Yes and Amen, who is the eternal Rest. So keep and walk in Christ, your Rest, every one that have received him, your Eternal Rest.*

*And now, Dear Friends and Brethren, whatever Bustlings and Troubles, or Tumults, or Outrages, Quarrels and Strife should arise and be in the World, keep out of them all; and concern not your selves with them: but keep in the Lord's Power and peaceable Truth, that is over all such things; in which Power ye seek the peace and good of all men. And live in the Love, which God hath shed abroad in your hearts through Christ Jesus; in which Love nothing is able to separate you from God and Christ, neither outward Sufferings, Persecutions, nor any outward thing, that is below and without; nor to hinder or break your heavenly Fellowship in the Light and Gospel and Spirit of Christ; nor your holy Communion in the Holy Ghost, that proceeds from the Father and the Son; which leads you into all Truth. And in this Holy Ghost, in which is your holy Communion, that proceeds from the Father and the Son, you have fellowship with the Father and the Son; and communion and fellowship one with another. And this is it, which links and joins Christ's Church or Body together, to him the heavenly and spiritual Head, and in Unity in his Spirit, which is the Bond of Peace of all his Church and living Members, in whom they have Eternal and Everlasting Rest and Peace in Christ, and with God everlasting, who is to be blessed and praised for ever, Amen!*

*Now, Dear Friends, forsake not the Assembling of your selves together, who are gathered in the Name of Jesus; who is your Prophet, that God has raised up in the New Testament, to be heard in all things: who opens to you, and no man can shut; and shuts, and no man can open: Who is your Priest, made higher than the Heavens by the Power of an endless Life; by him you are made a Royal Priesthood, to offer up to God spiritual Sacrifice: Who is the Bishop of your Souls, to oversee you, that ye do not go astray from God: Who is the good Shepherd, that*

1685. 'that hath laid down his Life for his Sheep; and they hear his voice, and follow him, and he gives to them eternal Life.'

London.

'And now, Dear Friends and Brethren, abide in Christ, the Vine, that ye may bring forth fruit to the glory of God. And as every one hath received Christ, walk in him (who is not of the World, that lies in wickedness:) so that ye may be preserved out of the Vain Fashions and Customs of the World, which satisfie the Lust of the Eye, the Lust of the Flesh, and the Pride of Life, which are not of the Father, but are of the World, that passes away. And who joins to that, which is not of the Father, or encourages it; draws the mind from God the Father and the Lord Jesus Christ. And therefore Let Christ rule in your hearts, that your Minds, Souls and Spirits may be kept, and preserved out of the Vanities of the World, both in their words, ways and actions; so that ye may be a peculiar People, zealous of good works; serving the Lord God through Jesus Christ, in whom is life: and may be a peculiar People to the praise and glory of God; and by the word of his Grace your words may be gracious, and in your Lives and Conversations ye may shew forth Righteousnes, Holiness and Godliness. That so God Almighty may be glorified in you all; and through you all; who is above all, blessed and praised for ever, Amen.'

London the 11th of the  
4th Month, 1685.

G. F.

South-  
street.

Several other Letters also I writ at this time to Friends in divers Forreign Countries; from whom I had received Letters about the Affairs of Truth. Which when I had dispatched, the Yearly-Meeting being over, and the Country-Friends for the most part gone out of Town, I got a little way out of Town also; being much spent with the Heat of the Weather, Throngs in Meetings, and continual Busines. I went at first but to South-street, where I abode some days. And among other Services, that I had there, a great sense entred me of the Growth and Increase of Pride, Vanity and Excess in Apparel; and that not only amongst the People of the World, but too much also amongst some, that came among us, and seem'd to make a Profession of the Truth. And in the sense I had of the Evil thereof, it came upon me to give forth the following Paper, as a Reprof and Check thereunto.

'THE Apostle Peter saith (in 1 Pet. 3.) of the Womens Adorning; Let it not be (mark, Let it not be: this is a positive Prohibition) that outward adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel: But let it be the hidden Man of the heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of a great price: for after this manner in the old time the holy women also, who trusted in God, adorned themselves.'

Hero

' Here ye may see, what is the Ornament of the *holy Women*, 1685.  
 ' which was in the sight of God of a great price, and which the *holy Women*, who trusted in God, adorned themselves with. But <sup>South-street.</sup>  
 ' the *unholy Women*, that trust not in God, their Ornament is not a  
 ' meek and a quiet Spirit : They adorn themselves with *plaiting*  
 ' the Hair, and putting on of *Apparel*, and wearing of *Gold*; which  
 ' is forbidden by the Apostle in his general Epistle to the Church  
 ' of Christ, the true Christians.

' And the Apostle Paul saith, (1 Tim. 2, 9, 10.) In like manner  
 ' also, that *Women* adorn themselves in modest Apparel, with shame-  
 ' facedness and sobriety: not with broidered Hair, or Gold, or Pearls,  
 ' or costly Array; but (which becometh *Women* professing Godliness)  
 ' with good Works.

' Now here ye may see, what the *Women* were not to Adorn  
 ' themselves with, who professed Godliness : They were not to  
 ' adorn themselves with broidered Hair, nor Gold, nor Pearls, nor  
 ' costly Array; for this was not looked upon to be modest Apparel  
 ' for *holy Women*, that profest Godliness and good Works. But  
 ' this Adorning or Apparel is for the immodest, and unsamefaced  
 ' and unsober *Women*, that profess not Godliness, neither follow  
 ' those good Works, that God commands. And therefore it doth  
 ' not become Men and Women, who profess true Christianity and  
 ' Godliness, to be adorned with Gold, or Chains, or Pearls, or  
 ' costly Array, with broidered Hair ; for these things are for the  
 ' Lust of the Eye, the Lust of the Flesh, and Pride of Life, which  
 ' is not of the Father. And therefore all the *holy Men* and *Wa-*  
*men* are to mind that, which is more precious than Gold: who  
 ' are Redeemed not with corruptible things, as Silver and Gold, from  
 ' your vain Conversation; but with the precious Blood of Christ, as  
 ' of a Lamb without blemish and without spot. Therefore as obedient  
 ' Children to God, not fashioning your selves according to your former  
 ' Lusts in your Ignorance; but as he, which hath called you, is ho-  
 ' ly, so be ye holy in all manner of Conversation, 1 Pet. 1. 14,  
 ' 15.

' Christ faith; The Life is more than Meat, and the Body is more than  
 ' Raiment, Luke 12. 23.

' I read of a Moral-wise Philosopher, who, meeting a *Woman*  
 ' with her Neck and Breast bare, laid his hand upon her, and said;  
 ' Woman, wilt thou sell this Flesh? and she replying, No. Then  
 ' pray, said he, shut up your Shop (meaning her bare Breasts and  
 ' Neck.) So they were looked upon as *Harlots*, that went with  
 ' their Necks, Breasts and Backs bare, and not Civil People, even  
 ' among the Moral Heathens. Therefore they, that profess the  
 ' Knowledge of true Christianity, should be ashamed of such things.  
 ' You may see a Book written by the very Papists, and another  
 ' by Baxter, the Presbyterian, against bare Breasts and bare Backs,  
 ' and them that shewed their Flesh Uncovered: They that were  
 ' but in an outward Profession, did declare against such things;  
 ' and therefore they, which are in the Possession of Truth and  
 ' true Christianity, should be ashamed of such things. Read, I  
 ' pray you, the Third of Isaiah, and there you may see, how that  
 ' holy

1685. ' holy Prophet was grieved with the foolish Womens vain Attire ;  
 and how he was sent by the Lord to reprove them. And en-  
 South-street. ' vious, persecuting Jezebel her Attired Head and Bravery, like a  
 ' painted Harlot out of the Truth, did not keep her from the  
 ' Judgments of God , when the Lord stirred up Jehu against her.  
 ' Doth not Pride go before a Fall , and a haughty Mind before  
 ' Destruction ? And God resisteth the Proud , and giveth Grace to  
 ' the Humble. And Solomon saith, The Lord will destroy the House  
 ' of the Proud , Prov. 15. 25. For the Day of the Lord shall be up-  
 ' on every one, that is proud and lofty, &c. and he shall be brought  
 ' low , Isa. 2. 12. and Mal. 4. Therefore take heed of calling the  
 ' Proud happy : for The Lord will scatter the Proud in the Imagina-  
 ' tions of their own hearts, and exalt them of low degree. And you  
 ' may read in the Revelations ( Chap. 17. 4. and 18. 16.) of the  
 ' false Church, how she was outwardly d'cked , but full of Abomi-  
 ' nation , and came to a Downfall at last. And therefore it is good  
 ' for all, that profess the Truth , to use this World , as not abusing  
 ' it : for the fashion of this World passeth away ; but the Word of  
 ' the Lord endureth for ever. The Lord taketh pleasure in his Peo-  
 ' ple, he will beautifie the Meek with Salvation , Psal. 149. 4. There-  
 ' fore all, that know the Truth , as it is in Jesus , are to be beau-  
 ' tified and cloathed with this Salvation , which Salvation is a  
 ' strong Wall or a Bulwark against that Spirit , that would lead  
 ' you down into the Fall from God , or into those things, which  
 ' the fallen Man and Woman delight in , and beautifie or adorn  
 ' themselves with. And therefore all, that profess the Truth,  
 ' be circumspect , sincere and fervent , following the Lord Jesus  
 ' Christ , who is not of this World ; in whom ye have Life and  
 ' Peace with God .

South-street, the 24th of  
 the 4th Month, 1685.

G. F

Enfield. After I had been some weeks in the Country at Southstreet, and  
 London. at and about Enfield ( in which time I had several Meetings with  
 Friends ) I returned to London. And amongst other Services ,  
 that I found there, one was, to assist Friends in drawing up Testi-  
 mony, to Clear our Friends from being concerned in the late Rebel-  
 lion in the West, and from all Plots against the Government : Which  
 accordingly we did ; and delivered them to the Chief-Justice ,  
 who was then to go down into the West, with Commission to Try  
 Prisoners.

Epping. Forrest. I tarried some time in London, visiting Meetings , and labour-  
 ing among Friends in the Service of Truth. But finding my  
 Health much impaired for want of fresh Air , I went a little  
 way out of Town to Charles Bathurst's Country-house at Epping-  
 Forrest ; where I stay'd a few days. And while I was there, it came  
 upon me to write the following Epistle to Friends :

Dear

Dear Friends,

1685.  
Epping-  
Forest.

WHO are called, chosen and faithful in this *Day of Trial*, and *Temptations*, and *Sufferings*, whom the Lord by his right Hand hath upholden in all your *Sufferings* ( and some to *Death*) for the Lord and his Truth's sake; Christ saith, Be of good cheer, I have overcome the *World*: In me ye have peace; but in the *World* ye have trouble. The Children of the Seed, which be Heirs of the Kingdom, know, this is true. And though ye have *Trials* by false Brethren, Judases and Sons of Perdition, that are got into the *Temple* of God, and exalted above all that is called God; whom the Lord will destroy with the breath of his Mouth, and the brightness of his Coming: And though ye be Tried by Powers or Principalities; yet there is nothing able to separate you from the *Love* of God, which ye have in Christ Jesus. In that *Love* dwell, which bears all things, and fulfils the *Law*; in which edifie one another, and be courteous, and kind, and humble: for to such God giveth his Grace plentifully, and such he teacheth. And pray in the *Holy Ghost*, which proceeds from the *Father* and the *Son*; and in it keep your holy Communion, and Unity in the *Spirit*, the *Bond* of *Peace*, which is the *King* of Kings heavenly *Peace*. In that you are all bound to good behaviour, and keeping *Peace* among your selves, and seeking the *Peace* of all men; and shewing forth the heavenly, gentle and peaceable *Wisdom* to all men, in Righteousness and Truth, answering the good in all People in all your *Lives* and *Conversations* ( for the Lord is glorified in your bringing forth spiritual fruit:) that ye may eye and behold the Lord in all your actions; that the *Blessings* of the Lord ye may all feel to rest upon you. Whether ye be the Lord's *Prisoners* for his Name and Truth's sake, or at *Liberty*, in all things labour to be Content ( for that is a *Continual Feast*;) and let no Trouble move you: then ye will be as Mount Sion, that cannot be removed. And in all things exercise the *Word* of Patience, which *Word* will sanctifie all things to you. And study to be Quiet, and do the Lord's business, that he requires of you; and your own, in Truth and Righteousness: and whatsoever ye do, let it be done to the praise and glory of God in the Name of Jesus Christ. All they, that do make God's People to suffer, they make the Seed to suffer in their own particulars; and Im-prison the Just there: And such will not visit the Seed in themselves; but cast it into Prison in Others; and not visit it in Prison. You may read, that Christ saith, Such must go into Everlasting Punishment: That is a sad punishment and prison. And all such, as are become Apostates and Backsliders, that do crucifie to themselves Christ afresh, and put him to open shame, and trample under feet the blood of the Son of God, by which they were cleansed, and then come to be Uncleans; such grieve, vex, and quench, and rebel against the Spirit of God in themselves: and then such rebel against them, that walk in the Spirit of God. Such are Unfaithful to God and Man, and are Enemies

Ooooo

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1685. to every good Work and Service of God: But their End will be according to their works; who are like unto the Earth, that hath often received Rain, but brings forth *Briars and Thorns*, which are to be rejected, and are for the fire. Therefore, Dear Friends, in all your Sufferings feel the Lord's Eternal Arm and Power, which hath upheld you, and supported you to this day; and will to the end, as your Faith stands in it, and as you are settled upon the Rock and Foundation Christ Jesus, that cannot be removed: in whom ye have life and peace with God. And so the Lord God Almighty in him give you Dominion, and preserve and keep you all to his Glory; that in all your Sufferings ye may feel his presence: and that, when ye have finished your Testimony, ye may receive the Crown of Glory, which God hath laid up for them, that fear and serve him, Amen.

The 15th of the 7th  
Month, 1685.

G. F.

Having spent about a week at this time among Friends in the London Country, I returned to London: Where I continued about Two Months, visiting Friends Meetings, and labouring to get Relief for Friends from their Sufferings; which yet lay heavy upon them in many parts of the Nation. Several Papers also I writ, relating to the Service of Truth; one of which was concerning Order in the Church of God, which some, that were gone out of the Unity of Friends, did much oppose. And that was, as followeth:

A Mong all Societies, or Families, or Nations of People in the World, they have among them some sort of Order. There was the Order of Aaron in the Old Testament; and there was the Order of Melchizedeck before that: after whose Order Christ Jesus came; and he did not despise that Order. So God is a God of Order in his whole Creation, and in his Church: And all the Believers in the Light, the Life in Christ, that do pass from death to life, they are in the Order of the holy Spirit, Power, Light, Life and Government of Christ Jesus, of the Increase whereof there is no End. And this is a Mystery to all those disorderly People, who have written and printed so much against Orders, which the Lord's Power and Spirit hath brought forth among his People. And you, that cry so much against Orders, is it not manifest, that you are gone into a Land of Darkness (thick, as darkness is self) and of the shadow of death, into disorder, and where the Light is as Darkness? And is not this your Condition seen by all them, that live and walk in the Truth, and whose Conversations are according to the Gospel of Life and Salvation?

The

'The Devil, Satan, Dragon, and the first and second Beast, and 1685.  
 'the Whore and false Prophets, and their Worshippers and Followers,  
 'ers, all these are out of the Truth, and abode not in it, nor in London.  
 'the Order of it: And the Truth is over them all. In Salem is  
 'God's Tabernacle, a peaceable Tabernacle; and his Tabernacle is  
 'in Shiloh: And these are far beyond the Tabernacles of Ham,  
 '(Psal. 76. and 78.)

'All the Figures and Shadows were and are in Time; but  
 'Christ the Substance is the Beginning and the Ending. And  
 'all Trials, Troubles, Persecutions and Temptations came up in  
 'Time: but the Lord's Power, which is Everlasting, is over all  
 'such things; in which is safety.'

'The black World of Darkness lieth in wickedness, and by their  
 'Wisdom knoweth not God, that made the World and all things  
 'therein: for the God of the World and Prince of the Air ruleth  
 'in the hearts of all them, that disobey the living God, that  
 'made them. And so the God of this wicked World hath blinded  
 'all the Eyes of the Infidels or Heathen; so that this Wicked  
 'World by their Wisdom doth not know the living God.'

'In the Old Testament the Lord said; With all thy Offerings  
 'thou shalt offer Salt, Levit. 2. 13. And Christ saith in his New  
 'Covenant; Every one shall be salted with Fire, and every Sacrifice  
 'shall be salted with Salt. Salt is good; but if the Salt have lost  
 'its saltiness, wherewith will you season it? Have Salt in your selves,  
 'and have peace one with another, Mark 9. 48, 49, 50.'

'We have received the Earnest of the Spirit, which is the Ear-  
 'nest of the Inheritance, that fadeth not away. For God pour-  
 'eth out of his Spirit upon all flesh: So it is God's Spirit;  
 'which is above our natural Spirit (by which alone we do not  
 'know God:) for it is with the Spirit of God, that we do know  
 'the things of God. And the Spirit of God doth witness to our  
 'Souls and Spirits, that this Spirit of God is the Earnest of an  
 'Eternal Inheritance. God opens his Peoples Ears to Discipline,  
 'and commands, that they turn from Iniquity. If they obey and  
 'serve him, they shall spend their days in prosperity, and their years  
 'in pleasure: but if they obey him not, they shall perish by the sword,  
 'and they shall die without knowledge, Job 36. 10, 11, 12. So the  
 'Disobedient, that do not turn from their Iniquity, have not  
 'this prosperity and pleasure; but die without the knowledge of  
 'God: And such, their Ears are shut to this Discipline, which  
 'God opens to his People.'

G.F.

When I had been about Two Months in London, I was sent for  
 to my Son Rouse's at Kingston, to visit a Daughter of his, which Kingston  
 at that time lay very sick, but recovered. Whilst I stay'd there,  
 I had several Meetings with Friends; and returning by Hammer. Hammer.  
 Smith, stay'd the First-day-Meeting there; which was large and  
 peaceable. And having visited Friends thereabouts, I came back  
 to

168. to London again; being very intent upon the business of getting Redress for suffering Friends. In this, and other Services for London Friends and Fimble I continued at London, till the latter end of the Eleventh Month; save that I went, in this time, to visit an Ancient Friend at Bednal-Green, with whom I tarried three or four days. While I was there, I was much exercised, in the sense of the Enemy's Working, to draw from the holy way of Truth into a false Liberty, and so into the World's ways and worships again. And the Example of the backsliding Jews coming before me, I was moved to write the following Paper, as a Warning to all such.

**H**ere you may see, when the Jews Rebelled against the good Spirit of God, which he gave them to Instruct them, they forsook God and his Law, Way and Worship, and then they went a whoring after Balaam's Ways, and became like the wild Ass-Colt, snuffing up the wind, as in Jer. 2 24. And in Jer. 3. see, how Judah played the Harlot under every green Tree, and upon every high Mountain: And therefore the Lord divorced Judah, as he had divorced Israel, when she forsook his Ways, and followed the Heathens Ways. And though the Lord had fed them to the full, yet they forsook him, and committed Adultery; and Assembled themselves together in Harlot's-houses, Jer. 5. 7. And with their Whoredom they defiled the Land, and committed Adultery with Stocks and Stones, Jer. 3. 9. So here you may see, when they forsook the living, Eternal God, they followed the Religions and Worships of other Nations, whose Gods were made of Stocks and Stones, which the Jews worshipped, and committed Adultery withal. When they forsook the living God, and his way and worship, they forsook the worship at Jerusalem at the Temple, and followed the Heathens Worships in the Mountains and Fields: and so, it was called Adultery and Whoredom, to join with other Religions, and forsake God: as in Jer. 13. 27.

And now, if the Children of New Jerusalem; that is above, should forsake the Worship, that Christ in his New Testament set up (which is in Spirit and in Truth) and follow the Worships of Nations, which men have set up; will not they, that do so, commit Adultery with them, in forsaking God's Worship, and Christ, the new and living Way?

And in Jer. 44. ye may see, how the Children of Judah provoked the Lord against them, by worshipping the works of their own hands, and following the Gods of the Land of Egypt. In this they committed Adultery, forsaking the living God, their Husband, and his Worship; and there ye may see God's Judgments pronounced against them, to their destruction. And what will become of those, that forsake the Works in Spirit and Truth, which Christ set up; and worship the works of their own hands in spiritual Egypt; and follow spiritual Egypt's ways of worship, which they invented? may not this be called Whoredom in them; that forsake Christ, the new and living Way, and his pure Religion, and his Worship, that he hath set up? And they

'they that do forsake the Lord's way, and his worship that he set up, and follow the World's ways and worships, that they set up, do not they, whose Way they follow, become at last their enemies? as in Lament. I. See, how the Jews forsook the Lord's way and worship, and doted on other Lovers (& the Assyrians, &c.) and with all their Idols they were defiled; and how they did not leave the Whoredoms brought from Egypt, and how they were polluted with the Babylonians Bed: as ye may read in Ezek. 23. When they forsook the Lord, his Way and Worship, and followed the Way and Worship of the Heathen; then it was said, They went a Whoring after other Lovers, and committed Adultery with them.

'And ye may see in Ezek. 16. how the state of the Jews was likened unto that of their Sister Sodom, and how that they had played the Harlot with the Assyrians, and committed Fornication with the Egyptians, and had increased their Whoredoms, in following their abominable Idols. And therefore the Lord carried away the Two Tribes, that forsook him, into Babylon; as ye may see in Ezek. 17. 20. And they that forsake Christ, the new and living Way, and the Worship of God in Spirit and Truth, which Christ set up in his New-Testament, they go into Captivity in spiritual Babylon.

'And in Hosea 2. ye may see, how he discovers the Whoredoms and Idolatry of the Jews, who forsook the Lord; and compares them to an Harlot. And in Chap. 8. ye may see the Destruction threatened against the Jews, for their Impiety and Idolatry. In Chap. 9. also, the Distress and Captivity of the Jews is threatened for their sins and Idolatry: And again they are reprobred and threatened for their Impiety and Idolatry, Hos. 10. And this was for forsaking the Lord and his Way, and following the ways of their own Inventions, and the Ways of the Heathen.

'And doth not Isaiah say, That the Lord would visit Tyre, and that she should commit Fornication with all the Kingdoms of the World upon the face of the Earth? and therefore the Lord threatened Destruction upon her, Chap. 23. And in Chap. 57. you may see, how the Lord reproved the Jews for their Whorish Idolatry, and said; Upon an high and lofty Mountain hast thou set thy Bed; even hither wouldest thou up to offer Sacrifices. — Thou hast enlarged thy Bed, and made a Covenant with them; thou lovest their Bed, where thou satest in it. This was a Joining to the Heathens Religions, Altars and Sacrifices, and a forsaking the Lord's Altar and Sacrifices, which he commanded in the Law: And therefore that was committing Whoredom with the Heathen, and a going into their Beds, from the Living God that made them. And now in the New Testament God having poured his Spirit upon all Flesh, that by his Spirit all might come to be a Royal Priesthood, to offer up spiritual Sacrifices to God by Jesus Christ; All that err from the Spirit of God, and rebel against it, they are not like to offer spiritual Sacrifices to God: and such their Sacrifice God doth not accept, no more than he did the Heathens, and

1685. 'and the Jews, who rebelled against his good Spirit, that he gave  
 them to Instruct them.'

Bednal-Green. 'And ye may see in the 17th, 18th and 19th Chapters of the Revelation, the Punishment of the great Whore Babylon, the Mother of Harlots, and the Victory of the Lamb; and how he calleth God's People out of Babylon: For in her was found the Blood of the Prophets, and of the Saints, and of all that were slain upon the Earth: But there ye may read her Judgment, and her Downfall. And this Whore are they, that are whored from the Spirit of God, and so from God, and from his holy Worship in Spirit and Truth, and from the pure, undefiled Religion, that keeps from the Spots of the World, and from the new and living Way Christ Jesus; and so are whored from the Spirit of God into false Religions, Ways and Worships, and so corrupted the Earth with her Abominations. But her Judgment and Downfall is seen, over whom Christ hath the Victory: And the Marriage of the Lamb is come, Glory to the Lord for ever! And God's pure Religion, and pure Worship in Spirit and Truth Christ hath set up, as it was in the Apostles days, Hallelujah!'

G. F. .

London. I soon returned to London, but made no long stay there at this time; my Body not being able to bear the Closeness of the City long together. While I was in Town, besides the usual Services of visiting Friends, and taking care about their Sufferings, to get them eased, I assisted the Friends of the City in distributing certain Sums of Money, which our Friends of Ireland had charitably, and very liberally raised; and sent over hither for the Relief of their Brethren, who suffered for the Testimony of a good Conscience here: which Monies were distributed amongst poor, suffering Friends in the several Counties, in proportion, according as we understood their Need.

Before I left the City also, I heard of a great Doctor, that was lately come from Poland; whom I invited to my Lodging, and had a great deal of discourse with him. And after I had informed my self by him of such things, as I had a desire to know; I writ a Letter to the King of Poland on behalf of Friends at Dantzick (a Town belonging to him) who had long been under grievous Sufferings. A Copy whereof here follows:

To

1685

To J O H N the Third, King of Poland,  
Great Duke of Lithuania, Russia, and  
Prussia, Defender of the City  
of Dantzick, &c.

Concerning the Innocent and Afflicted People,  
in scorn called *Quakers*, who are now fed  
with *Bread* and *Water* in *Bridewell* of the  
aforesaid City under close Confinement;  
where their *Friends*, *Wives* and *Children* are  
hardly suffered to come to see them.

O King!

THE Magistrates of the City of *Dantzick* say, That it is  
thy Order and Command, that these Innocent and Afflict-  
ed People should suffer such Oppression. Now this Punishment  
is Inflicted upon them, only and alone, because they come to-  
gether in the Name of *Jesus Christ*, their Redeemer and Savi-  
our, who died for their Sins, and is risen from the dead for  
their Justification: who is their Prophet, whom God hath  
raised up like unto *Moses*; whom they ought to hear in all things  
in this day of the *Gospel* and the *New Covenant*; who went astray  
like scattered Sheep; but now are returned to the Chief Shepherd  
and Bishop of their Souls, I Pet. 2.25. Who has given his Life for his  
Sheep, and they hear his Voice, and follow him: who leads them  
into his Pastures of Life, John 10.

And now, O King! I understand, that thou openly professest  
*Christianity*, and the great and mighty Name of *Jesus Christ*,  
who is King of Kings, and Lord of Lords, To whom is given  
all Power in Heaven and in Earth; who rules all Nations with  
a Rod of Iron. Therefore, O King, it seems hard to us, that  
any, that openly confesses *Christ Jesus* (yea, the Magi-  
strates of *Dantzick* do the same) should Inflict those Punish-  
ments upon an *Innocent* and *Harmless* People, by reason of their  
*Tender Consciences*, only and alone, because they come together  
to serve and worship the Eternal God, who made them, in *Spirit*  
and in *Truth*; which worship *Christ Jesus* has set up Sixteen hun-  
dred years ago: as we read in John 4. 23, 24.

Therefore, I beseech the King, that he would Consider, Whe-  
ther *Christ* in the *New Testament* ever gave such a Command  
to his *Apostles*, that they should shut up any in Prison, and  
feed them with *Bread* and *Water*, who was not Conformable  
in every particular to their Religion, Faith and Worship? Or,  
where did the *Apostles* exercise such things in the true Church  
after *Christ's Ascension*? For is not this the Doctrine of *Christ*,  
and

1685. 'and the *Apostles*, that Christ's Followers should *Love their Enemies*, and pray for them that hate them, and persecute and despise them? Matth. 5.

'And now, Is it not a shame to *Christendom* among the *Turks* and others, That one *Christian* should persecute another for the 'Doctrine of *Faith*, *Worship* and *Religion*? And they cannot 'prove, that *Christ* ever gave them such a Command, whom 'they profess to be their *Lord* and *Master*. For *Christ* says, 'that his Believers and Followers should *love one another*; and 'by this they shall be known to be his *Disciples*. And did not 'Christ Reprove those, who would have *fire to come down from Heaven*, to destroy them, who would not receive him; and did 'not he tell them, *They did not know, what spirit they were of?* 'And therefore all, who have persecuted Men, or taken away 'their *Lives*, because they would not receive their *Religion*, have 'they known, what *spirit* they were or are of? Therefore is it 'not good for all to know by the *Spirit of Christ*, what *spirit* 'they are of? For the *Apostle* says, *Rom. 8. 9. If any Man have not the Spirit of Christ, he is none of his.* And does not the *Apostle* say, *2 Cor. 10. 4. The Weapons of our Warfare are not Carnal, but Spiritual, &c.* And we wrestle not against flesh and blood, 'but against spiritual wickedness, &c. Thus we can see here, that 'the Fight of the first Christians, and their *Weapons* in the days 'of the *Apostles*, were *spiritual* in matters of *Faith*, *Religion* and 'Worship in the *Church of Christ*.

Now would not the *King* and the *Magistrates* of *Dantzick* think, 'that it was contrary to their Consciences, if they should be forced 'by the *Turk* to his *Religion*? Would it not in like manner seem 'hard to the *Magistrates* of *Dantzick*, and contrary to their Con- 'sciences, if they should be forced to the Religion of the *King* 'of *Poland*? or the *King* of *Poland*, if he should be compelled 'to the Religion of the *Magistrates* of *Dantzick*? And if they 'would not be subject thereunto, that then they should be banished from their *Wives* and *Families*, and out of their *Native Country*, or otherwise be fed with *Bread* and *Water* under a strict Confinement?

'Therefore we beseech the *King* with all Christian Humility, 'and the *Magistrates* of *Dantzick*, that they would order their 'proceedings in this matter according to the *Royal Law of God*, 'which is, *To do unto others, as they would have others do unto them; and to love their Neighbour, as themselves.* For we have 'this Charity, that we hope and believe, that the *King* of *Poland*, and his People, with the *Magistrates* of *Dantzick*, own 'the Writings of the *New Testament*, as well as of the *Old*: And 'therefore we beseech the *King* and the *Magistrates* of *Dantzick*, 'to take heed, that their Work of *Imprisoning* an Innocent People, for nothing but their meeting together in Tenderness of 'Conscience to serve and worship *God*, their Creator, may not be 'contrary and opposite to the *Royal Law of God*, and to the Glorious and Everlasting *Gospel of Truth*.

' So we desire the *King* in Christian Love earnestly and weightily to Consider these things, and to give Order, to set the Innocent Prisoners, our Friends called *Quakers*, at Liberty from their strict Confinement in Dantzick; that they may have freedom to serve and worship the living God in Spirit, and in Truth, and go home to their outward Habitations, and follow their Trades and Calling, to maintain their Wives, Children and Families. And we believe, that the *King*, in doing such a Noble, Glorious, yea Christian Work, will not go unrewarded from the Great God, who made him, whom we serve and worship; who has the hearts of Kings, and their lives and length of days in his hands.

' From him, who desires, that the *King* and all his Ministers may be preserved in the Fear of God, and receive his Word of Wisdom, by which all things were made and created; that by it he may come to order all things to the Glory of God, which God has put under his hand: That the *King*, both He and They, may enjoy the Comforts and Blessings of the Lord in this Life, and in that which is to come, Life Eternal, Amen.

London in England, the 10th of the  
3d Month, commonly called  
May, 1684.

G. F.

' Post-script. The *King* may please to Consider, that His and all Mens Consciences is the Prerogative of God.

After this I went to Enfield, where, and in the Country there abouts several Friends had Country-houses, not very far from one another; amongst whom I tarried some time, visiting and being visited by Friends, and having Meetings with them. Several things I writ in this time, relating to the Service of Truth; One whereof was concerning Judging: For some, who were departed from the Truth, were so afraid of Truth's Judgment, that they made it much of their businels to Cry out against Judging. Wherefore I writ a Paper, proving by the Scriptures of Truth, that the Church of Christ hath power, and ability to Judge those, that profess to be of it, not only with respect to outward things relating to this World, but with respect to Religious Matters also. A Copy of which follows:

### Concerning Judging.

' THE Natural Man receiveth not the Things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned: but he that is spiritual, judgeth

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1685. ' judgeth all things (mark) all things ; yet he himself is judged of no Man, 1 Cor. 2. 14, 15. So here the Natural Man cannot judge Enfield. ' of those things he receives not , for they are foolishness to him : ' but he is comprehended by the Spiritual Man , and his foolish- ' ness, and is Judged, though he cannot judge the Spiritual ' Man.

' Do not ye judge them that are within & faith the Apostle ; (this ' Power the Church had, and hath) therefore put away from amongst ' your selves that wicked person. And did not this Wicked person, ' think you, profess and plead for Liberty for his Wickedness, and ' his Freedom, as he was a Christian, who was lookt upon, as a ' Member of the Church ?

' And the Apostle faith ; For I verily, as absent in body, yet pre- ' sent in spirit, have judged already, as though I were present, con- ' cerning him that hath done this wicked deed, 1 Cor. 5. 3, 12. Here ' the Apostle did Judge, though afar off, and set up Judgment in ' the Church against false Liberty, under what pretence soever it ' was.

' And the Apostle faith ; Dare any of you, having a matter against ' a Brother, go to Law before the Unjust, and not before the Saints. ' Here the Saints, the Church, are to Judge of things amongst ' themselves ; and not for the Unjust to Judge of their Matters. ' Do ye not know, the Saints shall judge the World? So the Saints ' are to judge the Unjust, and not the Unjust to judge their Mat- ' ters.

' And farther the Apostle faith ; If the World shall be judged by ' you, (to wit the Saints) are you unworthy to judge the smaller ' matters amongst you?

' So here it is clear, that the Saints have a Judgment given them ' of Christ, by his Power and Spirit, Light and Wisdom, to judge ' the World, and not to carry their Matters before the Unjust ; ' but to judge of them amongst themselves : and if they carry them ' before the Unjust, they shew their unworthiness of the Saints ' Judgment.

' And further the Apostle faith ; Know ye not, that we shall ' Judge the Angels ? (and Angels are Spirits) how much more the ' things which pertain to this life ?

' If ye then have Judgment of things pertaining to this life, set ' them up to judge, who have least esteem in the Church, 1 Cor. 6. ' So here it is clear, the Church of Christ has a Judgment in the ' Power and Spirit of God, not only to Judge in things that per- ' tain to this life ; but are also to Judge of things betwixt Bre- ' thren, without Brother going to Law with Brother before Un- ' believers : which was a fault, and to be Judged, if they did so.

' But also the Saints have a Judgment to judge Angels, that kept ' not their Habitations ; and the World. And as in Jude ; He ' judged the Angels, that kept not their habitations ; their first state : ' And did not he Judge in Divine Matters here ? and judged the ' state of Cain, and Balaam, and Core, and such like Christians, ' that were gotten into their steps, and were gone as far as they ' was, though they professed themselves Christians ? And here ' again

' again he judged in *Divine Matters*, and of their *States* and Be-<sup>1685:</sup>  
 ' *ings*; who stood in the *Divine Principle*, and who were fallen ~~from it.~~  
 Enfield.

' And the *Apostle* faith; *Try the spirits*, and believe not every  
 ' spirit, 1 John 4. And here again was a *Judgment* in *Divine*  
 ' *Matters*: And he judged such, as went out from them; which  
 ' whilst they were with them, they had sight of things and open-  
 ' ings; but when they went from them, they went from the  
 ' *Anointing*: and therefore he exhorts the *Saints* to keep to the *A-*  
 ' *nointing*. And such as went from them, that had the *Anoint-*  
 ' *ing*, came to be the *Seducers* and *false Prophets*, that went into  
 ' the *World*.

' And *John* had a *Judgment* to try *Sacrifices*, and distinguished  
 ' *Cains* from *Abels*; and by the *Spirit* of *God* knew, which *God*  
 ' accepted, and which he did not accept: as in 1 John 3.12. And  
 ' the *Apostle Paul* judged and tried such *Messengers* and *Apostles*,  
 ' and *Transformers* of themselves, like to the *Apostles of Christ*;  
 ' and would have the *Church* to try such, and have the same  
 ' *Judgment* as he had, 2 Cor. 11.

' And the *Apostle Peter* Judged *Ananias* and *Sapphira*, and  
 ' judged the *Thoughts* of *Simon Magus*, who would have been a  
 ' worker of *Miracles* for *money*: and was not all this *Judgment*  
 ' in *Divine Matters*? And the *Apostle Paul* Judged the *Preach-*  
 ' *ers* of *Circumcision* both in the *Romans*, and in the *Galatians*. For  
 ' it was the *Faith* and *Liberty* of those *Preachers*, to preach up  
 ' *Circumcision*, though it was a wrong *Faith*: And here did not  
 ' the *Apostle* again Judge in *Divine Matters*?

' And *James* Judged in *Matters* of *Faith*, and manifested the  
 ' living *Faith* from the dead one. And also he Judged in *Mat-*  
 ' *ters* of *Religion*, the vain *Religion* from the pure *Religion*; and  
 ' distinguished them.

' And *Paul* Judged of the *false Brethren*, that would spy out the  
 ' liberty of the true; to whom he would give no place by *subjection*,  
 ' no, not for an hour, that the *Truth* of the *Gospel* might continue with  
 ' the *Saints*; as in Gal. 2. And did not the *Apostle* here Judge  
 ' in *Divine Matters*? And he Judged concerning the *Matters* of  
 ' the *Gospel*, when some came to pervert them with another  
 ' *Gospel*, and said; *The Gospel, which I received, is not of Man*,  
 ' *neither was I taught it; but by the Revelation of Jesus Christ*, Gal. 1.12.  
 ' So here was a *Judgment* to distinguish the *Gospel* of *Christ* from  
 ' all other *Gospels*, which was *Accursed*, which is after *Man*,  
 ' and received of *Man*, and taught of *Man*, and not by the *Reve-*  
 ' *lation of Jesus Christ*, Gal. 1. And he had a *Judgment* to know,  
 ' *Who made the Gospel Chargeable, and who kept it without Charge*.

' And he set up a *Judgment* in the *Church*, that the *Believers*  
 ' should not be *unequally yoked*; and to see, when Men had a  
 ' *Communion in the Light*; and when they had it in the *Darkness*;  
 ' and when with *Christ*, and when with *Baal*; and with the  
 ' *Believer*, and *Unbeliever*; and with the *Temple of God*, and with  
 ' *Idols*: as in 2 Cor. 6. And did he not set up a clear *Judgment*  
 ' here in *Divine Matters* in the *Church*?

1685. And the Apostle Judged such *Libertines* through their knowledge, that could sit at *Mear* in the *Idol-Temple*; which caused Enfield the weak Brother to perish through his knowledge and liberty, for whom Christ died. Now these, it's like, did profess, it was their *Faith*, and their *Liberty*; but did not keep in the *Unity* of the true *Faith*, but went about to destroy it, 1 Cor. 8.

And Peter, he gives *Judgment* upon the *Angels*, that sinned, and were cast down into *Hell*: and the state of the *Old World*, and of *Sodom*, and the state of the *false Prophets* then amongst them, that could speak great swelling words of *vanity*; and whilst they promised themselves *liberty*, they themselves were the *Servants* of *Corruptions*. And had not Peter here a *Judgment* in *Divine Matters*? These were such, whose work was to bring into bondage, and these was like the *Dog and Sow*, that was washed: which shews, that they had been washed; but was turned into the *Mire* again. And the Apostle Paul had a *Judgment* upon such with their fair words and mens wisdom, that deceived the hearts of the simple; and upon such, as served not the Lord Jesus Christ, but their own *Bellies*, and were *Enemies* to the *Cross* of Christ. And therefore he had a *Judgment* and *Discerning*, who lived in the *Cross* of Christ, and who did not; and exhorted all to live in the *Cross* of Christ, the righteous Power of God, that slew all *Deceit*, and the *Deeds* of the *Old Man*: agreeable to Christ's words, *He that will be my Disciple, must take up my Cross, and follow me*. And was not here a *Judgment* again in *Divine Matters*, and of such as walk in the *Divine Power*, and such as did not?

And Christ sets up a *Judgment* in his *seven Churches*, and commands them, that did keep in his *Judgment*, and had tried them, which said, *They were Apostles*; which might pretend, they were sent of God and Christ, and were not: But the *Church* of Christ had found them *Liar*s. And Christ Commended this *Judgment* of the *Church* of *Ephesus*, because they had *Not born with them, that was evil*; but had tried those *false Apostles*: And Christ commends this *Church*, for that they had hated the deeds of the *Nicholaitans*, which he also hated: And had not these *Nicholaitans* sprung from *Nicholas*, one of the *Deacons*? and was not these become a *Sect* of *Christians*? though they might talk and preach of Christ, but Christ hated them.

And likewise Christ faith to the *Church* of *Smyrna*, I know the blasphemy of them, which say, they are *Jews*, but are not; but are of the *Synagogue* of *Satan*. So the *Church* is to have a *Judgment* upon these *blasphemers*, and are to distinguish from the *Jews* in the *Spirit*, and such as are not, but of the *Synagogue* of *Satan*.

And to the *Church* in *Pergamos* Christ had a few things against them, because thou hast there them, that hold the *Doctrines* of *Balaam*, &c. And also them, that hold the *Doctrine* of the *Nicholaitans*, which I hate. Now, these that held the *Doctrine* of *Balaam*, and the *Doctrine* of the *Nicholaitans*, were got into the *Church*; and might have lookt upon themselves to be high Christians,

'Christians, and took a great Liberty to go into Balnam's Do- 1685.  
'Etrine, and Nicholas's Doctrine, which was hated by Christ: ~~which~~  
'but the Church was to keep a Spiritual and Divine Judgment Enfield.  
'upon the Heads of all these.'

'And to the Church of Thyatira saith Christ; I have a few  
things against thee, because thou sufferest the woman Jezabel to teach,  
which seduces my people, &c. So here was a Suffering, which  
should have been a Judgment by Christ's Spirit, upon that Je-  
zabel, which was erred from his Spirit, and so from Christ:  
and such as these were high Preachers. And is not the Church  
to beware of suffering such now; lest they come under the Re-  
proof of Christ, for not passing to Judgment against the false  
Teacher and Seducer?'

'And the Church of Sardis, that had a name to live, but was  
dead, and their works were not found perfect before God. There-  
fore here is a Judgment to be set up in the Church, to Judge all  
Imperfect Works, and such as would have a Name, but not the  
Nature, or a name to live, but are dead: And therefore the  
Living must be in Christ, of all Christ's Church, living Members,  
and live to his Name. Though this Church had a few Names,  
that had not defiled their Garments, that did walk in White; But  
such as had a Name to live, but are dead, whilst they are in  
the dead state, they cannot walk in White, nor Judge in Di-  
vine Matters. And behold, saith Christ, I will make them of the  
Synagogue of Satan, which say, they are Jews, but are not, but do  
lie; behold, I will make them to come, and to worship before my  
feet.'

'And to the Church of Laodicea, that was neither hot nor cold,  
but lukewarm; I would thou wert either cold or hot: I will spew thee  
out of my mouth, because thou saidst thou wast rich, and wanted no-  
thing; when they were wretched, miserable, poor, blind and naked.  
Now this was for want of living in the Power and Spirit of  
Christ: these could talk of high Experiences, and great Injoy-  
ments, but was naked, miserable and blind; So lived not in the  
Power, and Spirit, and Light, and Righteousness of Christ, by  
which they might be cloathed, and have the Eternal Riches. So  
the Church of Christ had a spiritual Judgment given to them,  
that are faithful, in his Power and Spirit, and Light to Judge  
of Temporal things, and the things of this Life; and to Judge  
of Eternal and Divine things and States: and of Angels and  
Wicked men, and such as goes from Truth; and of the states  
of Election, and Reprobation; yea, and of the Devils, who is  
out of Truth; being in Christ Jesus, who is the First and Last,  
from whom they have the Eternal Judgment, to Judge Eternal,  
Spiritual and Divine things: And this Word of Power and Wis-  
dom, by which all things were made, and by which all things  
are upheld, in this Word of Wisdom to order all things to God's  
Glory, and to Judge of all things in Righteousness.'

1685. ‘And the Apostle Judged and set up a Judgment in the Church  
 of Gifts, of Prophecies, of Mysteries of Faith, and of giving the  
 Enfield. ‘Body to be burnt, and of giving Goods to the Poor, and of speak-  
 ing with Tongues of Men and Angels: And yet if they had not  
 Love, all this was nothing; but as a sounding Brass, and tinkling  
 Cymbal. Therefore they are to be tried by the Fruits of the  
 good Spirit, which is Love. So here the Apostle not only Judg-  
 ed himself in Divine Matters; but set up a Judgment in the  
 Church in those Spiritual and Divine Matters.

‘And the Apostle James here Judges of Fountains, and of the  
 Fig-trees; and of the Wisdom below, and of the Wisdom from  
 above, and the Fruits of both, Jam. 3. And Paul Judged in  
 Divine Matters, when he said, *The Spirit spake expressly, that in  
 the latter times some should depart from the Faith*, 1 Tim. 4. And  
 he Judged in Divine Matters, when he judged all those Teach-  
 ers, that was high minded, and had got the Form of Godliness,  
 but denied the Power; and termed them like unto Jannes and  
 Jambres, which withstood Moses, coming out of outward E-  
 gypt; as these with their Form of Godliness opposes Christ and  
 his Power, that brings them out of spiritual Egypt now. And  
 was not he a Judge here in Divine Matters, who judged such,  
 as had gotten the Form of Godliness, but denied the Divine  
 Power? 2 Tim. 3.

‘And when the Apostle said; *The Priesthood of Aaron was chang-  
 ed, and the Law was changed, and the Commandment disanul-  
 led, that gave them their Tithes*; did not he Judge here in Divine  
 and Spiritual Matters? and was not the Law spiritual, which  
 served, till the Seed came?

‘And did not the Apostle Judge in Divine and Spiritual Mat-  
 ters in the Sixth of the Hebrews, where he saith; *Let us go on  
 to perfection, not laying again the foundation of Repentance from  
 dead works, and of Faith towards God, and of the Doctrine of Bap-  
 tisms, and of laying on of Hands, and of the Resurrection of the  
 Dead, and of Eternal Judgment: and this will we do, if God per-  
 mit, &c.* And so does not the Apostle Judge of such here,  
 ‘That it was impossible for those, who was once enlightened, and  
 ‘tasted of the heavenly gift, and were partakers of the Holy Ghost,  
 ‘and had tasted of the good Word of God, and of the power of the  
 ‘World to come, if they shall fall away, to renew them again unto  
 ‘Repentance; seeing, they crucifie to themselves the Son of God afresh,  
 ‘and put him to open shame? Hebr. 6. And was not these Spi-  
 ‘ritual, Eternal and Divine Matters and States, that the Apostle  
 ‘Judged of? and have not the Saints the same Judgment given  
 ‘unto them in the same Spirit? Now has not the Apostles and  
 ‘the Church a Spiritual Judgment to Judge of Prophets, Mysteries,  
 ‘Faith, Apostles, Angels, World, and the Devil? and is not this  
 ‘Judgment given them of God, in Divine Matters, besides  
 ‘the Judgment given them in Matters pertaining unto this  
 ‘Life?

' And had not they Judgment to discern the true Gospel, from 1685  
 ' the false? and all such as had a Profession of the *Form*, and *Enfield*,  
 ' did not live in the *power*? and such as spoke the *things* of God,  
 ' in the words that *Man's wisdom* did teach? which things of God  
 ' were not to be spoken in the *wisdom*, which *Man's words* taught;  
 ' but in the *Word*, which the *Holy Ghost* taught. And therefore  
 ' did not the *Apostle* exhort to know the *Power*, and their *Faith*  
 ' to stand in the *Power of God*? for the *Kingdom of God* stood  
 ' not in *Word*, but in *Power*.

' And had not all the *Prophets* a Divine *Judgment* to Judge in  
 ' *Divine Matters*? as see *Jeremiah*, when he Judged the *Pro-*  
*phets*. And *Ezekiel* Judged all such, as came with a pretence  
 ' of the *Word of the Lord*, using their Tongues, and saying, *Thus*  
 ' saith the *Lord*; when the *Lord never spoke unto them*: as in *Je-*  
*remiah* the 23<sup>th</sup>, and in *Ezekiel* the 13<sup>th</sup>, and in many other  
 ' places might be Instanced. And did not he judge *Hananiah*,  
 ' who prophesied falsely? and did not this *Hananiah* pretend to  
 ' speak the *Word of the Lord* to the Priests and People? as in *Je-*  
*remiah* the 28<sup>th</sup>.

' And did not *Isaiah* judge in *Divine Matters*, when he judg-  
 ' ed the *Watchmen*, and the *Shepherds*? Isa. 56. And did not *Mi-*  
*cab* judge in *Divine and Spiritual Matters*, when he said, he was  
 ' full of the *Power* by the *Spirit of the Lord*, and of *Judgment*?  
 ' did not he Judge both of *Priests*, and *Prophets*, and *Judges*,  
 ' though they would lean upon the *Lord*, and say, Is not the *Lord*  
 ' amongst us, and no evil can come unto us; yet did not he let  
 ' them see their *States* and *Conditions*, and divided the precious  
 ' from the vile? Mich. 3. And so the rest of the *Prophets*, you  
 ' may see here, they Judged for *God* in his *Divine Matters*, who  
 ' served him, and who served him not, and who lived in *truth*, and  
 ' who not; and likewise the *Apostles*. And this *Divine, Spiritual,*  
*Heavenly Judgment* was given of *God* to his holy Men, and Wo-  
 ' men.

' And they that do Judge in *God's Divine Matters*, must live  
 ' in his *Divine Spirit*, and *Power*, and *Light now*, as they did  
 ' then; which *Spiritual and Divine Judgment* Christ has given to  
 ' his *Church*, that be the living Stones, and living Members,  
 ' that makes up his spiritual Household, to try *Jews*, and to try  
 ' *Apostles*, and to try *Prophets*, and to try *Faith*, and to try *Re-*  
*ligions*, and to try *Trees* and *Fruits*, and to try *Shepherds* and  
*Teachers*, and to try *Spirits*. So the living Members have a living  
 ' and divine *Judgment* in the *Church of Christ*, which he is the  
 ' Head of, the Judge of all.

' Nay, the *Church* has a *Power* given them, which is farther  
 ' than a *Judgment*: for what they bind on Earth, is bound in *Hea-*  
*ven by the Power of God*; and what they loose on Earth, is  
 ' loosed in *Heaven by the Power of God*: and this *Power* has Christ  
 ' given to his living Members, the *Church*.

1686.

*London.* I came back to London in the First Month 1686. and set my self with all diligence to look after Friends sufferings; which we had now some hopes of getting Relief for. The Sessions came on in the Second Month at Hicks's-Hall, where many Friends had Appeals to be Tried; with whom I was from Day to Day to advise and see, that no Opportunity were slipt, nor Advantage lost: and they generally succeeded well. Soon after also the King was pleased, upon our often laying our Sufferings before him, To give order for the Releasing of all Prisoners, that were imprisoned for Conscience sake; and which were in his power to discharge. Whereby the Prison doors were opened, and many hundreds of Friends, some of whom had been long in Prison, were set at Liberty; and some of them, who had for many years been restrained in Bonds, came now up to the Yearly-Meeting, which was in the Third Month this Year: Which caused great Joy to Friends, to see our Ancient, Faithful Brethren again at Liberty in the Lord's Work, after their long Confinements. And indeed, a precious Meeting we had; the refreshing Presence of the Lord appearing plentifully with us and amongst us. After the Meeting I was moved to write a few Lines, to be sent abroad amongst Friends; the tenor whereof was thus:

Dear Friends,

'**M**Y Love is to you all in the holy Seed, Christ Jesus, that  
 'bruises the Serpent's head, and destroys the Devil and  
 'his Works; and who hath all Power in Heaven and Earth gi-  
 'ven to him. Let every ones Faith stand in him, and in his Pow-  
 'er, who is the Author and Finisher of your Faith. And now  
 'ye, who have been Partakers of his Power, and are sensible of  
 'it in this Day of his Power, that is over all, whose day and pow-  
 'er is over darkness and its power: And by his Power the hearts  
 'of the King and Rulers have been opened; by which your out-  
 'ward Prison doors have been set open for your Liberty. And  
 'therefore my desires are, that all may be preserved in Humility  
 'and Thankfulness, in the sense of the Mercies of the Lord; and  
 'live in the peaceable Truth, that is over all: that ye may an-  
 'swer God's Grace, and his Light and Spirit in all, in a righteous,  
 'godly Life and Conversation. And let none be lifted up by  
 'their outward Liberty, nor let none be cast down by Suffer-  
 'ing for Christ's sake: but all live in the Seed (which is as Wheat)  
 'which is not shaken, nor blown away by the Winds and Storms,  
 'as the Chaff is. Which Seed of Life none below can make high-  
 'er or lower: for the Children of the Seed are the Children of  
 'the everlasting, unchangeable Kingdom of Christ and God. So  
 'in Christ Jesus, whom God hath given you for a Sanctuary,  
 'God Almighty keep you, in whom ye have Life Everlasting,  
 'and Wisdom, which is from above, pure, peaceable, gentle, and  
 'easie

' easie to be intreated, full of *Mercy* and *good Fruits*; that ye all <sup>1, 6, 8, 6.</sup> now may be exercised in it, and may practise this *Wisdom* in ~~your~~  
 ' your godly, holy *Lives* and *Conversations*: so that this *Wisdom* <sup>London.</sup>  
 ' may be justified of all her Children, and they (I say) exerci-  
 ' sed and preserved in it in this day of the *Power of Christ*; in  
 ' which all his People are made a *willing People*, to serve and  
 ' worship God in Righteousness and Holiness, and in the *Spirit*  
 ' and *Truth*.

' So that none may abuse the *Power of the Lord*, nor grieve  
 ' his *Spirit*, by which you are sealed, and kept to the day of *Sal-*  
 ' *vation* and *Redemption*: But always exercise your selves to have  
 ' a *good Conscience*, void of *Offence towards God, and towards all men*;  
 ' being exercised in *Holiness*, *Godliness* and *Righteousness*, and in  
 ' the *Truth*, and in the *Love of it*: that ye may all study to be  
 ' approved unto God in *Innocency*, *Virtue*, *Simplicity* and *Faith-*  
*ffulness*; and so labouring and studying to be *quiet* in the *Will*  
 ' of God in all Conditions. And whatsoever ye do in *Word or Deed*,  
 ' do all in the *Name of the Lord Jesus*; giving *Thanks to God the*  
 ' *Father by him*: That he, who is over all, may have the *Praise*  
 ' for all his *Mercies* and *Blessings*, with which he doth and hath  
 ' refreshed his People, and by his *Eternal Arm and Power* hath  
 ' kept and preserved his People to this day; *Glory to his Name*  
 ' over all for ever, Amen! For Christ hath called you by his  
 ' *Grace* into *One Body*, to him the *holy Head*: And therefore live  
 ' in *Charity*, and in the *Love of God*, which is the *Bond of Per-*  
*fection* in his *Body*; which *Love* edifies the *Body of Christ*:  
 ' which *Body* and all his *Members* are knit together, and increas-  
 ' ed with the *Increase of God*, from whom they receive *Nourish-*  
*ment*. For by *one Spirit* we are all baptized into *one Body*, and  
 ' have been made all to drink into *one Spirit*; in which *Spirit*  
 ' the *Body*, and all his *Members* have *Fellowship with Christ*, the  
 ' *Head*, and one with another. And so the *Unity* of this *holy*  
 ' *Spirit* is the *Bond of Peace* of all the living *Members of Christ*  
 ' *Jesus*, of which he is the *Spiritual Head, Rock and Foundation*.  
 ' And in the midst of his *Church of living Members* Christ exer-  
 ' cises his *Spiritual Prophetic Office*, to open to them the *Myste-*  
*ries of his Kingdom*: And is a *Spiritual Bishop* to oversee them,  
 ' that they do not go astray from the living God, that made  
 ' them: and a *Shepherd*, that feeds them with *Bread and Water*  
 ' of *Life* from *Heaven*, and none is able to pluck his *Sheep* out  
 ' of his hands: and he is a *Priest*, that died for them, and san-  
 ' ctifieth them, and presents them to God; who ruleth in their  
 ' *Hearts* by the *Divine Faith*, which he is the *Author and Fi-*  
*nisher of*. And his living *Members* do praise God through *Je-*  
*sus Christ*, in whom they have *Life and Salvation*; who recon-  
 ' ciles them to God, that they can say, they have *Peace with*  
 ' *God through Jesus Christ*: and so praise God through him that  
 ' was *dead*, and is *alive again*, and reigns over all, and liveth for  
 ' evermore, blessed for ever; *Hallelujah, Amen!*

1686. 'Greet one another with an holy Kiss of Charity: and this Kiss of Charity is above all the Kisses of the World; for Love and London. Charity beareth all things, believeth all things, hopeth all things, and endures all things. It enviieth not, and Charity vaunteth not it self, nor is puffed up, nor doth it behave it self unseemly: It rejoices not in Iniquity, but rejoices in the Truth. And Charity is not easily provoked, and thinks no Evil; but suffereth long, and is kind: And Charity never faileth. I say, Greet one another with this holy Kiss of charity; and Peace be with you all, that are in Christ Jesus, your Life and Salvation.'

The 30th of the 3d Month, 1686.

G. F.

I remained for the most part of this Year in London; save that sometimes I got out to Bednal Green for a Night or two, and sometimes went as far as Enfield and thereabouts, amongst Friends, and once or twice to Chiswick, where an Ancient Friend had set up a School for the Educating of Friends Children: in all which places I found Service for the Lord. And when I was at London, I spent my time amongst Friends, either in Publick Meetings (as the Lord drew me,) or visiting Friends, that were not well, and in looking after the Sufferings of Friends. For though very many Friends were released out of Prisons, yet some remained Prisoners still for Tithes, &c. and Sufferings of several sorts lay heavy yet on Friends in many places. Yet inasmuch as many Friends, that had been Prisoners, were now set at Liberty, I felt a Concern upon me, that none might look too much at Man; but might Eye the Lord therein, from whom deliverance comes. Wherefore I writ an Epistle to Friends, and sent it abroad to be read amongst them, as followeth:

Friends,

**T**HE Lord by his Eternal Power hath opened the heart of the King to open the Prison doors, by which about Fifteen or Sixteen hundred are set at Liberty; and hath given a Check to the Informers: so that in many places our Meetings are pretty quiet. So my desires are, that both Liberty and Sufferings, all may be sanctified to his People; and Friends may prize the Mercies of the Lord in all things, and to him be thankful, who stilleth the Raging Waves of the Seas, and allayeth the Storms and Tempests, and maketh a Calm. And therefore it is good to trust in the Lord, and cast your Care upon him, who careth for you. For when ye were in your Gaols and Prisons, Then the Lord did by his Eternal Arm and Power uphold you, and sanctified them to you (and unto some he made them as a Sanctuary;) and tried his People, as in a Furnace of Affliction, both in Prisons, and spoiling of Goods. And in all this the Lord was with his People, and taught them to know, that The Earth is

'is the Lord's, and the Fulness thereof; and that he was in all 1686.  
 'places: who crowneth the year with his goodness, Psal. 65. There  
 'fore let all God's People be diligent, and careful to keep the London.  
 'Camp of God holy, pure and clean, and to serve God and Christ,  
 'and one another in the glorious, peaceable Gospel of Life and  
 'Salvation; which Glory shines over God's Camp, and his great  
 'Prophet, and Bishop, and Shepherd is among or in the midst of  
 'them, exercising his heavenly Offices in them: so that you his  
 'People may Rejoice in Christ Jesus, through whom you have  
 'Peace with God. For he that destroyeth the Devil and his Work,  
 'and bruises the Serpent's Head, is all God's Peoples heavenly  
 'Foundation and Rock to build upon; which was the holy Pro-  
 'phets and Apostles Rock in days past, and is now a Rock of our  
 'Ages: which Rock and Foundation of God standeth sure. And  
 'upon this the Lord God establish all his People, Amen.

London the 25th of the  
 7th Month, 1686.

G. F.

Divers other Epistles and Papers, relating to Friends and Truth I writ this Year; whereof one was by way of Exhortation to Friends to keep in Unity in the Truth, in which there is no Division nor Separation: And thus it was;

Dear Friends and Brethren in the Lord Jesus Christ, in whom ye have all Peace and Life, and in him there is no Division, nor Schism, nor Rent, nor Strife, nor Separation: for Christ is not divided, and there can be no Separation in the Truth, nor in the Light, Grace, Faith and Holy Ghost; but Unity and Fellowship, and Communion. For the Devil was the first, that went out of the Truth, and separated from it; and tempted Man and Woman to disobey God, and to go from the Truth into a false Liberty, to do that which God forbade. And so, it is the Serpent now, that leads Men and Women into a false Liberty, even the God of the World, from which Man and Woman must be separated by the Truth; that Christ the Truth may make them free, and then they are free indeed. And then they are to stand fast in that Liberty, in which Christ hath made them free; and in him (as I said before) there is no Division, nor Schism, nor Rent, nor separation; but Peace, and Life, and Reconciliation to God, and to one another. So that in Christ, Male and Female are all one: for whether they be Male or Female, Jew or Gentile, Bond or Free, they are all one in Christ. And there can be no Schism, Rent or Division in him; nor in the Worship of God in his holy Spirit and Truth; nor in the pure and undefiled Religion, that keeps from the Spots of the World; nor in the Love of God, that beareth and endureth all things; nor in the Word of God's Grace, for it is pure, and endureth for ever. Many, you see, have lost the Word of Patience, and the Word of Wisdom, that is pure, and peaceable, and gentle, and easie to be intreated: Then they run into

1686. 'the *Wisdom* that is below, that is *earthly, sensual* and *devilish*,  
 and very uneasy to be intreated. And they go from the *Love*  
 London. 'of God, that beareth all things, and endureth all things, and  
 'thinks no Evil, and doth not behave it self unseemly; then  
 'they cannot bear, but grow brittle, and are easily provoked, and  
 'run into unseemly things, and are in that, that vaunteth it self,  
 'and are puffed up, and are *rash, heady, high-minded* and fierce;  
 'and become as sounding *Braff*, or a *tinkling Cymbal*: but this is  
 'contrary to the nature of the *Love of God*, which is kind, and  
 'endureth all things, and beareth all things. And therefore,  
 'all Dear Friends and Brethren, dwell in the *Love of God*; for  
 'they who dwell in *Love*, dwell in *God*, and *God* in them. And  
 'keep in the *Word of Wisdom*, that is gentle, pure and peace-  
 'able; and in the *Word of Patience*, that endureth and beareth  
 'all things: which *Word of Patience* the *Devil*, and the *World*,  
 'and all his *Instruments* can never wear out; It will wear them  
 'all out: for it was, before they were; and will be, when they  
 'are gone, the pure, holy *Word of God*, by which all God's  
 'Children are born again, and feed on the *Milk* thereof, and  
 'live and grow by it. And so, my desires are, that ye may al-  
 'be of one *Heart, Mind, Soul* and *Spirit* in Christ Jesus, A-  
 'men.

G. F.

Soon after this, finding those *Apostates*, whom the *Enemy* had drawn out into *Division* and *Separation* from *Friends*, continued their *Glamour* and *Opposition* against *Friends Meetings*, both *Monthly*, *Quarterly* and *Yearly*; it came upon me to write another short *Epistle to Friends*, to put them in mind of the *Evidence and Seal* they had received in themselves by the *Spirit of the Lord*, that those *Meetings* were of the *Lord*, and accepted by him; that so they might not be shaken by the *Adversaries*. Wherefore I writ as followeth:

*My Dear Friends in the Lord Jesus Christ!*

'ALL you, that be gathered in his holy Name, ye know,  
 'that all your *Meetings* for *Worship* of *God*, and all your  
 'Quarterly-Meetings, and all your Monthly-Meetings, and all your  
 'Womens-Meetings, and all your Yearly-Meetings are set up by the  
 'Power and Spirit of the *Lord God*, and witnessed by his Spirit  
 'and Power in your Hearts; and by the Spirit and Power of the  
 'Lord God they are established to you, and in the Power and  
 'spirit of the *Lord God* you are established in them. And the  
 'Lord God hath with his Spirit sealed to you, that your *Meet-*  
 'ings are of God's *Ordering* and *Gathering*; and he hath  
 'owned them, by honouring you with his blessed *Presence* in  
 'them: and you have had great Experience of his furnishing  
 'you with his *Wisdom*, *Life* and *Power*, and heavenly *Riches*  
 'from his Treasure and Fountain; by which many Thanks and  
     'Praises

' Praises have been returned in your Meetings to his holy , glori- 1686.  
' ous Name. And so, he hath sealed your Meetings by his Spi-  
' rit to you , and that your Gathering together hath been by the London.  
' Lord , and to Christ his Son , and in his Name , and not by  
' Man. And so the Lord hath the Glory and Praise of them and  
' in them, who hath upheld you and them, by the Arm of his  
' Power, against all the Opposers and Backsliders , and their plan-  
' derous Books and Tongues. For the Lord's Power and Seed doth  
' reign over them all, in which he doth preserve his Sons and  
' Daughters to his Glory , by his Eternal Arm and Power, in his  
' Work and Service, as a willing People in the Day of his Pow-  
' er, without being weary or fainting; but strong in the Lord ,  
' and valiant for his glorious Name and precious Truth , and his  
' pure Religion : that ye may serve the Lord in Christ Jesus ,  
' your Rock and Foundation, in your Age and Generation , A-  
' men.

London , the 3d of the  
11th Month, 1686.

G. F.

A little after the fore-going was given forth, it came upon me to write something concerning the state of the true Church , and of the true Members thereof ; which I did, as followeth :

### *Concerning the Church of Christ being clothed with the Sun, and having the Moon under her feet.*

They are living Members and living Stones, which are built up a spiritual Household, and are the Children of the Promise, and of the Seed and Flesh of Christ ; and as the Apostle saith, *Flesh of his Flesh, and Bone of his Bone*. They are the good Seed , and are the Children of the Everlasting Kingdom written in Heaven ; and have put on the Lord Jesus Christ , and they sit together in the heavenly places in Christ Jesus , and so are clothed with the Sun of Righteousness, Christ Jesus , and have the Moon under their feet, as Revel.12. So all changeable things, that are in the World , and all changeable Religions, and changeable Worships , and changeable Ways , and Fellowships, and Churches, and Teachers in the World, are as the Moon : For the Moon changes, but the Sun doth not change. And so the Sun of Righteousness never changeth , nor sets , or goes down : But all the Ways , Religions, and Worships , and Fellowships of the World, and the Teachers thereof change, like the Moon. But the true Church , which Christ is the Head of , which is in God, the Father of our Lord Jesus Christ , which Church is called The Pillar and Ground of Truth , whose Conversation is in Heaven ; this Church is clothed with the Sun , Christ Jesus , her Head , who doth not change , and hath all changeable things under her feet. These are the living Members , born again of the Immortal Seed , by the Word of God , and

1686. 'and feed upon the *Immortal Milk*, and live and grow by it.  
 ~~ 'And such are the *New Creatures* in Christ Jesus, who makes all  
 London. 'things new, and sees the old things pass away. And his  
 'Church, and all his *Members*, which are clothed with the *Sun*,  
 'their Worship is in the *Spirit*, and in the *Truth*, which doth  
 'not change: which *Truth* the *Devil*, the foul, unclean *Spirit*,  
 'is out of, and cannot get into this *Worship* in *Spirit* and *Truth*.  
 'And likewise the *Church* of *Christ*, their Religion is pure and  
 'undefiled before God, that keeps from the *Spots* of the *World*,  
 '&c. and their Way is the new and living Way, Christ Jesus.  
 'So the *Church* of *Christ*, that is clothed with the *Sun*, that hath  
 'the *Moon* and all changeable Religions and Ways under her  
 'feet, hath an unchangeable Worship, Religion and Way, and  
 'hath an unchangeable Rock and Foundation, Christ Jesus, and  
 'an unchangeable High-Priest: and so are Children of the *New*  
 'Testament, and in the Everlasting Covenant of Light and Life.

'And now all, that profess the *Scriptures* both of the *New* and  
 '*Old Testament*, and are not in Christ Jesus, the *Apostle* tells  
 'them, they are *Reprobates*, if *Christ* be not in them. And there-  
 'fore these, that be not in *Christ*, cannot be clothed with *Christ*,  
 'the *Sun of Righteousness*, that never changes. And they that  
 'be not of *Christ*, be under the changeable *Moon*, in the *World*,  
 'in the changeable things, in the changeable Religions and Ways,  
 'and Worships and Teachers, and Rocks and Foundations. But  
 '*Christ*, the Son of God, and Sun of Righteousness, doth not  
 'change; in whom his People are gathered, and sit together in  
 'the heavenly places in him: And so are clothed with *Christ*  
 'Jesus, the *Sun*, who is the *Mountain*, that filleth the whole  
 'Earth with his Divine Power and Light. And so all his People  
 'see him, and feel him both by *Sea* and *Land*; so he is in all  
 'places of the Earth *felt* and *seen* of all his. And Christ Jesus  
 'faith to the outward Professors, the *Jews*, I am from above, ye  
 'are from below, or beneath; ye are of this *World*, to wit, that is  
 'beneath. And so their *Religions*, *Worships*, *Ways*, *Teachers*,  
 '*Faiths*, *Beliefs* and *Creeds* are made of Men, and are below, and  
 'of this *World*, that changeth like the *Moon*; and ye may see  
 'their *Religions*, *Ways*, *Worships* and *Teachers*, they are all change-  
 'able, like the *Moon*: but *Christ*, the *Sun*, with which the *Church*  
 'is clothed, doth not change, nor his *Church*; for they are spi-  
 'ritually minded, and their Way, Worship and Religion is spi-  
 'ritual, from *Christ*, who is from above, and not of this *World*.  
 'For *Christ* hath redeemed you from the *World*, and their change-  
 'able *Rudiments* and *Elements*, and old things, and their change-  
 'able *Teachers*, and from their changeable *Faiths* and *Beliefs*.  
 'For *Christ* is the Author and Finisher of his *Churches Faith*,  
 'who is from above, and faith; Believe in the Light, that ye may  
 'become Children of the Light: And it is given them not only to  
 'believe, but to suffer for his Name. So this *Faith* and *Belief*  
 is above all *Faiths* and *Beliefs*, which change, like the *Moon*.  
 And God's People are an holy Nation, a peculiar People, a spi-  
 'ritual Household, and Royal Priesthood, offering up spiritual Sacri-  
 'fice.

'fice to God, by Jesus Christ ; and are zealous of righteous, god- 1686.  
 'ly, good works : and their *Zeal* is for that which is of God , *London.*  
 'against the *Evil*, which is not of God. And Christ took upon  
 'him the *Seed of Abraham* ; he doth not say , the corrupt *Seed*  
 'of the *Gentiles* : So according to the *Flesh*, he was of the holy  
 'Seed of *Abraham* and of *David*; and his holy *Body* and *Blood*  
 'was an *Offering*, and a *Sacrifice* for the *Sins* of the whole  
 'World, as a *Lamb without blemish*, whose *Flesh* saw no Cor-  
 'ruption. And so by the *one Offering* of himself in the *New*  
 'Testament and *New Covenant*, he has put an end to all the Of-  
 'ferings and *Sacrifices* amongst the *Jews* in the *Old Testament*.  
 'And Christ, the holy *Seed*, was crucified, dead and buried , ac-  
 'cording to the *Flesh*, and raised again the *third day* ; and his  
 'Flesh saw no Corruption. Though he was crucified in the *Flesh*,  
 'yet quickned again by the *Spirit*, and is alive, and liveth for  
 'evermore ; and hath all Power in Heaven and Earth given to  
 'him, and reigneth over all : and is the One *Mediator* betwixt  
 'God and *Man*, even the Man Christ Jesus. And Christ said, *He*  
 'gave his *flesh for the life of the World*: And the *Apostle* saith ;  
 'His *Flesh saw no Corruption*: So that which saw no Cor-  
 'ruption, he gave for the life of the corrupt *World*, to bring  
 'them out of *Corruption*. And Christ said again, *He that eateth*  
 'my *Flesh, and drinketh my Blood, hath eternal life*: for my *Flesh*  
 'is *Meat indeed*, and my *Blood is Drink indeed*. And he that eat-  
 'eth my *Flesh, and drinketh my Blood, dwelleth in me, and I in him*.  
 'And he that eats not his *Flesh*, and drinks not his *Blood*, which  
 'is the life of the *Flesh*, hath not *Eternal Life*. Now, as the *A-*  
 'postle saith, *All died in Adam*: Then all are *dead*. Now all  
 'coming spiritually to eat the *Flesh of Christ*, the *second Adam*,  
 'and drink his *Blood*; his *Blood* and *Flesh* gives all the *Dead* in  
 '*Adam life*, and quickens them out of their *sins* and *trespasses*,  
 'in which they were *dead*: and so they come to sit together in  
 'the heavenly places in Christ Jesus, and so are living *Members*  
 'of the *Church of Christ*, that he is the *Head* of ; and are clo-  
 'thed with the *Sun*, the *Sun of Righteousness*, the *Son of God*, that  
 'never changes, and have the *changeable Moon* under their *feet*,  
 'and all changeable, worldly things and inventions, and works of  
 'mens hands ; and do see the *People*, how that they do change  
 'from one *Worship* to another, and from one *Religion* to ano-  
 'ther, and from one *Way* to another, and one *Church* to ano-  
 'ther, and yet their *hearts* are not *changed*. And the *Letter* of  
 'Scripture is read by the *Christians*, like the *Jews*; but the *Myst-*  
 '*ery* is hid : They have the *Sheeps-clothing*, the outside, but are  
 'inwardly ravened from the *Spirit*, which should bring them  
 'into the *Lamb's and Sheep's Nature*. The *Scripture* saith, *All the*  
 'Uncircumcised must go down into the *Pit* : And therefore all must  
 'be Circumcised with the *Spirit of God*, which puts off the *Body*  
 'of Death, and *Sins* of the *Flesh*, that came into *Man* and *Wo-*  
 'man by their Disobedience , and transgressing of God's Com-  
 'mands. I say, all must be *Circumcised* with the *Spirit*, which  
 'puts off the *Body* of Death and *Sins* of the *Flesh*; before they  
 'come

1686. 'come up into Christ, their Rest, that never fell, and be clothed  
 with him, the Sun of Righteousness.'

London

G. F.

Kingston. Towards the latter End of this Year I went down to Kingston to visit Friends there; and stay'd some time at my Son Rose's near Kingston. While I was there, I writ a Paper concerning the Falling away foretold by the Apostle Paul, 2 Thess. 2.3. Which Paper was, as followeth:

'THE Apostle saith, that there must be a Falling away first, before the Wicked one, and Man of sin, the Son of Perdition be Revealed, which betrayeth Christ within, as the Son of Perdition betrayed Christ without: And they, that betray Christ within, crucifie to themselves Christ afresh, and put him to open shame. Before the Apostles deceased, this Man of Sin and Son of Perdition was revealed: for they saw the Antichrist come, and false Prophets, and false Apostles, and Deceivers come, having a Form of Godliness, but denied the Power thereof. They saw the Wolves dressed in the Sheep's Clothing, and such as went in Cain's, Corah's and Balaam's way, and Jezebel's; and the Whore of Babylon, the Whore of Confusion, the Mother of Harlots, and such as were Enemies to the Cross of Christ, that served not the Lord Jesus Christ, but their own Bellies. These Christ saw, should come, and said, If it were possible, they should deceive the Elect; and commanded his Followers not to go after them: And the Apostle said, Turn away from such; and Christ and his Apostles warned the Church of Christ of such. And now in this day of Christ, and his Gospel, after the long Night of Apostacy from the Light, and Grace, and Truth, and Life and Spirit of Christ Jesus, the Son of Perdition, the wicked One, the Man of Sin is revealed again; and the inwardly ravening Wolves in Sheeps clothing, and the Spirit of Cain, Corah, Balaam, Jezebel, the Antichrists, false Prophets, and false Apostles, and such as are Enemies to the Cross of Christ, who serve not the Lord Jesus, but their own Bellies; and crucifie Christ to themselves, and put him to open shame. This Spirit have we seen in this Gospel-day of Christ: but Christ will consume them with the Spirit of his Mouth, and destroy them with the Brightness of his Coming. But God's People, whom he hath chosen unto Salvation in Christ from the beginning, through the Sanctification of the Spirit, and the belief of the Truth, stand steadfast in Christ Jesus; and are thankful to God, by and through his Son, their Rock and Salvation, who is their Happiness, and eternal Inheritance.'

'The Apostle saith, Ye were as Sheep going astray; but are now returned to the Shepherd and Bishop of your Souls. So, when People are returned to Christ, their Shepherd, they do know his Voice, and follow him; and are returned to the Bishop of their Souls:

'Souls : and then they do believe in him , and receive *Wisdom* 1686.  
 'and *Understanding* from him ; who is from above, heavenly and *spiritual*. Then they do *Act* like spiritual and holy Men and *Kingston*.  
 'Women ; and come to be *Members* of the *Church* of Christ :  
 'and then a spiritual *Care* cometh upon the *Elders* in Christ ,  
 'that all the *Members* do walk in Christ , and in his *Light*,  
 'Grace, *Spirit* and *Truth*, that they may adorn their *Confession*  
 'and *Profession* of Christ ; and see , that all do walk in the *Order*  
 'of the *holy Spirit* , and the everlasting *Gospel* of *Peace*, *Life* and  
 'Salvation. And this *Order* keeps out of *Confusion* : for the *Go-*  
 '*spel* of *Peace* , the *Power* of God was , before *Confusion* was.  
 'And all the *Heirs* of the *Gospel* are *Heirs* of its *Order* , and are  
 'in this *Gospel* , which brings *Life* and *Immortality* to *Light* in  
 'them ; by which all *Men* and *Women* may see their *Work* and  
 'Services in it , to look after the *Poor* , *Widows* and *Fatherless* ,  
 'and to see , that nothing be *lacking* : and that all do honour  
 'the Lord in their *Lives* and *Conversations*.

'When the whole *House* of *Israel* were in their *Graves* and  
 'Sepulchres , and were called , *The scattered, dry Bones* , yet they  
 'could speak , and say ; *Their Bones were dry, their Hope was lost* ,  
 '(or they were without *Hope*) and they were cut off : so that they  
 'were *Alive* outwardly , and could speak outwardly . So , that  
 'which is called *Christendom* , may very well be called , *The scat-*  
 'tered *dry Bones* , and they be said to be in their *Graves* and *Se-*  
 'pulchres , dead from the *heavenly Breath* of *Life* , and from the  
 'Spirit and Word of *Life* , that gathereth to God : Though they  
 'can speak , and are *Alive* outwardly ; yet they remain in the  
 'Congregations or *Churches* of the *Dead* , that want the virtue  
 'of *Life* . For the *Jews* , whom God poured his *Spirit* upon , and  
 'gave them his *Law* ; when they rebelled against the *Spirit* of  
 'God , and turned from God and his *Law* , then they came to be  
 'dry, scattered *Bones* , and were turned into their *Graves* and *Se-*  
 'pulchres . And so *Christendom* , that is turned from the *Grace* ,  
 'and *Truth* , and *Light* of Christ , and the *Spirit* , that God poureth  
 'upon all *fleih* , they are become the scattered, dry *Bones* , and are in  
 'their *Graves* and *Sepulchres* ; and are the Congregations or *Churches*  
 'of the *Dead* , though they can speak , and are *Alive* outwardly .

'Christ saith , *I am come, that they might have life, and that*  
 'they might have it more abundantly : And he gave his *fls/b* for the  
 'life of the *World* . And he saith , *I am the Resurrection and the*  
 'Life ; and , *I am the Way, the Truth and the Life* : No man com-  
 'eth unto the Father , but by me . And Christ is the quickening  
 'Spirit : All being dead in *Adam* , they are to be quickened and  
 'made alive by Christ , the second *Adam* . And when they are quickned  
 'and made alive by him , then they do Meet together in the Name of  
 'Jesus Christ their Saviour , who died for their Sins , and is risen  
 'for their Justification ; and so was *dead* , and is *alive* again ,  
 'and liveth for evermore . And all , whom he hath quickened  
 'and made alive ( even all the living ) do Meet in the Name of  
 'Jesus , who is *alive* , and he , their living Prophet , Shepherd and  
 'Bishop , is in the midst of them ; and is their living Rock and

1686. 'Foundation, and a living *Mediator* between them, and the living  
 ~~~~~ 'God. And so the *Living* do praise the living God through Je-  
 Kingston. 'sus Christ, through whom they have Peace with God. And so  
 'all the *Living* have Rest in Christ, their *Life*; and he is their  
 'Sanctification, and their Righteousness, and their Treasure of  
 'Wisdom, Knowledge and Understanding, which is spiritual and  
 'heavenly. And he is the spiritual Tree and Root, which all  
 'the Believers in the *Light* (the *Life* in Christ) that do pass  
 'from the *death* in *Adam* to the *Life* in *Christ*, and overcome  
 'the World, and are born of God, are grafted into; even Christ,  
 'the heavenly Tree, which beareth all the spiritual Branches or  
 'Grafts. So these do Meet in his *Name*, and are gathered in  
 'him; and do sit together in heavenly places in Christ Jesus,  
 'their *Life*, who hath quickened and made them alive. And so  
 'all the *Living* do worship the living God in his holy Spirit and  
 'Truth, in which they *Live* and *Walk*. And into this *Worship*  
 'the foul, unclean Spirit, the *Devil*, cannot get; for the holy  
 'Spirit and Truth is over him, and he is out of it: This is the  
 'standing *Worship*, which Christ set up in his *New Covenant*.  
 'And they that are quickened, and made alive by Christ, are  
 'the living Stones, and living Members, and spiritual Household  
 'and Church, or Congregation of Christ; who is the living Head  
 'and Husband. And they that are quickened, and made alive by  
 'Christ, are a living Church, and have a living Head; and are  
 'come from the Congregations or Churches of the Dead in *Adam*,  
 'where Death and Destruction talks of God, and of his Pro-  
 'phets and Apostles, in their Wisdom, that is below, and earthly  
 'and devilish, and in the knowledge, that is brutish, and in  
 'the understanding, that comes to naught. For what they know,  
 'is natural, by their natural Tongues, and Arts, and Sciences;  
 'in which they corrupt themselves. This is the state of the  
 'Dead in *Adam*: But the Quickened, and they that are made a-  
 'live by Christ, do discern between the *Living* and the *Dead*.

Kingston upon Thames, the  
 12th Month, 1687.

G. F.

While I was at *Kingston*, I writ also another *Paper*, shewing;  
*That the Lord in all Ages called the Righteous out from amongst*  
*the Wicked, before he destroyed them.* Which *Paper* here fol-  
 lows:

'N<sup>o</sup>ah and his Family were called into the *Ark*, before the  
 'Old World was destroyed with the *Flood of Water*: And  
 'all the *Faithful Generation*, that lived before, were taken away,  
 'and died in the *Faith*, before that *Flood of Destruction* came up-  
 'on the wicked Old World.

'The Lord did call *Lot* out of *Sodom*, before he did destroy and  
 'consume it, and the *Wicked* there.

Christ

'Christ said; *It cannot be, that a Prophet perish out of Jerusalem:* and he said; O Jerusalem, Jerusalem, which killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children together, as a Hen gathereth her Brood under her Wings! but ye would not, Luke 13. 33, 34. And Christ said unto the Jews; Therefore also said the Wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute; that the blood of all the Prophets, which was shed from the Foundation of the World, may be required of this Generation; from the blood of Abel, unto the blood of Zacharias, which perished between the Altar and the Temple. Verily, I say unto you, it shall be required of this Generation, Luke 11. 49, 50, 51. And Christ said to the Jews; Behold, your Houses shall be left unto you desolate, Matth. 23. 34, &c. And Christ told his Disciples, that the Temple at Jerusalem should be thrown down, and there should not be one stone left upon another, that should not be thrown down, Matth. 24. 2. And Christ said to his Disciples, that he must go to Jerusalem, and suffer many things of the Jews, Elders and Chief Priests, and be killed; and be raised again the third day, Matth. 16. 21. And Christ said, When ye shall see Jerusalem compassed with Armies, then know, the desolation thereof is nigh. And he foretold, that the Jews should fall by the Edge of the Sword, and should be led away Captive into all Nations; and Jerusalem should be trodden down of the Gentiles, Luke 21. 20, 24. Here ye may see, how Jerusalem was often warned by Christ, and how often he would have Gathered them, but they would not, before they were scattered over or into all Nations, and their Houses left desolate, and their Temple and Jerusalem besieged with Armies, and destroyed, and thrown down. And though the Disciples and Apostles of Christ did Meet, with the Elders and Church, at Jerusalem, after Christ was risen; yet Eusebius reporteth in his Ecclesiastical History, That the Christians at Jerusalem had a Vision, or a Revelation to depart out of Jerusalem. And they being fore-warned also by Christ, that When they should see Jerusalem compassed with Armies, its Desolation was nigh; and that the Temple should be thrown down, and not one stone left upon another; 'Tis said, that the Christians did depart out of bloody Jerusalem, before it and the Temple were destroyed by Titus, the Emperour, who besieged it with his Armies: who was of the Gentiles, and destroyed the Temple and Jerusalem, as Christ had fore-spoken to his Disciples, because of the Wickedness of the Jews, and the Innocent Blood, that they had shed in it. And so the Lord called his People out of bloody Jerusalem, before he destroyed it. And it is said, that Titus did destroy the Temple and Jerusalem about Two and forty years, after they had Crucified Christ, and he was risen again; and that with so great a destruction, that the Jews never did build again the City Jerusalem, nor the Temple (as Sodom was never built again, nor the Cities of the Old World:) But the Jews for above these Thousand years have been, and are a scattered People in all Nations to this day; and Christ (whom they Crucified)

1686. 'fied) and his *Doctrine* is preached, and set over them: and the  
 ~~ 'Gentiles, whom they hated, have Received, and do Receive him  
 Kingston. 'and his *Doctrine*, and do praise God for it through Jesus Christ,  
 'Amen.

'And God called his People out of *Egypt*, after he had poured  
 'out his *Ten Plagues* upon the *Egyptians*; when he had destroyed  
 'the *First Birth of Egypt*, then the Lord brought his People out  
 'of *Egypt*. And after the Lord had clearly brought his People  
 'out of *Egypt*, then the Lord destroyed *Pharaoh*, and all his *Hosts*  
 'and *Chariots*.

'And John saith, that he heard a *Voice*, saying; *Come out of her my People* (to wit, out of *Babylon*, the false Church) *that ye be not Partakers of her sins, and that ye receive not of her plagues: for her sins have reached to Heaven, and God hath remembred her Iniquities*, Rev. 18. 4, 5. Here ye may see, that 'God did call his People out of *spiritual Babylon*, before the Lord 'destroyed her, and cast her down, to be utterly burnt with fire, 'ver. 8, 9. and 21.

'Was not Nebuchadnezzar's Empire thrown down and ended 'by Cyrus and Darius, who were of the Seed of the Medes, be- 'fore Cyrus and Darius gave forth their *Proclamations* for all the 'Jews to go into their own Land, out of Babylons Captivity? 'And was there not a *Prophecy* of Cyrus, That he should subdue 'Nations, and that the Lord would loose the Loins of Kings before 'him, and break in pieces the Gates of Brass, and cut in sunder the 'Bars of Iron, and open the two-leav'd Gates; and that the Gates 'should not be shut? And the Lord said; *This is for Jacob, my Servant's sake, and for Israel mine Elect*, Isai. 45. And was not 'this fulfilled in Cyrus's and Darius's time? For did not then the 'Jews go out of *Captivity* into their own *Land*, Ezra 1. 2, 3, 4. 'and ch. 6. 1. and 12. and Isa. 44. 28. and 45. 13. And was not 'this *Prophecy* of Isayah fulfilled, when the Children of Israel came 'out of Babylon? And were not the *Affyrians*, that carried away 'the *Ten Tribes*, subdued? and the *Babylonians*, that carried 'away the *Two Tribes*, were they not subdued in the days of 'Cyrus and Darius, in whose days the *Loins of Kings were loosed*, 'and the two-leav'd Gates of Brass and Iron were opened? and so 'had not Israel and Jacob their Liberty by them in their days, 'to go into their own *Land*?

'And here in *England*, was it not observed, that most of the 'honest and sober People were turned out of the *Army*, and their 'Commissions, Offices and Places taken from them, because they 'could not join with Others in their *Cruelty and Persecuting*? 'And Others laid down their *Commissions* themselves, and came 'out from amongst those *Persecutors*, before they were overthrown, 'and brought to *Confusion*. All that are Wise, see these things, and 'learn by such *Examples* and *Way-marks*, to shun such *Bogs*. And 'the *Righteous* are safe, that do keep in *Christ*, their everlasting *Sanctuary*, that changes not; in whom they have *Rest and Peace* with 'God, Amen.

Kingston the 29th of the  
 12th Month, 1686.

G. F  
 While

1686.

While I was at *Kingston*, one day, as I was meditating on the *Things of God*, some particular *Observations* arose in my mind, *Kingston*, concerning the *first*, and the *second or last Adam*. As that —

**T**HE First Man *Adam* was made on the *Sixth day of the Week*; and *Christ*, the Second *Adam*, was Crucified on the *Sixth day of the Week*.

The *first Adam* was betrayed by the *Serpent* in the *Garden of Eden*: And *Christ our Saviour*, the *second Adam*, was betrayed by *Judas* in a *Garden near Jerusalem*.

*Christ* arose from the *dead* on the *First-day of the Week*; and they that do believe on him, are entred into *Christ*, their *R-ſt*: The *Christians* do *Meet* together to worship *God* on the *First-day of the Week*; and on the *First day of the Week* it was, that *God said*, *Let there be Light*, and there was *Light*. The *Jews* *Rest* was on the *Seventh-day of the Week*, which was given to the *Jews*, as a *Sign* of the *Eternal Rest* of the *Lord*, *Sanctifying* them, after they came out of the *Land of Egypt*: for before that time the *Lord* had not given to *Man* and *Woman* his outward *Sabbath-day* to keep, neither in the *Old World*, nor after in *Abraham's time*, nor in *Isaac's*, nor in *Jacob's time*; until the *Jews* came out of *Egypt* to Mount *Sina* in the *Wildernes*. And then, there the *Lord* gave the *Law*, and his *Sabbath*, as a *Sign* in the *Old Covenant*, of *Christ* the *Eternal Rest* in the *New Covenant*: and they that believe, do enter into *Christ*, their *Rest*.

*Adam the first Man*, is the *Root*, from whence we all spring naturally: And *Christ* is called the *last*, or *second Adam*, because he is the *Beginning* and *Root* of all them, that are spiritual.

The *first Adam* was made a *living Soul*: And *Christ, the last Adam*, was made a *quickening Spirit*.

*Christ* by the Grace of *God* tasted death for every *Man*, that they might all come into *Favour* with *God*; and that every Tongue should *Confess*, that *Jesus Christ is Lord*, to the glory of *God the Father*.

I writ also a *Paper* there, Concerning the Two Seeds, distinguishing the Seed, wherein the Blessing is received, from the Seed which the Curse remains upon. Of that *Paper* the following is a Copy.

**T**HE *Lord* said to *Abraham*, In thy Seed shall all the Nations of the Earth be blessed, Gen. 22. 18. And thy Seed shall be as the Stars of Heaven, and as the Sand, which is upon the Sea-shore, and as the Dust of the Earth, that cannot be numbered, Chap. 13. 16. and 15. 5. and 22. 17. Now, in this Seed all Nations and Families of the Earth are blessed; but not in the Seed of *Evil-Divers* and of *Falshood*, nor in the Seed of the *Adulterer* and the *Whore*, Isa. 1. 4. and 57. 3, 4. for the Seed of the Wicked shall

1687. ‘*I shall be cut off, saith the Lord, Psal. 37. 28.* The Lord said to ~~me~~ David, *That his Seed should endure for ever, Psal. 89. 36.* And Kingston. ‘again it is said, *Psal. 102. 28.* The Children of thy Servants shall continue, and their Seed shall be established before thee. Now ye may see, that here is a Distinction betwixt the Two Seeds: for the Seed of Evil Doers, and of the Adulterer and Whore, and of the Wicked shall be Cut off; and so it is not blessed. But Christ bruises the Head of the Serpent and his Seed, which he soweth in them, that do disobey and transgress God’s Command, and rebel against God’s good Spirit. This Wicked Seed of the Serpent is Curst, and is an Enemy to the Seed, in whom all are blessed: But Christ bruises the Head of this cursed Seed of Enmity, and destroys the Devil and his Works; and in his Seed are all blessed, and all are in Unity in this Seed. And all the Children of the Seed are the Children of the Kingdom of God, and of Christ, and are blessed with faithful Abraham: and who are of the saving, divine, precious Faith, are of Abraham, and walk in the Steps of the Seed and Faith of Abraham, and are blessed with him, yea, all Nations, and all the Families of the Earth.

‘And the Lord said to Abraham, *Thy Seed shall be a stranger in a Land, that is not theirs, and shall serve them; and they shall afflict them Four hundred years: and that Nation, whom they shall serve, will I judge; and afterwards shall they (to wit, God’s Seed) come out with great Substance, Gen. 15. 13, 14.* Here ye may see, That which Afflicts God’s Seed, he will judge, and did judge; for he did destroy the First-birth of Pharaoh, and overthrew him and his Host.

‘And an holy Man said; Except the Lord of Sabaoth had left us a Seed or Remnant, we had been as Sodom, &c. that is, destroyed and burnt. But in the Seed, which destroys the Devil and his Works, and bruises the Head of the Serpent and his Seed, are all Nations and Families of the Earth blessed.

‘Christ, according to the flesh, was of Abraham, and of David: for he took not on him the Nature of Angels, but the Seed of Abraham; in which Seed all Nations and Families of the Earth are blessed. And so they, that are of his Seed, are of the Generation of Christ; and so are Flesh of his Flesh, and Bone of his Bone.—Now, all Nations and Families of the Earth must be in this holy Seed, if they have the Blessings, and are blessed. ‘And out of the Mouth of this Seed’s Seed shall not God’s Word depart; but shall Remain and abide in the Mouth of this Seed’s Seed, in which they are blessed, Isa. 59. 21. So it is not the First-birth’s talking of the Words of Christ, the Seed, in whose Mouth the Word of God doth not abide, that makes an outward Profession, like the Jews, that did kill and persecute the Prophets, and crucified Christ the Seed and Substance of the Law and Prophets, which the Jews professed in words, but they denied Christ, the Seed and Life. And all the Christians (so called) that do profess the Scriptures in Words, and are not in the Seed Christ, they are in the Confusion, and are like the Jews: And so, neither Jews nor Christians are blessed, except they be in Christ, the Seed of Life.

‘But

' But though Christ is said to be of the Seed of David, and of Abraham, as his Generation is declared by Matthew and Luke; yet Christ was not born of the Will of the Flesh, nor of the <sup>Kingston:</sup> Will of Man, but of God. For he was Conceived by the Holy Ghost; and not by the Will of Man, but by the Will of God, born of the Virgin, and supposed to be the Son of Joseph, but was the Son of God: and his Name was called Jesus, because he should save his People from their sins; and Emanuel, God with us. And Christ took not upon him the Nature of Angels, but the Seed of Abraham (as I said before) and so was made of the Seed of David according to the Flesh; and declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the dead, Rom. 1. 4. So the Generation of Christ is a Mystery. And Christ saw his Seed or Word to grow up in his Disciples; And Christ in you, the hope of Glory, the Apostle calls The Mystery, which hath been hid from Ages and Generations; but now is made manifest to the Saints, or sanctified Ones, Col. 1. 26, 27. Whom we preach; warning every Man, and teaching every Man in all Wisdom, that we may present every Man perfect in Christ Jesus, v. 28. For in Christ, the second Adam, all are made perfect and compleat; and in Adam in the Fall, all are deformed and made imperfect: So out of Christ all Mankind are Imperfect and Deformed: Let them paint, and dress themselves with the Sheep's Clothing, and with the Form of Godliness, of the Prophets, and Christ's and his Apostles Words never so much; yet if Christ be not in them, they are Uncompleat, Imperfect, Deformed, Reprobates. But the Apostle tells the Church of Christ, Ye are compleat in Christ, which is the Head of all Principality and Power, Col. 2. 10. (for he hath all Power in Heaven and Earth given to him, Matth. 28. 18.) And so all the Saints are made Perfect and Compleat in Christ Jesus; blessed be the Lord God over all for ever, through Jesus Christ, Amen, Amen.

Kingston, the 15th of the  
1st Month, 1684.

G. F.

Quickly after this I returned to London, and continued there a Month in the Service of the Lord; being daily exercised either in publick Meetings, or more particular Services relating to the Church of Christ: as visiting such as were sick or afflicted, and writing Books or Papers for the spreading of Truth, or refuting of Error. Now as it was a time of general Liberty, the Papists appeared more open in their Worship, than they were formerly wont to do; and many unsettled People going to view them at it, a great Talk there was of their Praying to Saints, and by Beads, &c. Whereupon I writ a short Paper concerning Prayer; which was as followeth:

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*Christ Jesus, when he taught his Disciples to pray, said unto London.* ‘*C*o, to them, *When ye do pray, say; Our Father, which art in Heaven, hallowed be thy Name, &c.* Christ doth not say, that they should pray to *Mary*, the Mother of Christ; nor doth he say, that they should pray to *Angels*, or to *Saints*; that were dead. Christ did not teach them to pray to the *Dead*, nor for the *Dead*. Neither did Christ or his Apostles teach the Believers to pray by *Beads*, nor to sing by *Outward Organs*: but the *Apostle* said; he would *Sing and Pray in the Spirit*: for the *Spirit it self maketh Intercession*; and the *Lord, that searcheth the heart, knoweth the mind of the spirit*.

‘To take *Counsel* of the *Dead*, was forbidden by the *Law of God*; but they were to take *Counsel* of the *Lord*: And he hath given *Christ* in the New Covenant, in his *Gospel-Day*, to be a *Counsellor* and a *Leader* to all his Believers in his *Light*. And Men are not to run to the *Dead* for the *Living*: for the *Law and Testimony of God forbids it*. Those *Jews*, that refused the running Waters of *Shiloh*, the Floods and Waters of the *Affyrians and Babylonians* came over them, and carried them into Captivity: And they that refuse the Waters of *Christ*, they are overflowed with the *Flood of the World*, that lieth in Wick-edness. They that asked *Counsel* of *Stocks and Stones*, their state was in the *Spirit of Error and Whoredom*; and they were gone a whoring from *God*, Hos. 4.12. And they, that joined themselves to *Baal-Peor*, and ate the *Sacrifices of the Dead*, provoked the *Lord's Anger*, and brought the *Lord's Displeasure upon them*, Psal. 106. 28, 29. So here ye may see, The *Sacrifices of the Dead* were forbidden. The *Living* know that they shall die; but the *Dead* know not any thing, neither have they any more a *Reward*: for the *Memory of them is forgotten*, Eccles. 9. 5. *Wo to the rebellious Children, saith the Lord, that take Counsel, but not of me; and that cover with a Covering, but not of my Spirit, that they may add sin to sin*, Isa. 30. 1.

G. F.

When I had stay'd about a Month in *London*, I got out of Town again: For by reason of the many *Hardships* I had undergone in *Imprisonments*, and other Sufferings for *Truth's sake*, my *Body* was grown so *Infirm* and *Weak*, that I could not bear the *Closeness* of the *City* long together; but was fain to go a little into the *Country*, where I might have the benefit of the *fresh Air*. At this time I went with my Son-in-Law *William Mead*, to his Country-House called *Gooses* in *Essex* (about thirteen miles from *London*;) where I stay'd about *Two Weeks*: and among other *Services*, that I had there, I writ the following *Paper*; being —

*Essex.  
Gooses.*

A

1687.

*A Distinction between the True Offering and Sacrifice, Goofes.  
and the False, in the Old and New Covenant.*

'THE Lord saith, *He that sacrificeth to any God, save unto the Lord only, he shall be utterly destroyed*, Exod. 22. 20. So no God is to minded, nor sacrificed to, but the Lord God: It is death to Sacrifice to any other God, save the Lord. The Lord saith also, *Thou shalt not offer the blood of my Sacrifice with leavened Bread*, Exod. 23. 18. So that sour, heavy Leaven must not be offered with the Lord's Sacrifice. And again the Lord saith; *Thou shalt not build an Altar of hewen stone: for if thou lift up thy Tool upon it, thou hast polluted it*, Exod. 20. 25. Therefore have a care of polluting the Altar with your own Tools, you that profess to offer the Spiritual Sacrifice.

'Jonah said; *He would sacrifice unto the Lord with the voice of Thanksgiving*, when he was in the Fish's belly; and there he prayed unto the Lord, Jonah 2. For Jonah in the Whale's belly had no Lambs, nor Rams, nor outward Sacrifices to offer.

'The Lord forbids his People to Sacrifice with Harlots, Hosea 4. 14. And the Lord forbids his People to offer Sacrifice of the Blind, Lame, Sick, or that which was deformed, or had any blemish; as in Mal. 1. and many other places. So they that offer Spiritual Sacrifice, must not offer the blind, lame, blemished or deformed Sacrifice to God.

'The Scribe saith unto Christ, *To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his Neighbour as himself, is more than all whole burnt Offerings and Sacrifices*, Mark 12. 33. And when Jesus saw, that he answered discreetly, he said unto him; *Thou art not far from the Kingdom of God*, v. 34. Now ye may see, to Love God, and their Neighbour as themselves, was more than their whole Burnt-Offerings and Sacrifices in the time of the Law: And therefore all Offerings and Sacrifices in the time of the Gospel, if there be not love to God, and to their Neighbour as themselves, avails nothing.

'David said, *Let them sacrifice a Sacrifice of Thanksgiving, and declare his Works with rejoicing*, Psal. 107. 22. These are the Sacrifices that the Lord requires of his People, more than Outward sacrifices. And David said, *Let my Prayer be set forth before thee, as Incense; and the lifting up of mine Hands, as the Evening Sacrifice*, Psal. 141. 2. So here David looks upon his Prayer to the Lord, and the lifting up of his Hands to him, to be accepted with the Lord, as much as the Outward Incense, and the Outward Evening Sacrifice. Again David says, *The Sacrifices of God are a broken spirit: a broken and a contrite heart*, O God, thou wilt not despise, Psal. 51. 17. (See also Isa. 57. 15. and chap. 66. 2.) These be the Sacrifices that David said God would accept, and not despise; which are beyond the unbroken

1687. broken Spirit, and uncontrite heart, with Outward Offerings  
 and Sacrifices.

*Fools.* ‘The Adversaries of the Jews would have joined with them towards the building of the Temple, saying unto them; Let us build with you, for we seek your God, as ye do; and we do sacrifice unto him. But the Jews refused them, and said; You have nothing to do with us, to build an House unto our God, Ezra 4. 2, 3. So here ye may see, that God’s People refused their building with them, and their sacrifice. And Solomon saith, The Sacrifice of the Wicked is an Abomination to the Lord, Prov. 15.8. (See also Isa. 1. 11. and chap. 66. 3.) Solomon also saith, Better is a dry Morsel, and quietness therewith, than an house full of Sacrifices with strife, Prov. 17. 1. Now let all People Consider, what Good your house full of Sacrifices doth with strife, when a dry Morsel, and Quietness therewith is better? And Consider all People, If ye live in Wickedness, your Sacrifice is an Abomination to the Lord.

‘Again, Solomon speaking of the Sacrifice of Fools, saith; They consider not, that they do evil, Eccles. 5. 1. Fools are such, as do not walk in the spirit of God, or begin in the Spirit, and end in the Flesh, like the foolish Galatians: for the Spirit of God is the Spirit of Wisdom and Understanding, and cannot Join with the Sacrifices of the Dead, nor of the Fools, nor of the Wicked, whose Sacrifice is Abominable; who grieve and quench the Spirit of God: by which Spirit of God the Spiritual and Righteous offer up Spiritual Sacrifices, acceptable to God by Jesus Christ.

‘The Apostle Paul saith, he was the Minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost, Rom. 15. 16. So ye may see, that all the acceptable Offerings and Sacrifices to God must be sanctified by the Holy Ghost. The same Apostle saith to the Corinthians; Ye are bought with a price: therefore glorifie God in your Body, and in your Spirit, which are God’s, 1 Cor. 6.20. And to the Romans he saith; I beseech you, Brethren, by the Mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service, Rom. 12. 1. Now this is the duty of all true Christians.

‘Peter also saith in his general Epistle to the Church of Christ; Ye also as lively stones, are built up a spiritual house, an holy Priest-hood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ, 1 Pet. 2. 5. So every Man and Woman must come to the Spirit of God in their own hearts, if they do offer up spiritual Sacrifices, acceptable to God by Jesus Christ. For as Christ saith, Every Sacrifice shall be salted with salt, Mark 9. 49. And in the Old Testament ye may see, All their outward Offerings, they were to season them with salt, Levit. 2. 13. a Type and Figure of Christ, who gave himself for us, an Offering and a Sacrifice to God, for a sweet-smelling savour, Ephel. 5. 2. Therefore all his People must be baptized with

'with the *Holy Ghost* and with *Fire*, that they may be salted 1687.  
'with *Fire*, and every Sacrifice salted with *salt*, with the Spi-  
'rit of Grace, that is poured upon all: so that they may offer  
'up this spiritual Sacrifice, acceptable to God by Jesus Christ.

'Samuel said to King Saul; *Hath the Lord as great delight in*  
'*Burnt-offerings and Sacrifices, as in obeying the voice of the Lord?*  
'*behold, to obey is better than Sacrifice; and to hearken, than the fat*  
'*of Rams,* 1 Sam. 15. 22. So ye may see, All Offerings and Sa-  
'*crifices are nothing, if there be not an hearkening to the Lord*  
'*in his Spirit, and an obeying of his voice.* And Christ told  
'the Jews, that were outward *Sacrificers*, that he would have  
'*Mercy, and not Sacrifice:* and bid them *Go and learn, what that*  
'*meaneth,* Matth. 9. 13.

Gooses, the 28th of the  
2d Month, 1687.

G. F.

The beginning of the *Third Month* I returned to *London*, and continued there, till after the *Yearly-Meeting*, which began on the <sup>London.</sup> <sup>Yearly-</sup> <sup>Meeting.</sup> *Sixteenth of the same*, and was very large; Friends having more freedom to come up out of the Countries to it, by reason of the general *Toleration* and *Liberty* now granted. The Meeting lasted several days; and at the Close thereof it was upon me to write the following *Lines*, to be dispersed amongst Friends every where, as — *A Word of Counsel and Caution to them to walk circumspectly in this time of Liberty.*

Dear Friends and Brethren in the Lord Jesus Christ,

'THE Lord by his Eternal *Arm* and *Power* having supported  
'you in all your *Sufferings*, and great *spoiling of Goods*,  
'and tedious *Imprisonments*, only for serving and worshipping the  
'living God, that made you; who gave up *Wife* and *Children*, and  
'*Goods*, and suffered the *spoil* of them, and *Imprisonment* for his  
'*Truth* and *Name's sake*; And now the *Lord*, by his Infinite  
'*Power* and *Mercy*, having been pleased to open the *King's heart*  
'towards you, by which you are set at *Liberty* from the *Gaols*,  
'and the *Spoilers* of your *Goods* are stopt, whereby ye may fol-  
'low your *Callings* and *Husbandry*, and confess *Christ Jesus*, and  
'call him *Lord* by the *Holy Ghost*, in your *Assemblies* and *Meet-*  
'*ings*, without being cast into *Gaols*, or having your *Goods* spoilt-  
'ed. And now, Dear Brethren, a great Concern lies upon me  
'from the *Lord* to Write unto you, *That none may abuse this Li-*  
'*berty, nor the Mercies of the Lord, but prize them:* for there is  
'great danger in time of *Liberty*, of getting up, and getting in-  
'to *Ease*, and *Looseness*, and *false Liberty*. And now seeing, that  
'ye have not the outward *Persecutors* to War withal in *sufferings*;  
'with the *spiritual Weapons* keep down that, which would not  
'be subject to *Christ*: that he, the *Holy One*, may reign in your  
'hearts. So that your *Lives*, *Conversations* and *Words* may

1687. *preach Righteousness and Truth : That ye may all shew forth good Examples of true Believers in Christ, in Virtue and Holiness, Answering that which may be known of God in all People, that ye are the Sons and Daughters of God ; Standing fast in that righteous, holy Liberty in Christ, that just and holy One, that has made you free, over the loose or false ; shunning the occasions of vain Disputes, and foolish Questions of Men of corrupt Minds : For the Serpent was the first Questioner of Eve, who drew her and Adam out of the Truth. Therefore as ye have received Christ, all Live and Walk in him, who bruises the Serpent's Head, who is your safe Sanctuary ; in whom ye have Election, Reconciliation and Peace with God. And therefore live in the Peace, which ye have from Christ, which is not of this World ; and be at peace one with another, and seek the peace of all Men in Christ Jesus : for blessed are the Peace-makers. And labour to exercise a good Conscience towards God, in obedience to him, in what he requires ; and in doing to all Men the thing, that is just and honest in your Conversations and Words ; giving no Offence to Jew nor Gentile, nor to the Church of God. So that ye may be as a City set on God's Sion-Hill, which cannot be hid ; and may be Lights to the dark World, that they may see your good Fruits and Works Righteous and Holy, and glorifie your Father, which is in Heaven : for he is glorified in your bringing forth good Fruits, as ye abide in Christ, the Vine, in this his day of Life, Power and Light, that shines over all. And therefore all you, that believe in the Light, walk in the Light, as Children of the Light and of Christ's everlasting Day ; that in the Light ye may have Fellowship with the Father and the Son, and one with another : keeping in the Unity of his holy Spirit, in the Bond of his holy Peace, in his Church, that he is Head of. And my desire is, that God's Wisdom every where may be justified of her Children, and that it may be shewed forth in Meekness, and in the Fear of the Lord in this his Day, Amen.*

G. F.

By that time the Yearly-Meeting was over, I was very much wearied and spent : wherfore about a Week after the Meeting I got out of Town to a Friend's House a little beyond Edmunton, where, and at Southstreet I abode some time, and had Meetings amongst Friends there ; and at Winchmore-hill and Berry-street. And having my mind continually exercised in the Things of God, the sense of his Infinite Goodness and Mercy to Mankind, in visiting them, after they had transgressed and rebelled against him, and providing a Way and Means for their Return to him again, was very much upon me ; And in the Opening of the Spirit of Truth I writ the following Paper onthat Subject :

‘GOD

Edmunton  
South-street.  
Winchmore-hill.  
Berry-street.

1687.

*GOD, who made all Men and Women, though they have transgressed his Commands and Laws, and rebelled against him, and hated his Light, and grieved his Spirit, and walked despitefully against his Spirit of Grace; yet God, who is merciful, would have all to be saved, and come to the knowledge of the Truth. And all that come to the Knowledge of the Truth, must know it in their inward parts; I say, the Grace and Truth, which comes by Jesus, all that do know and find, do know and find it in their hearts and inward parts. And such do find the hidden Man of the heart, and the Pearl, and the Lever, and the lost piece of Silver, and the Kingdom of Heaven within. For until all come to the Light and Truth in their hearts, they have been strangers to these things, in Adam in the Fall, from the Image of God, and his Light, Power and Spirit, and Kingdom. But Christ, that never fell, brings Man and Woman again, that follow him, to know these things, and to know the Truth, him the Saviour, and brings them into his Image, and his everlasting Kingdom.*

*The Devil, who is out of the Truth, tempted Man and Woman to disobey God; and so drew them into the Fall from the Truth. So it is the Devil, that hath stopped Mens Eyes, and Ears and Hearts from the Truth, who is called The God of the World; who hath blinded the Eyes of Infidels, or Heathen. But Christ, who bruises the Serpent's Head, and destroys the Devil and his Works, doth open Men's Hearts, and Eyes and Ears, who is their Saviour and Redeemer, and giveth Life Eternal to his People, that obey him and his Truth. Blessed be the Lord for ever through Jesus Christ, who hath tasted death for all Men, to bring them out of the death of Adam; and is a Propitiation for the sins of the whole World, and gave himself a Ransome for all, to be testified of in due time. For as by Adam's transgression and disobedience, Death and Condemnation came upon all Men; so by Christ's Obedience unto Death, Justification of Life is come upon all Men: and He that believeth in Christ, hath eternal life; but he that doth not, is condemned already. But God would have all Men to be saved, and come unto the knowledge of the Truth, as it is in Jesus, who is their Saviour; and in him there is no Condemnation.*

G. F.

After I had been a while here, I went to a Monthly-Meeting at Enfield, and from thence with some Friends to Hartford; where I stay'd three or four days, visiting Friends both at their Publick Meetings on the First-day of the Week, and at their Quarterly-Meetings both of Men and Women: and good Service for the Lord I had amongst them. Then passing from thence to Waltham Abby, I had a very good Meeting with Friends there; and the next day went from thence to another place, to compose a Difference, which, for want of a right Understanding of each other, had happened between some Friends. I returned to Waltham

Waltham-  
Abbey.

1687. Waltham that night; and the next day went with some Friends to ~~Waltham~~ ~~Gooses~~, which is William Mead's House in Essex.

Waltham. Here I stay'd some Weeks, yet was not Idle, but often visited Essex. the Meetings thereabouts: as at Wanstead, Barking, and at John Gooses. Warstead. Hardings. And betwixt Meeting and Meeting I writ many things Barking. for spreading of Truth, and for the opening Peoples Understandings to receive it. One was a Paper, proving from the Scriptures, Gooses. that People must Repent, before they can receive the Goppel, and the holy Spirit, and the Kingdom of God, or be baptized. And this was it.

'John the Baptist came Preaching in the Wildernes of Judea, saying; Repent ye: for the Kingdom of Heaven is at hand, Matth. 3. 2. And when John the Baptist was cast into Prison, Mark says; That Jesus came into Galilee, preaching the Gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: Repent ye, and believe the Gospel., Mark 1. 14, 15. Matthew also says; From that time Jesus began to preach, and to say, Repent, for the Kingdom of Heaven is at hand, Matth. 4. 17. And when Christ sent forth his Twelve Disciples, two and two, they went out, and preached, that Men should Repent, Mark 6. 12. Christ said to the Jews, Except ye Repent, ye shall all likewise perish, Luke 13. 3, 5. And when the Publicans and Sinners came to hear Christ, and the Pharisees and Scribes murmured, saying, This Man receiveth sinners, and eateth with them, Luke 15. 1, 2. Christ reproved them by a Parable, and then told them; Joy shall be in Heaven over one sinner, that Repenteth, more than over ninety and nine just persons, which need no Repentance, ver. 7. And adds, There is Joy in the presence of the Angels of God over one sinner, that Repenteth, ver. 10. And Christ, after he was Risen, said unto his Disciples, That Repentance and Remission of sins should be preached in his Name among all Nations, beginning at Jerusalem, Luke 24.47. Peter said unto the Jews, Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of sins; and ye shall receive the Gift of the Holy Ghost, Acts 2. 38. And Paul said, The times of this Ignorance God winked at; but now commandeth all Men every where to Repent, Acts 17. 30. Simon Magus was called to Repentance, if he had regarded it, Acts 8. 22. And the Apostle Paul did preach at Damascus, and at Jerusalem, and throughout all the Coasts of Judea, and then to the Gentiles (turning them from Darkness to the Light of Christ, and from the Power of Satan to God) that they should Repent and turn to God, and do works meet for Repentance, Acts 26. 20.

'Now here ye may see, that People must Repent, before they do believe, and are baptized, and before they receive the Holy Ghost, and the Kingdom of God; And they must Repent of their vain Life and Conversation, before they do receive the Gospel; and must be turned from Darkness to the Light of Christ, and from the power of Satan unto God, before they do receive his Holy Spirit, and his Gospel of Life and Salvation. The Lord doth command all Men every where to Repent, and do works meet for

'for Repentance: So they must shew forth, that their Lives and 1687.  
'Conversations, and Tongues are changed; and that they do ~~serve~~  
'serve God in the Newness of Life, with new Tongues and new Goofes.  
'Hearts.

Goofes the 6th Month,  
1687.

G. F.

Another short Paper I writ about the same time, shewing,  
Wherein God's People should be like unto him. It was thus:

'**G**OD is Righteous: and he would have his People to be Righteous, and to do righteously. And God is Holy: and he would have his People holy, and to do holily. And God is Just: and he would have his People to be just, and to do justly to all. God is Light: and his Children must walk in his Light. And God is an eternal, infinite Spirit: and his Children must walk in the Spirit. God is Merciful: and he would have his People to be Merciful. God's Sun shines upon the Good and the Bad, and he causes the Rain to fall upon the Evil and the Good: so should his People do good unto all. God is Love: and they that dwell in love, dwell in God. Love worketh no Ill to his Neighbour: therefore Love is the fulfilling of the Law, Rom. 13.  
10. And the Apostle faith, All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self, Gal. 5.14.  
As the Father hath loved me, so I have loved you: continue ye in my love, John 15. 9. This should be the practice of all God's People.

Goofes the 6th Month,  
1687.

G. F.

And because most People would own and Confess, that God's People should be thus; but few knew, how to come to this state: Therefore in the Openings of the Spirit of Truth I writ another short Paper, directing to The right Way and Means, whereby People might come unto Christ, and so be made like unto God. That was thus:

'**C**hrist faith, I am the Way, the Truth and the Life; no Man cometh unto the Father, but by me, John 14. 6. And again, No Man can come to me, except the Father, which hath sent me, draw him, John 6. 44. Now, what is the Means, by which God doth draw People to his Son, but by his holy Spirit, who poureth out of his Spirit upon all Flesh (that is, all Men and Women.) And by this holy Spirit the holy and righteous God doth draw People from their Unrighteousness and Unholiness to Christ, the righteous and holy One, the great Prophet in his New Covenant and New Testament, whom Moses in the Old Covenant and Testament said, God would raise up, like unto him, and whom People should hear in all things: and they that would not hear him, should

1687. ‘should be Cut off. Now they, that do not hear the Son of God,  
 the great Prophet, do not mind the drawing of the Father by  
 Gooses. ‘his holy Spirit to his Son: But they, that do mind the drawings  
 of the good Spirit of the Father to his Son, the Spirit doth give them  
 Understanding to know God, and Jesus Christ, which is Eternal  
 Life. And then they do know, that Jesus Christ is the Way,  
 the Truth and the Life, and that none can come unto God, but  
 by and through his Son Jesus Christ; who is their Shepherd to  
 feed them at his Pastures and Springs of Life; and his Sheep  
 do know his holy Voice, in whom there was no sin, and in  
 whose mouth there was no guile; and an Hireling they will not  
 hear, for he careth not for the Sheep: for they are not the  
 Hireling’s, but Christ’s; who hath laid down his Life for his  
 Sheep. And he that robs and steals his Neighbour’s Words,  
 and climeth up another way, and entereth not by the Door, he  
 is a Thief and a Robber: But Christ is the Door into his Sheep-  
 fold, for his Sheep to enter in by. And so they know, that  
 Christ is the Bishop of their Souls, to see, that they do not go  
 astray from God, nor out of his Pastures of Life: And they do  
 know, that Christ is their Mediator, and makes their Peace  
 with God: And they do know, that Christ is their High-Priest,  
 made higher than the Heavens, and hath died for their sins,  
 and doth cleanse them with his Blood, and is risen for their  
 Justification, and is able to the utmost to save all, that come to  
 God by him.

Gooses, the 6th Month,  
 1687.

G. F.

Before I left this place, I writ another Paper, the Scope whereof was to shew, by many Instances taken out of the holy Scriptures, That the Kingdom of God, which most People talk of at a distance, and refer altogether to another life, is in some measure to be known and entred into in this life; but that none can know an Entrance thereto, but such, as are Regenerated and Born again. Of that Paper the following is a Copy:

‘Christ saith, Except a Man be born again, he cannot see the Kingdom of God, John 3. 3. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit, ver. 6. ‘(So, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, ver. 5. And John, writing to the seven Churches in Asia, calls himself their Brother, and Companion in Tribulation, and in the Kingdom and Patience of Jesus Christ, Rev. 1. 9. Here you may see, that John was in the Kingdom; so, he was born again: for he did not only see the Kingdom, but was in it.

‘And John saith; Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God: therefore the World knoweth us not, because it knew him not, 1 John 3. 1.

' 3. 1. And, Beloved, now are we the Sons of God, ver. 2. And, 1687.  
 ' If ye know, that he is Righteous, ye know, that every one, that ~~~~~  
 ' doth Righteousness, is born of him, Chap. 2. 29. And, Who Gooses.  
 ' soever is born of God, doth not commit sin; for his Seed re-  
 ' maineth in him, and he cannot sin, because he is born of God;  
 ' Ch. 3. 9. Again John saith, Let us love one another: for love  
 ' is of God: and every one that loveth, is born of God, and knoweth  
 ' God. He that loveth not, knoweth not God; for God is love, Ch.  
 ' 4. 7, 8. Again, Whosoever believeth, that Jesus is the Christ, is  
 ' born of God, Ch. 5. 1. And, Whatsoever is born of God, over-  
 ' cometh the World: and this is the Victory, that overcometh the  
 ' World, even our Faith, ver. 4. Were not these, that were Born  
 ' of God, in the Kingdom of God? And seeing John says, Every  
 ' one that doth Righteousness, is born of God; do not such see the  
 ' Kingdom of God, that stands in Righteousness, and enter into it?

' Peter, in his first general Epistle to the Church of Christ, faith;  
 ' As new-born Babes desire the sincere Milk of the Word, that ye may  
 ' grow thereby, 1 Pet. 2. 2. And he tells them, they were a Cho-  
 ' sen Generation, a Royal Priesthood, an holy Nation, a peculiar Peo-  
 ' ple, that they should shew forth the praises of him, who had called  
 & them out of darkness into his marvellous light, ver. 9. And that,  
 ' as lively Stones, they were built up a spiritual house, an holy Priest-  
 ' hood to offer up spiritual Sacrifices, acceptable to God by Jesus Christ,  
 ' ver. 5. Did not these New-born Babes, these lively Stones,  
 ' spiritual Household, Royal Priesthood, holy Nation and chosen  
 ' Generation, who were called out of darkness into Christ's mar-  
 'vellous light, see, and enter into his holy Kingdom, being  
 ' Heirs of the same? who were Born again, not of corruptible seed,  
 ' but of incorruptible, by the Word of God, which liveth and abi-  
 ' deth for ever, 1 Pet. 1. 23. And had not such an Entrance  
 ' ministered to them into the everlasting Kingdom of our Lord and  
 ' Saviour Jesus Christ?

' James, in his general Epistle to the Church of Christ, faith;  
 ' Hath not God chosen the poor of this World, rich in Faith, and  
 ' Heirs of the Kingdom, which he hath promised to them that love  
 ' him? James 2. 5. The Apostle Paul saith; God sent forth his  
 ' Son, made of a Woman, &c. to redeem them that were under the  
 ' Law; that we might receive the Adoption of Sons: And because  
 ' ye are Sons, God hath sent forth the Spirit of his Son into your  
 ' hearts, crying, Abba, Father. Wherefore thou art no more a Ser-  
 ' vant, but a Son; and if a Son, then an Heir of God through  
 ' Christ, Gal. 4. 4, 5, 6, 7. The same Apostle saith; As many as  
 ' are led by the Spirit of God, they are the Sons of God: And tells  
 ' the Saints at Rome, Ye have received the Spirit of Adoption,  
 ' whereby we cry, Abba, Father. The Spirit it self beareth witness  
 ' with our spirit, that we are the Children of God: And if Children,  
 ' then Heirs; Heirs of God, and Joint-heirs with Christ: if so be  
 ' we suffer with him, that we may be also glorified together (namely  
 ' with Christ) Rom. 8. 14, 15, 16, 17. Now seeing, they are the  
 ' Sons of God, that are led by the Spirit of God, and the Spi-  
 'rit beareth witness unto their Spirit, that they are the Children

1687. 'of God, and Heirs of God, and Joint-heirs with Christ: Are not all these Children of God Heirs of the righteous, glorious King-Goddes. 'dom of God? and do they not see it, and enter into it?

'The Lord saith in Hosea 1. 10. Where it was said unto them, 'Ye are not my People; there it shall be said unto them, Ye are the Sons of the living God. Did not this relate to the Gospel-days of the New Covenant? see Rom. 9. 26. And what the Lord said by the Prophet Jeremiah, Ch. 31. 1. the Apostle applies to the Gospel-days, and says; Be ye separate, saith the Lord, and touch not the Unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty, 2 Cor. 6. 18. Are not these the Children, that see, and enter into the righteous Kingdom of God, that separate from that which is Unclean, and touch it not?

'The Lord saith also by Isaiah: I will say to the North, Give up; and to the South, Keep not back: Bring my Sons from far, and my Daughters from the ends of the Earth, Isa. 43. 6. Then doth not he bring them to his Kingdom of Glory, that stands in Righteousness and Peace, and Joy in the Holy Ghost?

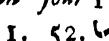
'And the Lord said to Job, When the Morning-stars sang together, and all the Sons of God shouted for Joy, Job 38.7. Where did these Sons of God shout for joy? Was it not in his Kingdom of Glory?

'Christ saith, The least in the Kingdom of God is greater than John, Luke 7. 28. And in Chap. 16. 16. he says, The Law and the Prophets were until John: since that time (viz. since the Law, and the Prophets, and John) the Kingdom of God is preached, and every Man preareth into it.

The good seed are the Children of the Kingdom, Matth. 13.38. 'And the righteous shall shine forth, as the Sun, in the Kingdom of their Father, ver. 43.' And Christ said unto his Disciples; 'Unto you it is given to know the Mysteries of the Kingdom of God, Mark 4. 11. And Christ lifted up his Eyes upon his Disciples, and said; Blessed be ye poor: for yours is the Kingdom of God, Luke 6. 20. And the Apostles preached the Kingdom of God. These were Born again: that saw and knew the Kingdom of God, preached it.

'Christ said to his Disciples; Fear not, little Flock, for it is your Fathers good pleasure, to give you the Kingdom, Luke 12.32. 'And, I appoint to you a Kingdom, said Christ, as my Father hath appointed to me, Chap. 22. 29. The Lord said; He that overcometh, shall Inherit all things: and I will be his God, and he shall be my Son, Rev. 21. 7. And John saith; I have written unto you, Young-men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked One, 1 John 2. 14. 'And Christ, by whom are all things, is said To bring many Sons to Glory, Hebr. 2. 10.

'Christ said, Wo unto you Scribes and Pharisees, Hypocrites; for ye shut up the Kingdom of Heaven against Men; for ye neither go in your selves, neither suffer ye them, that are entering, to go in, Matth. 23. 13. He also said, Wo unto you Lawyers; for ye have

'have taken away the Key of Knowledge: ye entred not in your 1687.  
 'selves; and them that were entring in, ye hindred, Luke.11. 52.   
 'Christ gives unto his Children the Keys of the Kingdom, his Gooses.  
 'Spirit: but the Scribes, and the Pharisees, and the Lawyers,  
 'great Professors, who were err'd from the Spirit, like the great  
 'Professors in our Age, that scoff at the Spirit, and draw Peo-  
 'ple from the Spirit of God within, these shut up the Kingdom  
 'from Men, and draw People from the Key of Knowledge, and  
 'the Key of the Kingdom. For no Man knows the things of God,  
 'but by the Spirit of God: for the Things of God are spiritually  
 'discerned. So the spirit is the Key, by which the Kingdom of  
 'God, and the Things of God are revealed, and discerned, and  
 'known, according to 1 Cor. 2. 10, 11, 13, 14. The Apostle  
 'names some in his Epistle to the Colossians, and says; These are  
 'my Fellow-workers unto the Kingdom of God, Col. 4. 11. And he  
 'tells that Church, that God hath delivered us from the power of  
 'darkness, and hath translated us into the Kingdom of his dear Son,  
 'Chap. 1. 13. So ye may see, these were born again, that were  
 'translated into the Kingdom of Christ; and were Fellow-workers  
 'unto the Kingdom of God.

'Christ exhorts his Disciples to Love, and to do Good; that  
 'they might be the Children of their Father, which is in Hea-  
 'ven, Matth. 5. 45. And he bids them be perfect, even as their  
 'Father, which is in Heaven, is perfect, ver. 48. And the A-  
 'postle faith to the Church at Philippi; That ye may be blameless  
 'and harmless, the Sons of God, without Rebuke, in the midst of a  
 'crooked and perverse Nation; amongst whom ye shine, as Lights  
 'in the World, holding forth the Word of Life, &c. Phil. 2. 15,  
 '16. And writing to the Church of the Thessalonians, he puts  
 'them in mind, how he had exhorted them, That they would  
 'Walk worthy of God, who had called them into his Kingdom and  
 'Glory, 1 Thess. 2. 12.

'The Lord had promised by the Prophet Joel, that he would Pour  
 'out his Spirit upon all Flesh, and that Sons and Daughters should  
 'Prophesie; Old men should dream Dreams, and Young-men see Vis-  
 'ions, Joel 2. 28. Now the Cause, that Sons and Daughters,  
 'Hand-maids, Servants, Young-men and Old men have not these  
 'heavenly Visions, Dreams and Prophecies, is, because they are Er-  
 'red from the Spirit of God, which he poureth upon them:  
 'but as many as are led by the Spirit of God, are the Sons of  
 'God.

'John saith, Christ was the True Light, which lighteth every  
 'Man, that cometh into the World, John 1. 9. And that, As ma-  
 'ny as received him, to them gave he power, to become the Sons of  
 'God, ver. 12. which were born not of blood, nor of the will of the  
 'flesh, nor of the will of man, but of God, ver. 13. Now, the  
 'Reason, why People do not become the Sons of God, is, because  
 'they do not receive Christ. The Jews, the great Professors,  
 'which had the Promises, Prophecies, Figures and Shadows of him,  
 'they would not receive him, when he came. And now the  
 'Priests, and high Professors of Christ, they are so far from re-

1687. ceiving the *Light of Christ*, and believing in it, that they have  
 Gooses. hated the *Light*, and scoff at it, calling it a *Natural Conscience* ;  
 and some have called it *Jack in the Lanthorn*. Such are not  
 like to become the Sons of God, nor to see the glorious King-  
 dom of Christ, which stands in Righteousness, Peace and Joy  
 in the Holy Ghost. For the *Light*, that shines in the heart,  
 gives the *Light of the Knowledge of the glory of God in the face of*  
*Christ Jesus*. And they that do not receive Christ Jesus, but  
 hate his *Light* (which is the *Life* in him) and yet profess him  
 in words ; such neither know the *Children of the Light*, nor  
 true Fellowship in the *Light*, nor the *Kingdom of God*, that  
 stands in Righteousness, Peace and Joy in the Holy Ghost : but  
 by the *Light* they are condemned. And this is the Condemna-  
 tion, that *Light is come into the World, and Men love Darknesſ rather than Light*, because their deeds are evil. For every one that  
 doth evil, hateth the *Light*, neither cometh to the *Light*, lest his  
 deeds should be reproved, John 3. 19, 20. But the *Children of*  
*the Light*, that walk in the *Light*, they come to heavenly Je-  
 rusalem, and to the *City* of the living God, and to the innu-  
 merable Company of Angels, and to the general *Assembly*, and  
*Church* of the First born, that are written in Heaven ; and can  
 sing *Hallelujah !*

Gooses, the 2d of the  
 7th Month, 1687.

G. F

London Having now been somewhat more than a quarter of a Year  
 in the Country, I returned to London, somewhat better in health,  
 than formerly ; having received much benefit by the Country-  
 Air. And it being now a time of General Liberty, and great  
 Openness amongst the People, I had much Service for the Lord in  
 the City ; being almost daily at Publick Meetings, and frequently  
 taken up in Visiting Friends, that were sick, and in other Ser-  
 vices of the Church. I continued at London about Three Months:  
 and then finding my strength much spent, with continual labouring  
 in the Work of the Lord, and my Body much stopped for  
 want of fresh Air, I went down to my Son Rouse's by Kingston ;  
 where I abode some time, and visited Friends at Kingston. While I was there, it came upon me to write a Paper concerning the Jews, shewing ; How by their Disobedience and Rebellion they lost the holy City and Land. By which Example the protest Christians may see, what they are to Expect, if they continue to disobey, and provoke the Lord. Of that Paper the Copy here followeth :

THE Lord gave the Jews in the Old Testament the Land of Canaan, and they built the Temple at Jerusalem to worship in ; and it was called The Holy Temple , and Jerusalem was called The Holy City, and Canaan, The Holy Land. But when the Jews rebelled against the good Spirit, which God gave them to instruct

'instruct them, and rebelled against his *Law*, and set up *Idols* 1687.  
'and *Images*, and defiled the *Land* and the *City*; the *Lord* sent ~~the~~  
'his *Prophets* to *Cry against* them, and to bring them back again to his *Kingston*.  
'*Spirit*, and to his *Law*, and so to *God*, to serve and worship  
'him, that they might not worship *Images* and *Idols*, the works  
'of their own hands. But instead of hearkening to *God's Pro-*  
'*phets*, they *persecuted* them; and at last killed his *Son Christ*  
'*Jesus*, and *persecuted* his *Apostles*. But *Christ* told the *Jews*,  
'that both their *City* and *Temple* should be laid *Waste*, and they  
'should be scattered over all *Nations*: And it was so, when *Ti-*  
'*tus* the *Roman Emperour* came, and took *Jerusalem*, and destroy-  
'ed the *City* and *Temple*; which was a *Day of Vengeance* upon  
'the *Jews*, for all their *Idolatries*, and their *Wickedness*, and for  
'the *Innocent blood* they had shed, both in *City* and *Country*: And  
'they were driven out of their own *City* and *Land*, and scatter-  
'ed over all *Nations*. And the *Jews* had never power to get  
'the *Land* since, nor to build *Jerusalem*, nor the *Temple*: But  
'the *Turk* hath both the *Land of Canaan*, and that which is  
'called, *The City Jerusalem*. Now, the *Turk* neither makes *Ima-*  
'*ges*, nor Worships *Images*: And so it is a just *Hand* of the  
'*Lord*, that he should be over the persecuting, Idolatrous *Jews*,  
'so that they cannot defile the *Land of Canaan* now with *Images*  
'and *Idols*, for the *Turk* hath it; who neither makes *Images*, nor  
'*Idols*, nor worships them. And the *Jews* must never hope, be-  
'lieve nor expect, that ever they shall go again into the *Land*  
'of *Canaan*, to set up an outward *Worship* at *Jerusalem*, and there  
'for their *Priests* to offer outward *Sacrifices* of *Rams*, *Sheep* and  
'*Heifers*, &c. for *Burnt Offerings*: for *Christ*, the *one Offering*, hath  
'offered himself once for all; and by this *one Offering* he hath  
'perfected for ever, them that are sanctified. And *Christ* hath  
'changed the *Priesthood* of *Aaron*, that offered *Sacrifices*, which  
'was made after the power of a *Carnal Commandment*; but *Christ*  
'was made after the power of an *endless Life*, a *Priest* for ever,  
'who was holy and harmless, and separate from *Sinners*; and  
'is a *Priest* made higher than the *Heavens*. This is the *Priest*,  
'that gives power to all that receive him, to become the *Sons*  
'and *Daughters* of *God*: And *Jerusalem*, that is *above*, is the *Mo-*  
'*ther* of all the *Sons* and *Daughters* of *God*; which is *free*: but  
'*Jerusalem* that is *below*, is in *bondage* with her *Children*. And  
'they that are the *Children* of *Jerusalem*, that is *above*, do not  
'look down at *Jerusalem*, that is *below*; but they look at *Jerusa-*  
'*lem* that is *above*, which is their *Mother*. *Christ* said, *Nei-*  
'*ther* at *Outward Jerusalem*, nor in the *Mountain of Samaria* should  
'*God* be worshipped; but *God* should be worshipped in *Spirit* and in  
'*Truth*: for he is a *Spirit*, and such he seeks to worship him, John  
'4. This is the *Worship*, that *Christ* set up above *Sixteen hun-*  
'*dred years ago*: And therefore the *Idolatrous Jews* must never  
'think to Offer their *outward Offerings* and *Sacrifices*, nor set up  
'their *outward Worship* at *Jerusalem*, in the *holy Land of Canaan*  
'more. For *Christ*, by the *Offering* up of himself once for all  
'for the *Sins* of the whole *World*, hath ended all the *Jews Of-*  
'*ferings*;

1687. 'ferings; and changed the *Priesthood*, and the *Law*, by which it was made: and hath blotted out the Hand-writing of *Ordinationes*, which commanded both *Priests* and *Offerings*, and triumphed over them. And so he is the *Offering* and *Sacrifice* of all the *Children of the New Testament*, and *New Covenant*, and 'heavenly new *Jerusalem*, that is above; and he is their *Prophet*, that openeth to them; and *Shepherd*, that feeds them; and *Bishop*, that oversees them; and *Priest*, that died for their 'Sins, and is risen for their *Justification*, and sanctifies them, 'and presents them to God. So he is the *one Mediator* betwixt 'God and Man, even the *Man Christ Jesus*.

*Kingston*, the 9th of the  
10th Month, 1687.

G. F.

Guilford. After this I went from *Kingston* to *Guilford*, to visit *Friends* there, and stay'd three days with them; and had a large and very good *Meeting* there on the *First-day* of the *Week*. After *Kingston*, which I came back to *Kingston* again, and tarried there about *Two Weeks* longer, visiting the *Friends*, and having *Meetings* amongst them, both at their *Publick Meeting-house*, and in their *Families*. Many things I writ, while I was now at *Kingston*; amongst which the following *Paper* was one:

'**G**O D so loved the *World*, that he gave his only begotten Son, 'that whosoever believeth in him, shall not perish (mark, not 'perish) but have everlasting life, John 3. 16. And again he 'faith; He that believeth on the Son of God, hath (mark, hath) 'everlasting Life, ver. 36. So these Believers have Everlasting 'Life, while they are upon the *Earth*. And, he that believeth on 'Christ, is not condemned: but he that believeth not, is condemned 'already, and the wrath of God abideth on him. And, He that 'heareth Christ's word, and believeth on God that sent him, hath ' (mark hath) everlasting life, and shall not come into Condemna- 'tion; but is passed from death (the death in the first *Adam*) to 'life (the life in Christ, the second *Adam*) John 5. 24. And 'that Meat, which Christ doth give, endureth unto Everlasting 'Life, as in John 6. 27. And the Water, that Christ doth give, 'shall be in him that drinks it, a Well of water springing up in- 'to everlasting life, John 4. 14. Christ said to the Jews, Search 'the Scriptures, for in them ye think ye have eternal life; and they 'are they, which testify of me: And ye will not come to me, that ye 'might have life, John 5. 39, 40. Here ye may see, the Eternal 'Life is to be found in Christ, and not in the *Scriptures*, which 'testifie of him, the *Life*. Christ's *Sheep*, that hear his Voice, 'and know and follow him, he gives unto them *Eternal Life*; 'and they shall not perish, neither shall any pluck them out of 'his hands. They shall not pluck Christ's *Sheep*, to whom he 'hath given *Eternal life*, out of his *Eternal hand*. Christ said to 'Murmur, I am the Resurrection, and the *Life*: he that believeth in 'me,

'me, though he were dead (mark, though he were dead) yet shall I 1687.  
 'be live; (mark, live, though he were dead) and whosoever liveth,  
 'and believeth in me, shall never die. Believest thou this? Mar. Kingston.  
 'tha said, Yea, Lord, John 25. 26. This is the true and substan-  
 'tial Belief, which they that do believe, shall not perish, but  
 'have Everlasting life. John saith, This is the Record, That God  
 'hath given to us Eternal Life; and this Life is in his Son, 1 John  
 '5. 11. The Life was manifested, and me (saith he) have seen  
 'it, and bear witness, and shew unto you that Eternal life, which  
 'was with the Father, and was manifested unto me, 1 John 1. 2. So  
 'these were the Believers, that had Eternal Life in the Son of  
 'God, and shewed it unto others. He that hath the Son, hath  
 'life (saith John) and he that hath not the Son of God, hath not  
 'life, 1 John 5. 12. Christ saith, Every one that hath forsaken  
 'Houses, or Brethren, or Sisters, or Father, or Mother, or Wife,  
 'or Children, or Lands for my Names sake, shall receive an hun-  
 'dred fold, and shall inherit everlasting life, Matth. 19. 29. And  
 'the Wicked, that do not receive Christ, shall go into everlast-  
 'ing punishment: but the Righteous into everlasting life. And  
 'the true servants of God have their fruits unto holiness, and  
 'their End is everlasting life. For the Wages of Sin is death: but  
 'the Gift of God is everlasting life, through Jesus Christ our Lord.  
 'And such have a Building of God, an House not made with hands,  
 'eternal in the Heavens. Therefore I desire, that God's People  
 'may endure all things, that they may obtain this Salvation,  
 'which is in Christ Jesus, with Eternal Glory, a Glory, which  
 'is Eternal: For Christ being made perfect, became the Author  
 'of Eternal Salvation to all them, that obey him. And this E-  
 'ternal Salvation is above an External Salvation: for they come  
 'to receive an Eternal Inheritance, and live in the possession of  
 'the everlasting Gospel of Joy, Comfort, Peace and Salvation:  
 'having eternal and everlasting life in Christ Jeſus, which shall  
 'never die.

Kingston, the 6th of the  
 11th Month, 1687.

G. F.

Another Paper I writ there, Concerning the Stone  
 spoken of by Daniel, Chap. 2. which became a  
 great Mountain, and filled the whole Earth;  
 shewing, that thereby was set forth the King-  
 dom and Power of Christ.

'VVhen Christ, the Stone, that became a great Mountain,  
 'and filled the whole Earth, had broke to pieces the  
 'Head of Gold, and the Breast of Silver, and the Belly of Brass,  
 'and the Legs of Iron, and the Feet part Iron part Clay (which  
 'were the four Monarchies, to wit, the Babylonian and Mede, the  
 'Persian, the Grecian, and the Roman) and had ended the out-  
 'ward

1687. ward Jews Typical Kingdom; Daniel saith, *In the days of these Kings shall the God of Heaven set up a Kingdom, which shall never be destroyed*, Dan. 2. 44. Christ saith; *All Power is given unto me in Heaven and in Earth*, Matth. 28. 18. And he saith, *My Kingdom is not of this World*, John 18. 36. And Christ is *the Image of the Invisible God, the First-born of every Creature*. *For by him were all things created, that are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him, and for him; and he is before all things, and by him all things consist*, Col. 1. 15, 16, 17. Here ye may see, All things Consist by Jesus Christ, and all things were Created by Christ, and for him, whether they be things in Heaven, or things in Earth, visible or invisible, they were Created by him and for him; yea, Thrones, Dominions, or Principalities, or Powers, these were all created by him and for him. So Christ is *King of Kings and Lord of Lords*, Rev. 19. 16. And the *Prince of the Kings of the Earth*, Chap. 1. 5. And out of his Mouth goes a sharp Sword, with which he shall smite the Nations; and he shall rule them with a Rod of Iron: As the Vessel of a Potter shall they be dashed in pieces, who do not obey him, who is King of Kings and Lord of Lords. This is Christ, by whom all things were made, who doth rule the Nations, who saith; *I am Alpha and Omega, the Beginning and the Ending, the First and the Last*: So he is over all Nations, and above them all. Now we must understand, this Rod of Iron, by which Christ, who is the First and Last, doth rule the Nations, is a Figurative Speech of Christ, who is Ascended into Heaven, and is at the right hand of God; yet all Power in Heaven and Earth is given unto him, and All things were created by him and for him: So then, they are Christ's, and he hath power over all things; for all are his. So, as the Scripture saith, *By me Kings Reign, and Princes decree Justice*, Prov. 8. 15. But if they abuse his Power, and do not do Justice, as is decreed by Christ, the King of Kings and Lord of Lords, the First and the Last; they must feel and know the weight of his Rod of Iron, by which he will rule such, as abuse his Power, and do not do Justice (that is decreed by him) who hath all Power in Heaven and Earth given to him, and rules in the Kingdoms of Men.

*Kingston, the 11th  
Month, 1687.*

G. F.

Several other things I writ, while I was now at Kingston: for my Spirit being continually exercised towards God, I had many precious Openings of Divine Matters; and divers places of Scripture, both in the Old Testament and in the New, relating to a state of Regeneration, and Sanctification, &c. were brought to my remembrance by the holy Spirit: some of which I committed to writing, and were as followeth:

‘They

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' **T**hey that Touched the dead, were unclean, and were to be cleansed by the Water of Purification, Numb. 19. And Kingston.  
 ' they which touch the dead Doctrines or Faiths, and let them  
 ' in, burden the pure, and defile and make themselves unclean ;  
 ' until the Spring of the Water of the Word do arise, and wash  
 ' and cleanse them : for all the Dead in Adam in the Fall are Un-  
 ' clean, and they must be washed by Christ, in his Blood and  
 ' Water of Life, who quickeneth, and makes alive.

' A Dwarf might not come near, to Offer upon God's Altar ; but  
 ' he might eat of the holy Bread, that he might grow : Levit. 21.  
 ' 20. &c. So the New-born Babes may eat of the Milk of the  
 ' Word, that they may grow thereby and increase. And he that  
 ' had any Blemish, might not come near to Offer upon God's  
 ' Altar : neither might any thing be Offered upon God's Altar,  
 ' that had any Blemish, or was Unclean, Lev. 21. And it is  
 ' said, *The Ungodly shall not stand in the Judgment, nor Sinners in*  
*the Congregation of the Righteous*, Psal. 1. 5. But God standeth in  
*the Congregation of the Mighty*, Psal. 82. 1.

' The Camp of God was to be kept Clean and Holy: All that,  
 ' which was unclean, or defiled, was to be kept out of God's  
 ' Camp in the Old Testament. And in the New Testament, all  
 ' that is defiled and unclean, must be kept out of God's Kingdom,  
 ' the new and heavenly Jerusalem, that is from above. All was  
 ' to pass through the Fire (even of those things, that would  
 ' bear the Fire) and to be purified by Fire and Water, before  
 ' the People might come into God's Camp, Numb. 31. So all must  
 ' be Circumcised, and Baptised with the Holy Ghost and with Fire,  
 ' and be cleansed with the Blood of Christ, and washed with the  
 ' Water of the Word, before they come into the Kingdom of God,  
 ' and into heavenly Jerusalem.

' The Apostle Paul saith, *We know, that if our earthly House of*  
*this Tabernacle were dissolved, we have a Building of God, an House*  
*not made with Hands, eternal in the Heavens. For in this we*  
*groan, earnestly desiring to be clothed upon with our House, which*  
*is from Heaven, that mortality might be swallowed up of life,*  
*2 Cor. 5. 1, 2, 4.* Here is [WE in the Earthly House of this Taber-  
 ' nacle ;] which [We] are they, that have received Christ, and  
 ' are become the Sons of God, and New Creatures, and Children  
 ' of the Light, that do believe in Christ's Light : who have an E-  
 ' ternal House in the Heavens, where Mortality is swallowed up of  
 ' Life ; in which House from Heaven they will not groan.

' And Peter said ; I think it meet, as long as I am in this Taber-  
 ' nacle, to stir you up, by putting you in remembrance, knowing, that  
 ' shortly I must put off this my Tabernacle, even as our Lord Jesus  
 ' Christ hath shewed me, 2 Pet. 1. 13, 14. So Peter knew, he must  
 ' put off this Tabernacle shortly ; but as long as he was in it, he  
 ' did stir up the Saints to their duty in holiness, that they might  
 ' remember it, after he was deceased.

1687. 'The Apostle Paul saith; The first Man is of the Earth, Earthly, (mark, Earthly, 1 Cor. 15. 47. And as we have born the Image of the Earthy, we shall also bear the Image of the Heavenly, (mark, the Heavenly, ver. 49. And, We have this Treasure in earthen Vessels, &c. 2 Cor. 4.7. And I live (said he) yet not I, but Christ liveth in me, Gal. 2.20. who is the Life of all God's People.'

'And Christ said to the Jews; That the Dead are raised, even Moses shewed at the Bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not the God of the Dead, but of the Living; for all live unto him, Luke 20. 37, 38. So, None of us liveth to himself, and no man dieth to himself: For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living, Rom. 14. 7, 8, 9. For all died in Adam: and Christ by the Grace of God tasted death for every Man, that they might come out of the death in Adam, to the Eternal life in Jesus Christ. Who is also a quickening Spirit: for as in Adam all died; even so in Christ shall all be made alive. So Christ, that Died and Rose again, is Lord both of the Living, and of the Dead: for the Living live to the Lord, and die in him, and are blessed.'

'All Christendom say, that they do believe in God, and in Christ, and that they do believe Moses and the Prophets, and preach Christ, Moses, and the Prophets: So their Words and Writings are preached and printed; and ye say, ye do believe them. But now what Life do ye live? Are ye through the Law dead to the Law, that ye may live unto God? And are ye Crucified with Christ? and doth Christ live in you? And is the Life, that ye now live in the flesh, by the faith of the Son of God, and ye do not live, but Christ liveth in you, who gave himself for you? Is this your present Life? for the Just live by the faith which Christ is the Author and Finisher of: by which holy, divine and precious Faith they have Victory over that, which is vile and unholie, and is not divine; and in this Faith they do please God, and have Access to God and his Son, who fulfillleth the Law and the Prophets. For the Law and the Prophets were until John; and since that, the Kingdom of God hath been preached, and Men do press into it: And the Least in the Kingdom of God is Greater than John, though he was the greatest Prophet born of a Woman. So see, whether ye are in the Kingdom, that stands in Peace and Righteousness and Joy in the Holy Ghost, or not. Christ, who is the Image of the Invisible God, the First-born of every Creature, was before any Creature; for by him were all things created, that are in Heaven and that are in the Earth, visible or invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him, and he was before all things, and by him all things consist: And he is the Head of the Body, the Church, and is the beginning, the First-born from the dead.'

'So

'So here ye may see, that all things were made by Christ Jesus, 1687.  
 'and all things were created for Christ Jesus, and by him all things  
 'consist and have their being; who is the First-born from the Kingston.  
 'dead, and dieth no more. And it pleased the Father, that in  
 'him all Fulness should dwell; and by Christ to reconcile all  
 'things unto himself, whether they be things in Heaven, or  
 'things in the Earth. And in him are hid all the Treasures of  
 'Wisdom and Knowledge; who is the Head of all Principality  
 'and Power: for all Power in Heaven and in Earth is given to him,  
 'the First-born of every Creature, and the First-born from the  
 'dead, who liveth for evermore in his power overall; the Lamb  
 'slain from the Foundation of the World: and while the World's  
 'Spirit rules in mens hearts, they do not know Christ, nor the  
 'beginning nor ending of the Work of God. Christ was out-  
 'wardly crucified and slain, without the Gates of Jerusalem, by  
 'the disobedient Jews: And they that hate the Light of Christ,  
 'and disobey his Gospel, and quench his Spirit, and are erred  
 'from his Faith, do crucifie to themselves Christ afresh. So Adam  
 'and Eve, and their Children, that disobeyed God, did slay the  
 'Lamb; and the blind Jews, that disobeyed God, crucified Christ  
 'Jesus: and the outward Christians, that live and walk not in  
 Christ, but in Sin and Evil; though they do make an out-  
 'ward Profession of Christ, yet they do Crucifie to themselves  
 'Christ afresh. But as to Christ himself, he is Ascended far above  
 'all Principalities, Thrones, Powers and Dominions; so that they  
 'cannot put him to death, or Crucifie him any more, as to him-  
 'self: But what the Killers, and Crucifiers, and Persecutors do  
 'now upon the Earth, it is against Christ, as in themselves, and  
 'in his Members; as Christ said to Saul, Why persecutest thou  
 'me? Acts 9. 4. For what is done to his Members, Christ takes  
 'as done to himself, Matth. 25. 40, and 45. And they, that did  
 'not visit Christ, but persecuted him in his Members, they perse-  
 'cuted Christ in themselves first.

'The Serpent, that Enemy to Man and Woman, and Satan,  
 'that Adversary to Man's prosperity, and the Devil, the destroy-  
 'er, the God of the World and Prince of the Air, that ruleth in  
 'the hearts of the Disobedient, he got in by disobedience. But  
 'Christ bruises his head, breaketh his power to pieces, and de-  
 'stroyes the Devil and his Works; and through death destroys death,  
 'and the Devil, the power of death. And so Christ, the Light and  
 'Life, hath all power in Heaven and Earth; and openeth the  
 'Prison-doors, and the Eyes of the blind, and takes Captive him,  
 'that hath led into Captivity, and gives Gifts unto Men. And  
 'so Christ bindeth the strong man of sin, and spoils his goods (for  
 'Christ is stronger than the Devil) and casts him out; Hallelu-  
 'jah! For the strong man of sin is the God of the World, and his  
 'House is the whole World, that lieth in Wickedness: And the  
 'God of the World hath kept his house, and his goods have been  
 'in peace; until a stronger than he comes, and binds the Devil,  
 'and casts him out; and then destroys him and his goods. And  
 'so Christ, the Son of God, who is stronger than the Devil, ha-

1687. ving destroyed the Devil and his Works, setteth up his House? and all the Believers in the Light are the Children of Light, Kingston. and are of the Son of God's spiritual House, and the Son of God is over his House for evermore: Glory to God in the Highest, through Jesus Christ, Amen.

'God spake by the mouth of all his holy Prophets concerning Christ Jesus, his Son, the holy One: so they were holy men, and not unholy, that God spake by. And therefore all, that name the Name of the Lord Jesus Christ, are to depart from Iniquity.

*Kingston upon Thames, the  
11th Month, 1687.*

G. F.

I returned to London towards the latter end of the Eleventh Month 1687. visiting Friends in the way at Chiswick, and at Hammersmith, where I had Two Meetings, one upon a First-day, and the other upon the Occasion of a Marriage there; at which were many of the World's People, amongst whom I had a very seasonable Opportunity of opening the Way of Truth.

Being come to London, I visited Friends Meetings in and about the City, as the Lord led me; in whose Service I continued labouring in the City, until the middle of the First Month 1687. At which time I went down towards Enfield, and visited Friends there, and thereabouts; and at Barnet, and Waltham-Abbey, and other places; where I had many Meetings, and very good Service amongst Friends: in which I spent several Weeks. And then returned to London; where I continued labouring in the work of the Gospel of our Lord, until after the Yearly-Meeting was over; which this Year was about the beginning of the Fourth Month. A precious Meeting it was, and a very refreshing Season Friends had together; the Lord vouchsafing to honour our Assemblies with his living and glorious Presence, in a very plentiful manner. At the Conclusion of the Meeting I felt a Concern upon my Spirit, to give forth the following Paper, to be dispersed abroad amongst Friends.

'ALL you Believers in the Light, that are become Children of the Light, walk as Children of the Light, and of the Day of Christ, and as a City set on a Hill, that cannot be hid; and so let your Light shine, that People may see your good Works, and glorifie your Father, which is in Heaven. For a good Tree bringeth forth good Fruit: and therefore be ye Trees of Righteousness, the planting of the Lord, having Fruits unto Holiness; and then your End will be Everlasting life. And such are the Wells and Cisterns, that hold the living Water of life, which springs up in them to Eternal life: so ye may all drink Water out of your own Cisterns, and running Water out of your own Wells; and eat every one of his own Fig-tree, and of his own Vine: having Salt every one in your selves, to season every one's Sacrifice, acceptable to God by Jesus Christ; and like unto the Wise Virgins, that have Oil in their Lamps, and follow the Lamb,

‘Lamb, and enter in with the Bridegroom. And now is the time 1688.  
‘to Labour, while it is day (yea, the Day of Christ) and to stir ~~up~~  
‘up every one’s pure Mind, and the Gift of God that is in them; London.  
‘and to improve your Talents, that Christ hath given you, that <sup>Yearly-</sup>  
<sup>Meeting.</sup>  
‘ye may profit: And to walk every one according to the Measure,  
‘that Christ hath given you; for the Manifestation of the  
‘Spirit of God is given to every one to profit withal. Now consider,  
what you have profited in spiritual and heavenly things,  
with the heavenly Spirit of God: and be not like the wicked  
and slothful, that hid his Talent; from whom it was taken, and  
he cast into Utter darkness. And a Dwarf, or one that had a  
my blemish, was not to come nigh to Offer upon God’s Altar:  
And therefore mind the Word of Wisdom, to keep you out of  
that which will Corrupt you, and Blemish you; and that ye  
may grow in Grace, and in Faith, and in the Knowledge of our  
Lord Jesus Christ: and feeding upon the Milk of the Word, may  
grow by it, that ye may not be Dwarfs; and so to Offer your  
spiritual Sacrifice upon God’s holy Altar. For the Field or Vine-  
yard of the slothful grows over with Thorns and Nettles, and  
his Walls go down: such are they, that are not diligent in the  
Spirit of God, and the Power, which is the Wall, a sure Fence:  
and the Spirit of God will Weed out all, both Thorns, and  
Thistles, and Nettles out of the Vineyard of the heart. And  
you, that are Keepers of others Vineyards, see, that you keep  
your own Vineyard clean with the Spirit and Power of Christ:  
and sanctifie your selves, and sanctifie the Lord in your hearts,  
that ye may be a holy People to the Lord, who faith; Be ye  
holy, for I am holy: that ye may be the holy Members of the  
Church of Christ, that is clothed with the Sun, and hath the  
Moon under her feet; the changeable World with all her change-  
able Worships, Religions, Churches and Teachers. And be ye new  
and heavenly Jerusalem’s Children: for new and heavenly Jeru-  
salem, that is above, is the Mother of all the Children of the  
Light, and that are born of the Spirit; and these be they, that  
have been persecuted, and have suffered by the false Church, My-  
stery Babylon, and Mother of Harlots.

‘And now, all heavenly Jerusalem’s and Sion’s Children, that  
are from above, labour in the Gospel, the Power of God, and  
the Seed, in which all Nations, and all the Families of the Earth  
are blessed: which Seed, Christ, bruises the Serpent’s head, and  
destroys the Devil and his Works; and overcomes the Whore,  
the false Church, and the Beast, and the false Prophet: And takes  
away the Curse, and the Vail that is spread over all Nations,  
and over all the Families of the Earth: and brings the Blessing  
upon all Nations, and upon all the Families of the Earth  
(if they will receive it) saying; In thy Seed shall all Nations  
and all the Families of the Earth be blessed. And this is the Go-  
spel of God preached to Abraham, before Moses writ his Five  
Books; and was preached in the Apostles days, and is now  
preached again: Which Gospel brings Life and Immortality to  
light; and is the Gospel of Peace, Life and Salvation to every  
one

1688. 'one that believes it. And so all *Nations*, and all the *Families* of the Earth must be in *Christ*, the *Seed*, if they be blessed, and be partakers of the *Blessing* in the *Seed*; which *Gospel* God did preach and reveal to *Abraham*, as in Gal. 3. 8. And this *Gospel* was revealed and preached by *Christ* unto his *Apostles*, who preached it; which is not of *Man*, nor from *Man*. And now, God and *Christ* hath Revealed the same *Gospel* unto me, and many others in this Age, (I say, the *Gospel* and the *Seed*, in which all *Nations* and *Families* of the Earth are blessed;) in which *Gospel* I have laboured, and do labour, that all may come into this blessed *Seed*, *Christ*, who bruises the head of the *Serpent*, that in it they might have peace with God. And this Everlasting *Gospel* is preached again to them, that dwell upon the Earth; and they that believe it, and receive it, receive the *Blessing*, and the *Peace*, and *Joy*, and *Comfort* of it, and the stability in it, and the life and immortality, which it brings to light in them and to them: And such can praise the Everlasting God in his Everlasting *Gospel*.

'And Friends all, seek the peace and good of all in *Christ*: for Truth makes no *Cains*, *Corahs*, *Balaams*, nor *Judas*; for they come to be such, that go out of the peaceable Truth. And therefore walk in the peaceable Truth, and speak the Truth in the love of it, as it is in Jesus.'

G. F.

*Effex.* Sometime after the *Tearly-Meeting* was over, I went to my Son *Mead's* Houſe, called *Gooses* in *Effex*, and abode there some Weeks; often visiting Friends Meeting near there, and sometimes at *Barking*. And after I had been a while there, I went to visit Friends at *Waltham-Abbey* and at *Hoddon*, and about *Enfield*, *South-street*, *Ford-Green*, and *Winchmore-Hill*; where I had several very serviceable Meetings amongst Friends, the Lord opening many deep and weighty things through me, both for the Informing the Understandings of *Inquirers*, and building up those, that were gathered into the Truth, and establishing them therein.

*Waltham-*  
*Abbey.*  
*Hoddon.*  
*Enfield.*  
*South-*  
*street.*  
*Ford-*  
*green.*  
*Winch-*  
*more-hill.*  
*London.* It was in the *Seventh Month*, that I returned to *London*, having been near *Three Months* in the *Country* for my health's sake, which now was very much Impaired; so that I was hardly able to stay in a Meeting the whole Time thereof: and often after a Meeting was fain to lye down upon a Bed. Yet did not my Weakness of Body take me off from the Service of the Lord; but I continued to labour in Meetings, and out of Meetings in the work of the Lord, as the Lord gave me Opportunity and Ability.

I had not been long in *London*, before a great Weight came upon me, and a fight the Lord gave me of the great Bustles and Troubles, Revolution and Change, which soon after came to pass. In the sense wherof, and in the movings of the Spirit of the Lord I writ a few Lines, as — *A general Epistle to Friends*, to fore-

fore-warn them of the approaching storm; that they might all retire to the Lord, in whom safety is. That Epistle was, as followeth:

London.

ALL my Dear Friends and Brethren every where, who have received the Lord Jesus Christ; and he has given you power to become his Sons and Daughters: In him ye have both life and peace, and in his Everlasting Kingdom, that is a established Kingdom and cannot be shaken; but is over all the World, and stands in his Power, and in Righteousness, and Joy in the Holy Ghost, into which no unrighteousness, nor the foul, unclean Spirit of the Devil in his Instruments can enter. And therefore, Dear Friends and Brethren, every one in the Faith of Jesus, that he is the Author and Finisher of, stand in his Power, who has all power in Heaven and Earth given to him, and will Rule the Nations with his Rod of Iron, and dash them to pieces; like a Potter's vessel, that are not Subject and Obedient to his Power: Whose Voice will shake the Heavens, and the Earth, that that which may be shaken, may be Removed, and that which cannot be shaken, may Appear. And stand in him; and all things shall work together for good, to them that love him.

And now, Dear Friends and Brethren, though these Waves, and storms, and Tempests be in the World, yet you may all appear the harmless and innocent Lambs of Christ, walking in his peaceable Truth, and keeping in the Word of Power, and Wisdom, and Patience; and this Word will keep you in the Day of Trials and Temptations, that will come upon the whole World, to Try them, that dwell upon the Earth: For the Word of God was before the World, and all things were made by it: It is a Tried Word, which gave all God's People in all Ages Wisdom, Power and Patience: And therefore let you dwelling and walking be in Christ Jesus, who is called The Word of God; and in his Power, which is over all: And set your Affections on things that are above, where Christ sits at the right hand of God (mark) on those things which are above, where Christ sits; and not those things, that are below, which will change, and pass away. And blessed be the Lord God, who by his Eternal Arm and Power hath gathered a People to himself; and by his Eternal Arm and Power hath preserved his, Faithful to himself through many Troubles, Trials and Temptations: His Power and Seed, Christ, is over all, and in him ye have life and peace with God. Therefore in him all stand; and see your Salvation, who is First and Last, and the Amen. God Almighty preserve and keep you all in him, your Ark and Sanctuary; for in him you are safe over all Floods, Storms and Tempests: for he was, before they were; and will be, when they are all gone:

London, the 17th of the  
8th Month, 1688.

G. F.

About

1688. About this time great Exercise and Weights came upon me  
 (as hath usually done before great Revolutions and Changes of  
 London. Government) and my strength departed from me; so that I  
 reeled, and was ready to fall, as I went along the Streets. And  
 at length I could not go abroad at all, I was so Weak for a  
 pretty while; till I felt the Power of the Lord to spring over all,  
 and had received an Assurance from him, that he would preserve  
 his faithful People to himself through all.

In the time that I kept in, I writ a Paper, shewing; How Moses, as a Servant, was faithful in all his House, in the Old Testament; and Christ, as a Son, is over his House in the New Testament.

' **T**HE House of Israel was called God's Vineyard, in Isa. 5. 7.  
 ' and all the Israelites were called the House of Israel. Is-  
 'rael signifies, A Prince with God, and a Prevailer with Men,  
 ' Gen. 32. 28. And when Peter did preach Christ to the House  
 ' of Israel, he said; Let all the House of Israel know assuredly, that  
 ' God hath made the same Jesus, whom ye have crucified, both Lord  
 ' and Christ, Acts 2. 36. So they were all called the House of  
 ' Israel. And it is said, Moses was faithful in all his House (to wit,  
 ' this House of Israel,) as a Servant; for a Testimony of those  
 ' things, which were to be spoken after: But Christ, as a Son, over  
 ' his own House; which House are we, if we hold fast the Confidence,  
 ' and the Rejoycing of the hope firm unto the end, Hebr. 3. 5, 6.  
 ' Here it is manifest, that Moses was faithful in all his house,  
 ' as a Servant, viz. in the house of Israel, in the Old Testament:  
 ' but Christ Jesus, the Son of God, is over his house in his New  
 ' Testament and Covenant; and all his true Believers are of his  
 ' House. The Apostle tells the Ephesians (who were the Church  
 ' of Christ) They were Fellow-Citizens with the Saints, and of the  
 ' Household of God, Eph. 2. 19. And the Saints are called The  
 ' Household of Faith, Gal. 6. 10. And Peter in his general Epistle,  
 ' tells the Church of Christ; They were a Chosen Generation, a  
 ' Royal Priesthood, a holy Nation, a peculiar People, 1 Pet. 2. 9.  
 ' And that as lively Stones, they were built up a spiritual House, an  
 ' holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by  
 ' Jesus Christ, ver. 5. And the Apostle faith to the Church of  
 ' Christ at Corinth; If our earthly House of this Tabernacle were  
 ' dissolved, we have a building of God, an house not made with  
 ' hands, eternal in the Heavens, 2 Cor. 5. 1. And Christ said to  
 ' his Disciples; Let not your hearts be troubled: ye believe in God,  
 ' believe also in me. In my Father's house are many Mansions; (a  
 ' Mansion is a Dwelling, or Abiding-place) If it were not so, I would  
 ' have told you: I go to prepare a place for you. And if I go and  
 ' prepare a place for you, I will come again, and receive you unto my  
 ' self, that where I am, there ye may be also, John 14. 1, 2, 3. The  
 ' Psalmist faith; Those that be planted in the House of the Lord,  
 ' shall flourish in the Courts of our God: They shall bring forth fruit  
 ' in old Age; they shall be fat and flourishing, Psal. 92. 13, 14. And  
 ' again,

'again; Holiness becomes thine house, O Lord, for ever, Psal. 93. 5. 1688.  
 'Isaiah also said by way of Prophecy; It shall come to pass in the ~~last~~  
 'last days, that the Mountain of the Lord's house shall be established London.  
 'in the top of the Mountains, and shall be exalted above the Hills,  
 'and all Nations shall flow unto it, Isa. 2. 2. Is not that a great  
 'House? Now, is not this Mountain, Christ, who is over his  
 'House in the New Testament and New Covenant? And to this  
 'Mountain and House all the Children of the New Testament and  
 'New Covenant flow in these latter days; so that it is come  
 'to pass, which was prophesied of by Isaiah. For he said; Ma-  
 'ny People shall go and say, Come ye, and let us go up to the Moun-  
 'tain of the Lord, to the house of the God of Jacob, and he will  
 'teach us of his ways, and we will walk in his paths: for out of Zion  
 'shall go forth the Law, and the Word of the Lord from Jerusalem.  
 'And he shall judge among the Nations, and shall rebuke many Peo-  
 'ple; and they shall beat their Swords into Plowshares, and their  
 'Spears into Pruning-hooks: Nation shall not lift up Sword against  
 'Nation, neither shall they learn War any more. O house of Jacob,  
 'come ye, and let us walk in the Light of the Lord, ver. 3, 4, 5.  
 'Here ye may see, They that come to the Mountain of the house  
 'of God, and to God's Teaching, they must walk in the Light  
 'of the Lord; yea, the House of Jacob. Jacob signifies a Sup-  
 'planter: he supplanted profane Esau, who is hated, and Jacob is  
 'loved. Now these Two Births must be known within: And  
 'they that walk in the Light of the Lord, and come to Christ,  
 'the Mountain of the house of the Lord, established above all  
 'Mountains and Hills, they break their Swords into Plowshares,  
 'and their Spears into Pruning-hooks: and in Christ, this Moun-  
 'tain and House of the Lord, there are no Spears, nor Swords to  
 'hurt one another withal. And Christ, the Son of God, is o-  
 'ver his House and great Family, the Children of the Light, them  
 'that believe in it, and walk in it, who are the Children of the  
 'Day of Christ, and are of his Holy and Royal Priesthood, that  
 'offer up spiritual Sacrifice to God by him. All such are of  
 'Christ's (the spiritual Man's) house; who are born of God, and  
 'led by his Spirit: They are of the Lord of Lords, and King of  
 'King's House and Family, which he is over; and are of the  
 'Household of the holy, divine, pure and precious Faith, which  
 'Christ is the Author and Finisher of. And they that be of the  
 'Son's house, they are pure, righteous and holy, and can do no  
 'thing against the Truth, but for it, in their Words, Lives and  
 'Conversations; and so are a chosen Generation, a holy Nation,  
 'a peculiar People, that they should shew forth the Praise of him,  
 'who hath called them out of Darkness into his marvellous Light.  
 'And these are Christ's lively Stones, that build up a spiritual House,  
 'which he (Christ, the spiritual Man, the King of Kings, and Lord  
 'of Lords) is over.

London, the 10th Month,  
 1688.

G. F.

1688.

*Essex.* Sometime after this, my Body continuing Weak, I went down with my Son *Mead* to his House in *Essex*; where I staid some Weeks. In which time I Writ many things relating to the Service of Truth, of which some were printed soon after; others were spread abroad in Manuscript. And amongst other things, there were a few Lines to this purpose:

' **T**HAT, while Men are contending for Thrones here below, Christ is on his Throne, and all his holy Angels are about him; who is the Beginning and the Ending, the First and Last, over all. And that the Lord will make way and room for himself, and for them that are born of his Spirit, which are heavenly Jerusalem's Children, to come home to their free Mother.

A few Words also I writ concerning the World's Teachers, and the Emptiness of their Teaching. Which were thus:

' **D**Oth not all that, which is called Christendom, live in Talking of Christ's, and of the Apostles and Prophets Words, and the Letter of the Scriptures? And do not their Priests minister the Letter, with their own Conceptions thereupon, to them for Money, though the holy Scriptures were freely given forth from God and Christ, and his Prophets and Apostles? Yet the Apostle saith, *The Letter killeth: but the Spirit giveth Life*, 2 Cor. 3.6. And the Ministers of the New Testament are not Ministers of the Letter, but of the Spirit: And they do sow to the Spirit, and of the Spirit do reap Life Eternal. But Peoples spending their time about Old Authors, and their Talking of them, and of the outward Letter; this doth not feed their Souls. For Talking of *Virtuals*, and *Cloaths* doth not clothe the Body, nor feed it, except they have *Virtuals* to eat, and *Cloaths* to put on. No more are their Souls and Spirits fed and clothed, except they have the Bread and Water of Life from Heaven to feed them, and the Righteousness of Christ to clothe them. So only Talking of Outward things and Spiritual things, and not Having them, they may starve both their Bodies and their Souls. Therefore quench not the Spirit of God, which will lead to be diligent in all things.

With this I writ another short Paper, shewing the hurt that they did, and the danger they run into, who turned People from the inward Manifestation of Christ in the heart.

' **T**HE Jews were commanded by the Law of God, Not to remove the outward Land-mark, Deut. 19.14. And they that did so, or that caused the Blind to wander, were Cursed in the Old Covenant, Deut. 27.17. In the New Covenant the Apostle saith; *Let him be Accursed, that preacheth any other Gospel, than that, which he had preached*, Gal. 1.8. Now the Gospel, that he

' he preached, was *The Power of God unto Salvation, to every one* 1688.  
 ' that believeth, Rom. 1. 16. And the *Gospel*, that was preached ~~to~~  
 ' to *Abraham* was, That in his *Seed all Nations, and all the Fami-* Goos.  
 ' *lies of the Earth* should be blessed. And in order to bring Men  
 ' to this blessed state, God poureth out of his *Spirit* upon all *Flesh*;  
 ' and *Christ* doth enlighten every one, that cometh into the  
 ' World; and the *Grace of God*, which bringeth Salvation, hath  
 ' appeared unto all Men, and teacheth the *Christians*, the true  
 ' Believers in *Christ*; and God doth write his *Law* in the true  
 ' Christians hearts, and putteth it in their minds, that they  
 ' may all know the *Lord*, from the greatest to the least; and he  
 ' giveth his *Word* in their hearts to obey and do, and the *A-*  
 ' nointing within them; so that they need not any Man to Teach  
 ' them, but as the *Anointing* doth Teach them. Now all such,  
 ' as turn People from the *Light, Spirit, Grace, Word and A-*  
 ' nointing within, remove them from their heavenly *Land-mark*  
 ' of their Eternal *Inheritance*, and make them *blind*, and cause  
 ' the *Blind* to wander from the living way to their Eternal  
 ' *House in the Heavens*, and from New and Heavenly *Jerusa-*  
 ' lem. So they are *Cursed*, that cause the *Blind* to wander out  
 ' of their way, and to remove them from their heavenly *Land-*  
 ' mark:

G. F.

I writ also a *Paper* to shew, by *Instances* taken out of the *Holy Scriptures*, That *many of the holy Men and Prophets of God, and of the Apostles of Christ, were Husbandmen and Tradesmen: by which People might see, how unlike to them the World's Teachers now are.*

' Righteous Abel was a *Shepherd*, a *Keeper of Sheep*, Gen. 4. 2.  
 ' Noah was an *Husbandman*: and he was a *Just man*, and  
 ' perfect in his Generation, and walked with God, Gen. 9. 20. and  
 ' 6. 9. Abraham, the Father of the Faithful, was an *Husband-*  
 ' *man*, and had great *Flocks of Cattel*; And just Lot was an  
 ' *Husbandman* also, and had great *Flocks and Herds*, Gen. 13.  
 ' Isaac also was an *Husbandman*, and had great *Flocks and Herds*  
 ' of *Cattel*, and great store of *Corn*, Gen. 26. 12, 14. And the  
 ' Promise was with Isaac: for the *Lord* said to Abraham, In Isaac  
 ' shall thy Seed be called, Gen. 21. 12. Jacob was an *Husbandman*,  
 ' and his Sons *Keepers of Flocks of Cattel*, Gen. 46. 32, 34. and  
 ' God loved Jacob. Moses kept *Sheep*, Exod. 3. 1. and the *Lord*  
 ' spake to him, when he was keeping *Sheep*, ver. 4. and sent  
 ' him to *Pharaoh*, to bring God's People, or *Sheep*, out of *Egypt*.  
 ' And by the hand and power of the *Lord*, he and Aaron his  
 ' Brother brought them out of *Egypt*, a Land of *Anguish, Bon-*  
 ' *dage, Darkness and Perplexity*. And Moses kept the *Lord's Peo-*  
 ' *ple, or Sheep, forty years in the Wilderness*: A *Meek Shepherd of*  
 ' *God* he was, and kept his great *Flock of Sheep*; though  
 ' some of them were *scabbed with the Leprosie of Contention*

1688. 'and Murmuring, and were destroyed in the Wilderness.

*Gooses.* 'David (though he afterwards came to be a King) was a 'Keeper of his Father's Sheep in the Wilderness, 1 Sam. 17. 15, '28. And the Lord God called him from the Sheep-Cotes to feed 'his Sheep, the House of Israel, and to defend them from the spiritual Wolves, Bears and Lions; and he did it to purpose, who was 'a Man after God's own heart.

'Elisha was a Plowman, 1 Kings 19. 19. and he was called 'from the Plow, that was outward, to Teach God's People, 'the Children of Israel, to plow up the Fallow-ground of their 'hearts, that they might bring forth Seed and Fruits to God, 'their Creator.

'And the Word of the Lord came to Amos, when he was among the Herds-men of Tekoa, Amos 1. 1. And Amaziah, the Priest of Bethel, said to Amos; Prophesy not again any more at Bethel: for it is the King's Chappel, and it is the King's Court, Chap. 7. 13. Then answered Amos, and said to Amaziah, 'I was no Prophet, neither was I a Prophet's Son; but I was an Herdsman, and a gatherer of Sycomore-fruit: and the Lord took me, as I followed the Flock. And the Lord said unto me, Go, prophesy unto my People Israel, ver. 14, 15. Here ye may see, how the Lord made use of a poor man, and how he called him from following the outward Flock, and from gathering of outward Fruits, to gather his Fruits, and to follow his People or Flock, the Children of Israel.

'Christ called Peter, and Andrew his Brother, when they were Fishing, and casting their Net into the Sea (for they were Fishers:) and he said unto them, Follow me, and I will make you Fishers of Men, Matth. 4. 18, 19. And likewise Christ called James and John his Brother, when they were in a Ship, with Zebedee, their Father, mending their Nets; And they immediately left the Ship, and their Father, and followed him, ver. 21, 22. And he gave them power (a Net that will hold, and not want mending) and made them Fishers of Men, to fish them out of the great Sea, the World of Wickedness. And we read, that when Peter, and Thomas, and Nathaniel, and the Sons of Zebedee and other Disciples went a Fishing together, and that Night caught nothing; And in the Morning Jesus appeared to them, and said, Cast the Net on the right side of the Ship, and ye shall find: and they did so, and catched so great a Multitude, that they were not able to draw them to the shore. And when thereupon one of the other Disciples said unto Peter, It is the Lord; Peter hearing, that it was the Lord, Girded his Fisher's Coat unto him, John 21. 2, 3, 4, 5, 6, 7. And this was, after Christ was risen. So here ye may see, Peter had not laid away his Fisher's Coat all this while, that he had been preaching before Christ's Death, and after he was Risen.

'And Jesus saw Matthew sitting at the Receipt of Custom, and he said unto him, Follow me. And he arose, and followed him, Matth. 9. 9. And Christ employed Matthew to gather his People, that were scattered from God; another manner of Treasurer

'sure

'sure, than the outward *Custom* of the Romans. Luke was a Physician; which was better, <sup>1689.</sup> ~~Good.~~

'Paul was a Tent-maker; and being of the same Craft with Aquila and Priscilla, he abode with them at Corinth, and wrought; (for by their Occupation they were Tent-makers:) Acts 18.3. And did not Paul, and Priscilla and Aquila bring many to their heavenly Tents, and to be settled upon Christ, the heavenly Rock and Foundation?

'Joseph, the Husband of Mary, was a Carpenter: And the Jews said of Christ, Is not this the Carpenter, the Son of Mary? &c. Mark 6.3. The Jews meant only an outward Carpenter; not knowing, that Christ was also a spiritual Carpenter, who doth build up the fallen Estate of Man and Woman into the Image of God, which they were first made in; and had shod them with the Gospel of Peace, the Power of God, which will never wax old; and Clothed them with fine Linnen, that never will wear out; and armed them with Armour and Weapons, that will never rust; which all the Weapons of the Wicked can never blunt nor pierce: The Saints have tried it.

Gooses, the 1<sup>st</sup> Month,  
168<sup>9</sup>.

G. F.

It was now a time of much Talk: and People too much busied their minds, and spent their time in hearing and telling News. To shew them the Vanity thereof, and to draw them from it, I writ the few following Lines:

'IN the Low Region, in the Airy Life all News is Uncertain; there is nothing stable: But in the Higher Region, in the Kingdom of Christ, there all things are stable and sure, and the News always good and certain. For Christ, who hath all Power in Heaven and in Earth given unto him, ruleth in the Kingdoms of Men: And he, who doth inherit the Heathen, and posses the utmost parts of the Earth with his Divine Power and Light, he Rules all Nations with his Rod of Iron, and dashes them to pieces, like a Potter's Vessels; the Vessels of Dishonour, and the leaky Vessels, that will not hold his living water of Life: And he doth preserve his Elect Vessels of Mercy and Honour. And his Power is certain and sure, and doth not change; by which he doth remove the Mountains and Hills, and shakes the Heavens and the Earth. And leaky, dishonourable Vessels, and the Hills and Mountains, and the Old Heavens and the Earth, they are all to be shaken, and removed, and broken to pieces; though they do not see it, nor him that doth it: But his Elect and Faithful do both see it, and know him, and his Power, that cannot be shaken, and which changeth not.

The 5<sup>th</sup> of the 1<sup>st</sup> Month,  
168<sup>9</sup>.

G. F.

About

1689.

London

About the middle of the *First Month* 1689. I went to *London*, the *Parliament* then sitting, and being then about the *Bill for Indulgence*. And though I was but *Weak in Body*, and not well able to stir to and fro; yet so great a *Concern* was upon my *Spirit* on behalf of *Truth* and *Friends*, that I *Attended* continually for *many days*, with other *Friends*, at the *Parliament-House*, labouring with the *Members* thereof, that the thing might be done *Comprehensively*, and *Effectually*.

In this, and other *Services* at *Meetings* and amongst *Friends*, I continued, till towards the end of the *Second Month*; when being much spent with continual *Labour*, I got out of *Town* for *South-gate* a little while, as far as *South-gate* and thereabouts. And while I was there, I writ a *Letter* to *Peter Hendricks*, a *Friend* at *Amsterdam* in *Holland*; in which I inclosed an *Epistle* to the *Friends* at *Dantzick* in *Poland*, who at this time were under great *Persecution*. And as I writ unto them, to *Inourage* and *Strengthen* them in their *Testimony*, and to *Comfort* them in their *Sufferings* for the *Truth*; so also I writ a *Paper* to their *Persecutors*, the *Magistrates* of *Dantzick*; laying before them the *Evil* of *Persecution*, and persuading them to *Christian Moderation*, and *To do unto others, in Matters of Religion, as they would be done unto*. Which *Papers* were as followeth:

*To Peter Hendricks at Amsterdam; and to Friends at Dantzick, who are under Persecution.*

*Dear Friend P. H.*

' **V**ith my Love to thee and thy *Wife*, and *J. Clause*, and '*J. Roeloffs*, and all the rest of *Friends* every where in '*Christ Jesus*, who Reigns over all. And I am glad to hear, '*that Friends* are well in all those *Provinces* and *Places* every '*where*, except *Dantzick*; and that you were so diligent in spreading my *Papers* to the strengthening of *Friends*. I have lately '*printed* the *Life of William Caton*, but not made a *Collection* '*of his Books*: and I think to send some of them to you, which '*you may Translate and Print*, if you will; it may be serviceable among *Friends*, especially them that knew him.

' Now concerning *Dear Friends* at *Dantzick*, whom the *Lord* '*hath supported by his Eternal Arm and Power* to this Day, I '*hope*, by the same *Arm and Power* he will support them, and in '*it* they will feel his *Blessed Presence* with them in all their *Sufferings*; who is over the *Cruelty* of their *Persecutors*, who will '*hardly let them breathe* neither *Outwardly* nor *Inwardly*, in the '*Common Air* of their *Natural Soil*. Which shews both their *Im-morality*, *Inhumanity* and *Unchristianity*, and that they want the '*Counsel* of a *Gamaliel* amongst them; whose *Actions* are below '*the Law of God, To do unto others, as they would have them do un-*

'*to them*: And God will not Bless the *Doings* of such. And how- 1689.  
 'ever I desire, that Friends may mind the Lord's Power, that is *over all*, and be valiant for his Truth, and keep upon their Rock *Southgate*.  
 'and Foundation Christ Jesus, that stands sure in this time of the  
 'heat of the Sun of Persecution, which is so hot upon you; who  
 'will not let you, nor suffer you to have so much as your Natural  
 'Houses to work and sleep in, nor meet, nor serve God in: And  
 'the Lord doth behold all such Actors and their Actions. And  
 'therefore look over all such Actors and Actions to him, who is  
 'able to Deal with them, and Reward them according to their  
 'Works. And so God Almighty preserve you all in Christ Jesus,  
 'in whom you have Rest, Life and Peace, Amen.

*Southgate*, the 28th of the  
 2d Month, 1689.

G. F.

*To the Magistrates of Dantzick:*

Christian Shroder, President of the Council, and  
 Emanuel Dilger, N. Gadecken, and N. Frater-  
 rius, Deputies of the Council, and the Rest of the  
 Magistrates and Priests.

'**V**WE have seen your Order, and of your Breathing out Per-  
 secution against that Little Flock, the Lambs of Christ,  
 'that lived under your Jurisdiction in the City of Dantzick; and  
 'how that you have Imprisoned and Banished Two by the Hang-  
 'man out of the Government of your City: and others you threa-  
 'ten to do the same to; with great punishment, if they Return.  
 'And likewise you threaten them with punishment, that they  
 'Rent their Houses of, if they let them have their Houses either  
 'to Live in, or Meet in to Serve and Worship the Lord, that  
 'made them: Truly, I am heartily sorry for both your Magistrates  
 'and Priests, that go under the Name of Christians, and shew such  
 'Immoral and Inhuman, Unchristian Actions, below the Royal  
 'Law of God, which is, To do to others, as you would have them  
 'do unto you. For would you think it was Moral, Human or  
 'Christian, or according to the Law of God, if the King of Po-  
 'land, who is of another Religion than you, should Banish you  
 'out of your City by the Hangman, and call you Murderers of  
 'Souls: Could you say, but this was according to the Law of  
 'God, To do unto you, as you have done unto others? But if you  
 'say, That you have the Sword and the Horn, and the Power;  
 'but blessed be the Lord, that hath shortened your *Sword*, and  
 'your Power, and your Horn, that it reaches no farther, than your  
 'Jurisdiction of Dantzick: and you do not know, how long God  
 'may suffer you to have your *Horn*, and your *Power*, and your  
 'Sword. We are sure, you have not the Mind nor Spirit of  
 'Christ: and the Apostle saith, They that have not the Spirit of  
 'Christ, are none of his; as in Rom. 8. And Christ bids Peter,

1689. 'Put up his Sword : They that draw the *Sword* concerning him, to  
 ~~~~~ 'Defend him and his *Worship* and *Faith*, should perish with the *Sword*:  
 Southgate. 'And *Peter*, and the *Apostles* never drew the outward *Sword* after; but  
 'said, Their *Weapons* were *Spiritual*, not *Carnal*: and they did not  
 'wrestle with *flesh* and *blood*. And Christ never gave forth any such  
 'Command, that they should *Banish* any by the *Hangmen*, that  
 'were not of their *Religion*, nor would not receive it. Are not you  
 'worse than the *Turks*, who let many *Religions* be in their *Coun-*  
*try*, yea *Christians*, and to *Meet* *peaceably*? Yea, the *Turkish Pa-*  
*troons* let our *Friends*, that were *Captives*, *Meet* together at *Al-*  
*giers*, and said, *It was good so to do*: And at *Sally* those *barba-*  
*rous People*, who do not profess *Christianity*, you are worse than  
 'they ; for you profess *Christ* in *Words*, but in *Works* deny him.  
 'And did you ever know either in *Scripture* or *History*, that  
 'any *Persecutors* prospered long ? And you are worse, than they  
 'are in the *Mogul's Country*, who they say, permits *Sixty Reli-*  
*gions* in his *Dominions*: and many others might be mentioned,  
 'which you are *worse*, than them all in your *Cruelty* and *Persecu-*  
*tion* of God's *People* only for *Meeting* *together* in the *Name* of  
 '*Jesus*, and *Serving* and *Worshipping* God, their *Creator*. No,  
 'they must not *Breathe* in their *Natural Air*, neither *Natural*,  
 'nor *Spiritual*, in your *Dominions*: I pray, where had you these  
 'Commands from ? neither from *Christ*, nor his *Apostles*. And  
 'do not you profess the *Scriptures* of the *New Testament* to be  
 'your *Rule*? but I pray you, what *Scripture* have you for this  
 'your *practice*? It is good for you to be *Humble*, and do *Just-*  
*ly*, and love *Mercy*; and Call home your *Banished*, and *Love*  
 'them, and *Cherish* them : yea, though they were your *Enemies*,  
 'you are to obey the Command of *Christ*, and *Love* them. I  
 'wonder, how you and your *Wives* and *Families* can sleep qui-  
 'etly in your *Beds*, that do such *Cruel Actions*, without think-  
 'ing, the *Lord* may do to you the same ! You cannot be without  
 'Sense and Feeling, except you be given over to *Reprobation* with-  
 'out Sense and Feeling, and your *Consciences* seared with a hot  
 'Iron. But *Christian Charity* doth hope, that you are not all in  
 'that state ; but that there may be some *Relenting* or *Considera-*  
*tion* of your *Actions* among some of you, either according to  
 'the *Law* of God, or his *Gospel*.

'From him, that desires your *Temporal* and *Eternal Good*,  
 'and *Salvation*, and not *Destruction*, Amen.

*Middlesex*, the 28th of the  
 2d Month, 1688.

G. F.

Peter, Thou may'st Translate this into *High-Dutch*, and  
 send them ; and you may print it, if you will, and spread it  
 abroad : and Translate that part of the Letter, that is to  
 Friends, into *High-Dutch*, and send to them.

Having

1689.

Having stay'd in the Country about *Three Weeks*, I return'd <sup>London.</sup> to London a little before the *Yearly-Meeting*, which was in the <sup>Yearly-</sup> *Third Month this Year*, and was a very *Solemn, Weighty Meet-*  
*ing*; the *Lord* (as formerly) visiting his *People*, and honouring the *Assembly* with his glorious Presence, to the great Satisfaction and Comfort of *Friends*. After the *Business* of the *Meeting* was over, it was upon me to add a few *Lines* to the *Epistle*, which went from the *Meeting* to *Friends*, after this manner:

*Dear Friends and Brethren,*

WHO have known the *Lord's Eternal Arm and Power*, that hath preserved you upon the heavenly Rock and Foundation, and hath built your *House* upon it; you have known many *Winds, Tempests and Storms*, that have risen out of that *Sea*, where the *Beast* rose; and many raging *Storms*, that have risen by *Apostates* of several sorts: but the *Seed*, that *braises the Serpent's head*, and is the Foundation of God's *People*, stands *sure*. And therefore, *Dear Friends and Brethren*, though there be great *Shakings* in the *World*; the *Lord's Power* is over all, and his *Kingdom* cannot be *shaken*. And therefore, all ye *Children of God, Children of the Light, and Heirs of his Kingdom*, a Joyful, Peaceable *Habitation* keep in; keeping out of all the *Heats, Contentions and Disputes* about things below. And Lay *hand on no man, nor no thing suddenly*; lest they should be *puffed up* with that which *fades*, and so come to *loss*: but mind the *Lord's Power*, that keeps open your heavenly *Eye*, to see things present, and to come; and in that ye will *see and handle the Word of Life*. And *Dear Friends* every where, Have power over your own *Spirits*. As God hath blessed you with his *Outward things*, have a care of *Trusting* in them; or falling into *Difference* one with another about these *Outward Things*, that are below: which will pass away. But all live in the *Love of God*, and in that live in *peace with God*, and one with another. And follow the *Works of Charity*, and overcome the *Evil* with the *Good* to all. For what *Good* have all the *Tinklers* done, with their *Cymbals and sounding Brass*? They always bred *confusion*, and never did *Good* in any *Age*; *Tinkling* with their *Cymbals*, and *sounding* with their *Brass*, to draw out the *Simple* to follow them. And therefore it is good for all the *Children of God*, to keep in their *Possessions of Life*, and in the *Love of God*, that is Everlasting. And as for all the *Tumults* of the *World*, and the *Apostates* from the *Truth*, the *Lord's Power* is over them all, and *Christ reigns*; and the *Lord saith, No Weapon, that is formed against thee, shall prosper*, (*Isa. 54.17.*) And now *Friends*, you are not unsensible, how many *Weapons* have been formed against us, who are the *Sons and Daughters of God*; and the *Lord* hath restrained them, according to his *Promise*: they have not prospered. And the *Lord* said; Every Tongue, that shall rise up in Judgment against thee, thou shalt condemn;

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1689. ' *demn*: so God hath given such a *Power* to his *Children*, to *Con-*  
 ~~~~~ ' *demn* all the *Tongues*, that shall rise up in *Judgment* against  
 London. ' them; and this is the *Heritage* of the *Servants* of the *Lord*,  
 Yearly- ' Their *Righteousness* is of me, saith the *Lord*. And you are not  
 Meeting. ' unsensible of the many *Tongues*, that have risen up against us  
 ' in *Judgment*, yea, of *Apostates* and *Prophane*: But in and with  
 ' the *Truth*, and the *Power* of God, according to the *Promise* of  
 ' God, Every *Tongue*, that riseth against thee, thou shalt *Condemn*.  
 ' So it is not one *Tongue* only thou shalt *Condemn*; but Every  
 ' *Tongue*, that shall rise up in *Judgment* against thee, thou shalt  
 ' *Condemn*. So the *Lord* giveth this *Power* to his *Servants* and  
 ' *Children*, to judge the *Evil Tongues*, and he doth restrain the  
 ' Weapons formed against them; so that they shall not prosper a-  
 ' gainst his *Children*, that he hath begotten: *Praises and Honour*  
 ' be to his holy *Name* for ever! *Amen*.

G. F.

Soon after this *Meeting* was over, the *Yearly Meeting* began at York; which because of the *Largeness* of that *County*, and for the *Conveniency* of *Friends* in the *Northerth parts*, had for some *Years* been held there. And inasmuch as there had been some *Hurt* done in that place, as some *Division* made there, by some that were gone out of the *Unity* of *Friends*; It was upon me to write a few *Lines* to *Friends* of that *Meeting*, to *Exhort* them to keep in the pure, heavenly *Love*, which brings into and keeps in the true *Unity*. And that which I writ was thus:

*Dear Friends and Brethren in Christ Jesus,*

' **V**Vhom the *Lord* by his *Eternal Arm* and *Power* hath pre-  
 ' served to this day, all walk in the *Power* and *Spirit*  
 ' of *God*, that is over all, in *Love* and *Unity*: For *Love* over-  
 ' comes, and builds up, and unites all the *Members* of *Christ* to  
 ' him the *Head*; for *Love* keeps out of all *strife*, and is of *God*.  
 ' And *Love* and *Charity* never fails, but keeps the *Mind* above all  
 ' outward things, or *strife* about outward things; and is that,  
 ' which overcomes *Evil*, and casts out all *false Fears*: And it is  
 ' of *God*, and unites all the *hearts* of his *People* together in the  
 ' heavenly *Joy*, *Concord* and *Unity*. The *God* of *Love* preserve you  
 ' all, and settle and establish you in *Christ Jesus*, your *Life* and  
 ' *Salvation*, in whom ye have all *Peace* with *God*. And so  
 ' Walk in him, that ye may be ordered in his *peaceable*, *hea-*  
 ' *venly Wisdom*, to the *Glory* of *God*, and the *Comfort* one of a-  
 ' nother, *Amen*.

London, the 27th of the  
 3d Month, 1689.

G. F.

Being

1689

Being much *Wearied* and *Spent* with being at many large <sup>W</sup><sub>W</sub> *Meetings*, and in much *Business* with *Friends*, during the time <sup>Kingston.</sup> of the *Yearly-Meeting*, and finding my health much *impaired* thereby; I went out of *Town* with my Daughter *Rouse*, to their *Country-house* near *Kingston*, and tarried there most of the remaining part of the *Summer*. In which time I sometimes visited *Friends Meetings* at *Kingston*, and writ divers things for the *Service of Truth* and *Friends*. Amongst those things that I writ there, one was an *Epistle to Friends in Barbados*; and it was, as followeth:

*To all Friends in Barbados, that are Convinced of God's Truth.*

'**M**Y Desires are, that ye may live and walk in his *peaceable Truth*, and shew forth, that ye are *Children of the Light* and of the *Truth*: for the heavenly, gentle and *peaceable Wisdom* is justified of her *Children*. But *Debate*, *Strife*, *Wilfulness*, and laying open one another's *Nakedness* and *Weakness*, that is not heavenly *Wisdom*'s Children's doing (but *Ham's*) nor from the *Spirit of Christ*; nor such, as bite and tear one another: That's from a devouring *Spirit*, and not from the *Spirit of Jesus*, which cloaths and covers that which is uncomely, and can *forgive*. And now my *Friends*, you profess that *Truth*, which is beyond all the *World's ways*; therefore see, that you do Excel them in the heavenly, gentle *Wisdom*, that is easie to be intreated: for the *Wisdom* of the *World* is not easie to be intreated; and sometimes will not be intreated at all. And now pray see, how you do excel the *World* in *Wisdom*, in *Virtue*, in *Kindness*, in *Love* that is over hatred, in *Meekness*, and *Lowliness*, and *Humility*, and in *Sobriety*, *Civility* and *Modesty*, and in *Temperance* and *Patience*, and in all that which is called *Morality* and *Humanity* (which will not act any thing below Men, or unmanly) and to shew forth true *Christianity*, and that ye are the Converted and Translated Believers in *Christ*, dwelling in the *Love of God*, that beareth all things, and endureth all things, and is not puffed up, and envies not. For they that be out of this *Love of God*, and *Christian Charity*, are nothing, but as a *tinkling Cymbal* and a *ounding Brass*; and are discontented, Murmurers and Complainers, full of *Doubts*, *Questions* and *false Jealousies*. Keep that Spirit out of the *Camp of God*: for do not you read in the *Scriptures*, both of the *New and Old Testament*, that the End of such was *Misery*? Therefore in the *Love of God* build up one another: for *Love edifies the Body of Christ*; and he commands his Believers to *love Enemies*, and to *love one another*: By this they are known to be the *Disciples of Christ*. But to live in *Envy*, *Strife* and *Hatred*, is a *Mark*, they are no *Disciples of Christ*: For he

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<sup>that</sup>

1689. 'that loveth not his Brother, abides in Death; and whosoever hates his Brother, is a Murderer: and ye know, that no Murderer hath eternal life abiding in him. But they, that do love the Brethren, are passed from death to life, 1 John 3. 14, 15. And, If a Man say, I love God, and hateth his Brother, he is a liar: for he that loveth not his Brother, whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from God; that he who loveth God, loveth his Brother also, Chap. 4. 20, 21. Therefore love one another: for Love is of God, and Hatred is of the Devil; and every one that loveth, is born of God, and knows God. Now all are Children of God by Creation: and therefore in that state they are to love their Neighbours, as themselves; and to do unto all Men, as they would have them do unto them. Secondly, God pouring his Spirit upon all Flesh ( or all Men and Women) all that are led by the Spirit of God, are the Sons of God, and Heirs of God, and Joint-heirs with Christ; and so are in Fellowship in the Everlasting Gospel: and so are in Unity in the Spirit, the Bond of Peace. And they that go out of this Unity, and out of the Bond of Peace, and do not keep it; they break the King of Kings Peace: but they that keep in the Unity, and Fellowship in the Spirit, and walk in the Light, have Fellowship one with another, and with the Father and the Son. So it is not every one, that talks of the Light, and talks of the Word, and of Righteousness, and talks of Christ, and of God; but he that Doth the will of God. And therefore, My Friends, all strive to excel one another in Love, and in Virtue, and in good Life and Conversation; and strive all to be of one Mind, Heart and Judgement in the Spirit of God: for in Christ all are one, and are in peace in him. The Lord God Almighty preserve you in him, who is your holy Rock and Foundation, that is heavenly, and stands sure; that ye may all be Valiant for the Truth upon the Earth, and for the Lord and his glorious Name; so that ye may all come to serve him in your Generation, and in his New Creation in Christ Jesus, Amen.

'And now, that you are come into so much Favour with the Magistrates and Powers, that they let you serve the Office of a Constable, &c. without swearing or taking any Oaths; hereby Christ's Doctrine and Command, and his Apostle's is set up. And therefore I desire, that you may double your diligence in your Offices, in doing that which is just, and true, and righteous; so that ye may excel and exceed all them, that are tied, shack'led or bound by Swearing or Oaths, to perform their Offices: and you can do it at Yea and Nay, so say and so do; according to Christ's Doctrine and Command. For Adam and Eve by disobeying the Command of God, fell under Condemnation: and they that disobey the command of Christ in taking Oaths and Swearing, go into Evil, and fall into Condemnation, Matth. 5. and Jam. 5. So my Love in the Lord is to you all.

1689.

I stay'd at *Kingston*, till the beginning of the *Seventh Month*; where not only many *Friends* came to visit me, but some Considerable People of the *World*, with whom I discoursed about the *Things of God*. Then leaving *Kingston*, I went to *London* by *Water*, visiting *Friends* as I went, and taking *Hammersmith* Meeting in my way. And having recovered some strength by being in the *Country*, when I was come to *London*, I went from *London* Meeting to Meeting; labouring diligently in the work of the *Lord*, and opening the *Divine Mysteries* of the heavenly things, as God by his *Spirit* opened them in me. But I found, my *Body* would not long bear the *City*; wherefore, when I had travelled amongst *Friends* there about a *Month*, I went to *Tottenham-High-Cross*, and from thence to *Edward Man's Country-house* near *Winchmore-hill*, and to *Enfield*; spending a matter of *Three Weeks* Ford-time amongst *Friends* thereabouts, and had Meetings at all those places. Then, being a little refreshed with being in the *Coun-*  
*try*, I went back to *London*; where I tarried, labouring in the *Work of the Ministry*, till the middle of the *Ninth Month*: at which time I went down with my Son *Mead* to his House in *Essex*, and abode there all the *Winter*. During which time I *stirred not much abroad*; unless it were sometimes to the *Meet-*  
*ing*, to which that *Family* belonged, which was about half a *Mile* from thence: but I had *Meetings* often in the *House* with the *Family*, and those *Friends*, that came thither. Many things also I writ, while I was there; some of which follow here. One was an *Epistle* to the *Quarterly and Yearly-Meetings* of *Friends* in *Pensylvania, New-England, Virginia, Maryland, the Jerseys, Carolina*, and other Plantations in *America*. And it was thus:

‘**M**Y Dear *Friends* and Brethren in the *Lord Jesus Christ*, who, by believing in his *Light*, are become Children of his *Light* and of his *Day*; my desires are, that you may all walk in his *Light* and in his *Day*, and keep the *Feast of Christ*, our *Passover*, who is sacrificed for us, not with *Old Leaven*, neither with the *Leaven of Malice and Wickedness*; but let all that be purged out: that ye may be a *New Lamp*, keeping the *Feast of Christ*, our *Passover*, with the *unleavened Bread* of Sincerity and Truth. Therefore let no leavened Bread be found in your *Houses*, nor in your *Meetings*, nor in the *Camp of God*, or Household of *Faith*, which are the Household of Christ: But all that sour, old *Leaven*, which makes Peoples hearts sour, and to burn one against another; all that must be purged out of the *Camp of God*, and kept out. For the *Feast of Christ*, our *Passover*, must be kept, in the *New Covenant*, with his heavenly, unleavened *Bread of Life*. The *Jews* in the *Old Testament* their *Feast* was kept with outward unleavened *Bread*: And now, in the *New Testa-*  
*ment*, in the *Gospel-Day*, our *Feast* is to be kept with the heavenly, unleavened *Bread* of Sincerity and Truth. Therefore Friends, I desire you seriously to consider, and to keep this *Feast*, which the *Apostle* directed the *Church of Christ* to keep.’

‘Do

1689. 'Do not you see *Christendom*, so called, keep their *Feasts* with the *leavened Bread* of Malice and Wickedness? which makes *Gooses*. them so *four*, and their hearts to *burn* one against another, that they have destroyed, and do destroy one another about *Religion*. Therefore all live in the *love* of God, which keeps above the *love* of the *World*; so that none of your Hearts may be choaked or surfeited with these *outward Things*, or with the *Cares* of the *World*, which will pass away: But mind ye the *World* and the *Life*, that is without end, that ye may be *heirs* of it. And *Friends*, you should strive to Excel all, both *Professor* and *Prophane*, both in *Morality*, *Humanity* and *Christianity*, *Modesty*, *Sobriety* and *Moderation*, and in a good, godly, righteous *Life* and *Conversation*; shewing forth the *Fruits* of the *Spirit* of God, and that you are the *Children* of the living God, and *Children* of the *Light*, and of the *Day*, and not of the *Night*. And serve God in *Newness* of *Life*: for it is the *Life*, and a living and walking in the *Truth*, that must Answer the *Witnesses* of God in all People; that they, seeing your good *Works*, may glorifie our Father, which is in *Heaven*. Therefore be valiant for God's holy, pure *Truth*, and spread it abroad, among both *Professors* and *Profane*, and the *Indians*. And you should write over once a year, from all your *Yearly-Meetings*, to the *Yearly-Meeting* here, concerning your Diligence in the *Truth*, and of its spreading, and of Peoples receiving it, both *Professors* and *Profane*, and the *Indians*; and concerning the *Peace* of the *Church of Christ* amongst your selves. For, blessed be the Lord, *Truth* doth get ground in these Parts, and many are made very loving to *Friends*, and the *Lord's Power* and *Seed* is over all: In which God Almighty keep all his People to his Glory, Amen.

*Gooses*, the 28th of the  
11th Month, 1689.

G. F.

While I was in the City, I had a Concern upon my Spirit with respect to a *Twofold Danger*, that attended some, who profest *Truth*: one was of *Young Peoples running into the Fashions* of the *World*; and the other was of *Old Peoples going into the Earth*. And that Concern coming now again weightily upon me, I was moved to give forth the following *Paper*, as a *Reproof* to such, and an *Exhortation* and *Warning* to all *Friends* to beware of, and keep out of those *Snares*.

To all that do Profess the Truth of God -----

'**M**Y desires are, that you may walk in *Humility* in it. For when the *Lord* first called me forth, he let me see, That *Young People grew up together in Vanity*, and the *Fashions* of the *World*; and *Old People went downwards into the Earth*, raking it together: and to both these I was to be a stranger. And now *Friends*,

'I do see too many Young People, that do profess the Truth, do 1690.  
 'grow up into the Fashions of the World; and too many Pa-~~pe~~  
 'rents indulge them: And amongst the Elder, some are grow-~~Gooses,~~  
 'ing downwards, and raking after the Earth. Therefore take  
 'heed, that you are not making your Graves, while you are  
 'Alive outwardly, and loading your selves with thick Clay (Hab.  
 '2.6.) For if you have not power over the Earthly Spirit, and  
 'that which leadeth into a Vain Mind, and the Fashions of the  
 'World, and into the Earth; though you have often had the Rain  
 'fall upon your Fields, you will but bring forth Thistles, Briars  
 'and Thorns, which is for the Fire. And such will become brit-  
 'tle, peevish, fretful Spirits, that will not abide the heavenly Do-  
 'ctrine, and the Admonitions, Exhortations and Reproofs of the  
 'Holy Ghost, or heavenly Spirit of God; which would bring you  
 'to be Conformable to the Death of Christ, and to his Image,  
 'that ye might have Fellowship with him in his Resurrection.  
 'And therefore it is good for all to bow to the Name of Jesus,  
 'their Saviour, and that all may Confess him to the Glory of  
 'God the Father. For I have had a Concern upon me, in a  
 'Sense of the Danger of Young Peoples going into the Fashions of  
 'the World, and Old Peoples going into the Earth, and many go-  
 'ing into a loose and false Liberty; till at last they go quite out  
 'into the Spirit of the World, as some have done. Such their  
 'House hath been built upon the Sand on the Seashore, not up-  
 'on Christ the Rock; that they are so soon in the World again,  
 'under a pretence of Liberty of Conscience. But it is not a pure  
 'Conscience, nor in the Spirit of God, nor in Christ Jesus: for in  
 'the Liberty in the Spirit there is the Unity, which is the Bond  
 'of Peace; and all are one in Christ Jesus, in whom is the true  
 'Liberty. And this is not of the World: for He is not of the  
 'World. And therefore all are to stand fast in him, as they  
 'have received him; for in him there is peace, who is the Prince  
 'of Peace: but in the World there is Trouble. For the Spirit of  
 'the World is a Troublesome Spirit; but the Spirit of Christ is a  
 'Peaceable Spirit: and in it God Almighty preserve all the Faith-  
 'ful, Amen.

Gooses, the 1st of the  
 2d Month, 1690.

G. F.

Another Paper, that I writ while I was here, was concerning the Ensign, which Isaiah prophesied the Lord should set up for the Gentiles, which I shewed was Christ. Of that Paper this which follows, is a Copy:

'THE Lord saith; They shall not hurt nor destroy in all my ho-  
 'ly Mountain: for the Earth shall be full of the knowledge of  
 'the Lord, as the Waters cover the Sea, Isa.ii.9. And in that day  
 'there shall be a Root of Jesse, which shall stand for an Ensign of  
 'the People; to it shall the Gentiles seek, and his Rest shall be glo-  
 'rious,

1690. *rious, ver. 10. And he shall reign over the Gentiles, and in him shall the Gentiles trust, Rom. 15. 12.* This Ensign is Christ, which was prophesied of by the Prophet; which Prophecy the Apostle, who was a Minister to the Gentiles, sheweth was fulfilled in the New Testament. And in this Day of Christ, Isaiah saith, *The Lord shall set his hand again the second time, to Recover the Remnant of his People, which shall be left, from Assyria and from Egypt, &c. And he shall set up an Ensign for the Nations, and shall assemble the Outcasts of Israel, and gather together the dispersed of Judah from the four Corners of the Earth, ver. 11, 12.* This is in the Day of Christ, and his Gospel of Life and Salvation, which is preached to every Creature under Heaven, who Enlighteneth every Man that cometh into the World, both Jews and Gentiles; that by his heavenly, divine Light they may see Christ, their Ensign, and Captain of their Salvation: So Christ is one Ensign both to the Jews and Gentiles. And Isaiah saith, *The Redeemer shall come to Sion, &c. Isa. 59. 20.* And, *This is my Covenant with them, saith the Lord, my Spirit, that is upon thee (to wit, Christ) and my Words, which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed,* saith the Lord, from hence-forth and for ever, ver. 21. *Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee, Chap. 60. 1.* And the Gentiles shall come to thy Light, ver. 3. *And the abundance of the Sea shall be converted unto thee, ver. 5. (the Sea is the World.) The Lord shall be thy everlasting Light, ver. 20.* And, *Thou shalt call thy Walls, Salvation, and thy Gates, Praise, ver. 18.* And the Lord saith; *I will make the place of my Feet glorious, ver. 13. Heaven is his Throne, and Earth is his Footstool, Chap. 66. 1.* And he that puts his trust in me, saith the Lord, *shall possess the Land, and shall inherit my holy Mountain, Chap. 57. 13.* Which Mountain is Established above all the Mountains and Hills, Isa. 2. 2. The Lord saith (speaking of Christ) *I have put my Spirit upon him, he shall bring forth Judgment to the Gentiles, Isa. 42. 1.* And he saith of him, *I will give thee for a Covenant of the People, for a Light of the Gentiles; To open the blind Eyes, to bring out the Prisoners from the Prison, and them that sit in Darkness, out of the Prison-house. I am the Lord, that is my Name, and my Glory will I not give to another, neither my Praise to graven Images, ver. 6,7,8.* So Christ the Light is come, and the Glory of the Lord is risen; and the Gentiles are come to the Light of Christ: and this Prophesie of Isaiah concerning Christ, many of the Gentiles witness fulfilled, that *Salvation is come to the Gentiles, Rom. 11. 11.* And God gave his Glory to his Son: And Christ saith, *The Glory, which thou gavest me, I have given them (namely, his Believers and Followers) that they may be one, even as we are one, John 17. 22.* Now here you may see, how the Promises and Prophecies are fulfilled in Christ Jesus, whom God hath given for an Ensign both to the Jews and Gentiles, and the Captain of their Salvation; and he doth enlighten every one, that cometh into

‘into the World: that with his heavenly, divine *Light* they 1690.  
 ‘might see *Christ*, the Lord from Heaven, their *Captain* and En-  
 ‘sign, and trust in him, who is their *Conqueror*; who bruises the Gooses.  
 ‘Serpent’s head, and destroys the *Devil* and his Works: And  
 ‘*Christ* and his Followers overcome the *Dragon*, *Beast* and *false*  
 ‘*Prophet*. And therefore all *Jews*, *Gentiles* and *Christians*, that  
 ‘come to believe in *Christ*, are to stand to their *Ensign*, *Christ*;  
 ‘who is also the *Captain* of their *Salvation*, who is above all En-  
 ‘signs and *Captains* below. For he is from above, and therefore  
 ‘all are to trust in him; for he is certain and able to save to the  
 ‘utmost, &c. and is the same *Ensign* and *Captain* to day, as he  
 ‘was yesterday, and so for ever, the *First* and *Last*, the *Begin-*  
 ‘ning and *Ending*, and *Lord* of all *Lords*, and *King* of all *Kings* upon  
 ‘the Earth; and there is nothing certain to be trusted in, below  
 ‘*Christ Jesus*, who is from above. You see in the *Scriptures*,  
 ‘there were many *Ways* and *Religions* among the *Heathen*, as  
 ‘there were many *Sects* among the *Jews*, when *Christ* came:  
 ‘And now there are many *Sects*, or *Religions* among the *Chri-*  
 ‘*stians*, who believe from the *Scriptures*, that he is come; as the  
 ‘*Jews* believed, he was to come. But they that close their *Eyes*,  
 ‘and stop their *Ears* to the *Light* of *Christ*, they are not like to  
 ‘see *Christ*, who hath enlightened them, to be their *Ensign*, and  
 ‘the *Captain* of their *Salvation*, that see not with the heavenly  
 ‘*Eye*, nor hear with the heavenly *Ear*, to see and hear their hea-  
 ‘venly *Ensign*, and *Captain* of their *Salvation*, to convert them  
 ‘and heal them; that they might follow him, and be of his ho-  
 ‘ly *Camp*, and be his heavenly *Soldiers*, to whom he gives spi-  
 ‘ritual *Arms* and *Armour*, the *Helmet* of *Salvation*, the *Breast-*  
 ‘*plate* of *Righteousness*, the *Armour* of *Light*, and the *Shield* of  
 ‘*Faith* (which will quench all the fiery *Darts* of *Satan*, and give  
 ‘*Victory*) and the *Sword* of the *Spirit*, the *Word* of *God*, which  
 ‘shall cut and hammer down, and burn up all the Strong holds  
 ‘of *Satan*. Also he cloatheth his *Soldiers* with fine *Linnen*, white  
 ‘and clean, his *Righteousness*, and shooeth them with the ever-  
 ‘lasting *Gospel* of *Peace*, the *Power* of *God*; which *Cloths* and  
 ‘*Shooes* will never wax *Old*. And all that are shod with the E-  
 ‘verlasting *Gospel*, the *Power* of *God*, they will never wax *Old*;  
 ‘but will stand all *Storms* and *Tempests* in the *World*. And they  
 ‘that are shod with the *Gospel*, the *Power* of *God*, can in it tread  
 ‘upon *Serpents*, *Vipers* and *Scorpions*, and all the venomous Beasts  
 ‘upon the Earth, and all the *Thorns*, *Briars*, *Brambles*, *Thistles*,  
 ‘and sharp *Rocks* and *Mountains*, and never be hurt, nor never  
 ‘wear out their *Shooes*; but their *Feet* are always *beautiful* up-  
 ‘on the *Mountains*. *Moses* a *Captain*, the *Servant* of the *Lord*, said  
 ‘unto the People of *Israel*, I have led you forty years in the Wil-  
 ‘derness: your *Cloths* are not waxen old upon you, and thy *Shoe* is  
 ‘not waxen old upon thy foot, Deut. 29. 5. Here ye may see, the  
 ‘*Jews* in the *Old Testament*, their *Cloths* and their *Shooes* did not  
 ‘wax old: But they, who are *Christ*’s followers, whom he shoo-  
 ‘est with his Everlasting *Gospel* of *Peace*, and Cloatheth with his  
 ‘fine *Linnen*, his *Righteousness*, and *Arms* with his *Arms* and Ar-  
 ‘mour,

16.9.0. 'mour, they are cloathed, shod and arm'd, with that which will never decay, nor wax old, nor canker, nor rust, nor corrupt, ~~Goode~~ 'nor grow blunt. Now all, (whether Christians, or Jews, or Gentiles) that hate the Light of Christ, and close their Eyes, and stop their Ears to it, are not like to see Christ their Ensign, and Captain of their Salvation, but are blind. And as there is no outward Captain, would Lift a Company of blind and deaf men, and cloath and arm them with outward Armour; so such, as are blind and deaf, whose Eyes are closed, and Ears stopped to the heavenly Light of Christ, he is not like to cloath them with his fine Linnen, and arm them with his heavenly and spiritual Armour; nor are they like to be spiritually and heavenly disciplined, and to see and know his holy and spiritual living Camp, nor to follow him, while they are deaf and blind, and hate his Light, which is the Life in Christ, the heavenly Ensign and Captain of their Salvation. For it is the Light, that shines in the heart, which gives the knowledge of the glory of God in the face of Christ Jesus; who is the Ensign and Captain of Mens Salvations, and who hath brought, and doth bring many Sons unto glory: Praises, Honour and Glory be unto the Lord over all, who liveth for ever, Amen,

Coates, the 14th of the  
2d Month, 1690.

G. F.

London.  
Kingston.  
London.  
Yearly-  
Meeting.

A Week after this I return'd to London: and after a little stay there, went down to visit Friends at Kingston, where I stay'd not long; but came back to London, and remained there in the Lord's work, till after the Yearly-Meeting, which was in the Fourth Month this Year: in which the wonted Goodness of the Lord was witnessed; and his blessed Presence enjoyed, and his heavenly Power livingly felt, opening the hearts of his People unto him, and his Divine Treasures of Life and Wisdom in and unto them; whereby many useful and necessary things, relating to the safety of Friends, and to the honour and prosperity of Truth, were weightily treated of, and unanimously concluded.

After the Meeting was over, I writ the following Paper to Friends, to be added to the Epistle, which from the Yearly-Meeting was sent into the several Counties.

'ALL Friends every where, that are alive to God through Jesus Christ, and are living Members of Christ the holy Head; Be still, and stand still in the Lord's Camp of Holiness and Righteousness, and therein see the Salvation of God, and your Eternal Life, Rest and Peace: and in it you may feel and see, the Lord's Power is over all; and how the Lord is at work in his Power, and ruling the Nations with his Rod of Iron, and is breaking (in the Nations) the old, leaky Vessels and Cisterns to pieces, like the Potter's Kessels, that will not hold his living Water of Life, who are erred from the Spirit. But blessed be the Lord

\* Lord God of Heaven and Earth, who by his Eternal Arm and 1690.  
 \* Power hath settled all his People upon the living, holy Rock and ~~Rock~~  
 \* Foundation, that stands sure; whom he hath drawn by his Spi- London.  
 \* rit to his Son, and gathered them into the Name of Jesus Christ, Yearly  
 \* his only begotten Son, full of Grace and Truth: who hath all  
 \* Power in Heaven and Earth given to him. Whose Name is a-  
 \* bove every Name under the whole Heaven: and all his living  
 \* Members know, there is no Salvation given by any other Name  
 \* under the whole Heaven, but by the Name of Jesus; and he,  
 \* their Salvation, and their living Head is felt in the midst of them  
 \* in his Light, Life, Spirit, Grace and Truth, and his Word of  
 \* Patience, Wisdom and Power: who is his People's Prophet, that  
 \* God hath raised up, in his New Testament and Covenant, to  
 \* open to them; and their living Shepherd, that hath purchased,  
 \* redeemed and bought them with his precious Blood. And Christ,  
 \* the living One, feeds his living Sheep in his living Pastures of  
 \* Life, and his living Sheep know their living Shepherd's voice,  
 \* with his living Bread and Water, and follow him; and will not  
 \* follow any of the World's Hirelings, nor Thieves, nor Robbers,  
 \* nor Climbers, that are without Christ, the Door. And likewise  
 \* Christ's living Children know Christ, the Bishop of their Souls,  
 \* to oversee them with his heavenly and spiritual Eye, that they  
 \* may be preserved in his Fold of Life, and go no more forth.  
 \* And also they know Christ, their holy Priest, that by the Grace  
 \* of God tasted Death for them, and for every Man, and is a  
 \* Propitiation for their Sins; and not for their Sins only, but for  
 \* the Sins of the whole World: and by the one Offering up of  
 \* himself he hath perfected for ever, them that are sanctified. And  
 \* such an High-Priest becomes Christ's Sheep in his New Covenant  
 \* and Testament, who is holy and harmless, and separate from  
 \* sinners, and is made higher than the Heavens; who is not made  
 \* a Priest after the Order of Aaron, with his Tithes, Offerings,  
 \* &c. but he makes an end of all those things, and hath abolish-  
 \* ed them: and is made an High-Priest after the Power of an  
 \* endless life, who ever liveth to make Intercession for his Peo-  
 \* ple; and is able to save to the uttermost, all that come to God  
 \* through him. Who is the one holy Mediator betwixt God and Man:  
 \* and who sanctifies his People, his Church, that he is Head of,  
 \* and presents them to God without spot, or wrinkle, or blemish,  
 \* or any such thing; and makes them an holy, royal Priesthood,  
 \* to offer up spiritual, holy Sacrifices, acceptable to God by Jesus  
 \* Christ, who is King of all Kings, and Lord of all Lords in the  
 \* Earth. So an holy, heavenly King, who hath all power in  
 \* Heaven and Earth given to him; and rules in all the hearts of  
 \* his Sheep and Lambs by his holy, divine, precious Faith, that  
 \* is held in all the pure Consciences of his People: which holy  
 \* Faith, Christ, the holy One, is the Author and Finisher of. By  
 \* which holy Faith all the Just live, and in which holy, divine  
 \* and precious Faith all the Just and holy Ones have Unity; and  
 \* by it they do quench all the fiery Darts of Satan: and by this  
 \* holy, divine and precious Faith they have access to the pure

1690. 'God, in which they do please him. And Christ, who is set on the right hand of the Throne of the Majesty in the Heavens, in London. 'his New Testament and New Covenant, is a Minister of the Yearly Meeting. 'Sanctuary and true Tabernacle, which the Lord hath pitcht, and not Man. And therefore all the Lambs and Sheep of Christ must feel this holy Minister in their Temple and Sanctuary, who ministers spiritual, holy and heavenly things to them in their Sanctuary and Tabernacle. For all the Tabernacles and Sanctuaries, that are built or pitcht by Man, Men make Ministers for them; and such Ministers are of Men and by Men, with their worldly Sanctuaries and Tabernacles of Mens pitching, by Mens hands.

'And now, all Dear Friends and Brethren every where, that are the Flock of Christ: Christ, our Passover is sacrificed for us. Therefore let us all keep this heavenly Feast of our Passover in his New Testament and Covenant, not with Old Leaven neither of Malice nor Wickedness; but let all that be purged out, with the four old leavened Bread, that all may become a new Lump: and so keep this heavenly Feast of Christ, our heavenly Passover, with the unleavened Bread (mark, with the unleavened Bread) of Sincerity and Truth. My desires are, that all the Flock of Christ every where may keep this heavenly Feast of Christ, our heavenly Passover, with his heavenly, unleavened Bread of Sincerity and Truth, Amen.

G. F.

I stay'd in Town between Three Weeks and a Month, after the Yearly-Meeting was over: and then went into the Country, first to Totter-ham-High-Cross, where was a Meeting on the First-day of the Week, which I was at; and then went to Edward Man's House at Ford-Green near Winchmore-Hill: and on the First-day following went from thence to the Meeting at Enfield; where the Lord gave me many precious Openings to declare to the People.

Afterwards, moving to and fro amongst Friends thereabouts, I Chefs-hunt visited the Meetings at Chefs-hunt, Waltham-Abbey, Enfield, Tottenham, Waltham and Winchmore-hill frequently; the Lord being with me, and opening many deep and weighty Truths, divine and heavenly Mysteries to his People through me, to their great Refreshment, and my Joy. After some time I went to Hartford, to Hartford. visit the Friends there; and was at their Meeting on a First-day.

And having something more particular upon me to the Ancient Friends of that place, I had a Meeting with some of them the next day, and imparted to them, what the Lord had given me for them. Then passing thence to Ware, I made a little stay amongst Friends there, and was at their Meeting. After which, returning, amongst Friends about Edmunton-side and Tottenham, and taking Meetings as I went, I came back to London in the end of the Seventh Month.

I remained now at London, till the beginning of the Ninth 1690. Month, being continually exercised in the Work of the Lord, either in Publick Meetings, opening the Way of Truth to People, and building up and establishing Friends therein; or in other Services relating to the Church of God. For the Parliament now sitting, and having a Bill before them concerning Oaths, and another concerning Clandestine Marriages; several Friends did attend the House, to see to get those Bills so worded, that they might not be hurtful to Friends: In this Service I also assisted, attending on the Parliament, and discoursing the Matter with several of the Members.

Having stay'd more than a Month in London, and much spent my self in these Services, I went out of Town to Tottenham, and some time after to Ford-Green near London; at which Places I continued several Weeks, visiting Friends Meetings round about there, at Tottenham, Enfield and Winchmore Hill. In this time several things came upon me to Write: whereof One was an Epistle to Friends in the Ministry; and was as followeth:

'**A**LL Friends in the Ministry every where, to whom God hath given a Gift of the Ministry, and who use to Travel up and down in the Gift of the Ministry, Do not hide your Talent, nor put your Light under a Busel; Nor Cumber your selves, nor entangle your selves with the Affairs of this World. For the natural Soldiers are not to Cumber themselves with the World; much less the Soldiers of Christ, who are not of this World; but are to mind the Riches and Glory of the World, that is Everlasting. And therefore stir up the Gift of God in you, and Improve it: and do not sit down, Demas-like, and embrace this present World, that will have an end; lest ye become Idolaters. But be valiant for God's Truth upon the Earth, and spread it abroad in the Day-light of Christ, you who have sought the Kingdom of God, and the Righteousness thereof, and have received it and preached it; which stands in Righteousness, and Peace, and Joy in the Holy Ghost: As Able Ministers of the Spirit sow to the Spirit, that of the Spirit ye may reap Life Everlasting. And go on in the Spirit, plowing with it in the purifying Hope; and threshing, with the Power and Spirit of God, the Wheat out of the Chaff of Corruption, in the same Hope. For he that looks back from the spiritual Plow into the World, is not fit for the Spiritual and Everlasting Kingdom of God; and then he is not like to press into it, as the Faithful do. Therefore you that are awakened, and are come to Righteousness, and to the Knowledge of the Truth, keep your selves awakened in it; then the Enemy cannot sow his Tares in your Field: for Truth and Righteousness is over him, and before he was. So my desires are, that all may fulfil their Ministry, that the Lord Jesus Christ hath committed to them; and then by the Blood (or Life) and Testimony of Jesus you will overcome the Enemy, that opposes it, within and without. And all you that do preach the Truth, do it as it is in Jesus; in Love: And all that are Believers

Tottenham  
Ford-Green.

Tottenham  
Enfield.  
Winchmore-hill.

1690. lievers in Jesus, and receivers of him, he gives them Power  
 to become the Sons of God, and so Joint-heirs with Christ; whom  
 Ford. Green. he calleth Brethren: and he gives them the Water of Life, which  
 shall be a Well in them, springing as a River up to Eternal  
 Life; that they may water the spiritual Plants of the living God.  
 So that all may be spiritual Planters, and spiritual Waterers; and  
 may see with the spiritual Eye the Everlasting, Eternal God o-  
 ver all to give the Increase, who is the Infinite Fountain. So my  
 desires are, that you may be kept out of all the beggarly Ele-  
 ments of the World, which is below the spiritual Region, to  
 Christ the Head; and may hold him, who bruisheth the Head of  
 Enmity, and was, before it was: So that ye may all be united  
 together in love, in your Head, Christ, and be ordered by his  
 heavenly, gentle, peaceable Wisdom to the Glory of God. For  
 all that be in Christ, are in love, peace and Unity; and in him  
 they are strong, and in a full Perswasion: and in him, who is  
 the First and Last, they are in a heavenly Resolution and Con-  
 fidence for God's Everlasting Honour and Glory, Amen.

*From him, who is Translated into the Kingdom of his Dear Son, with all his Saints, a heavenly Salvation: And salute ye one another with a holy Kiss of Charity, that never faileth.*

Ford Green, the 25th of the  
 9th Month, 1690.

G. F.

Another Epistle I writ soon after, more particularly to the Friends in the Ministry, that were gone into America: which was thus;

Dear Friends and Brethren, that are Ministers, and Exhorters,  
 and Admonishers, that are gone into America and the  
 Islands there-aways: Stir up the Gift of God in you, and the  
 pure Mind, and improve your Talents; that ye may be the  
 Light of the World, a City set upon an Hill, that cannot be  
 hid: and let your Light shine among the Indians, and the Blacks  
 and the Whites; that ye may answer the Truth in them, and  
 bring them to their Standard and Ensign, that God hath set  
 up, Christ Jesus. For from the Rising of the Sun to the Going  
 down of the same God's Name shall be great among the Gentiles;  
 and in every Temple, or sanctified Heart, Incense shall be offered  
 up to God's Name. And have Salt in your selves, that ye may  
 be the Salt of the Earth, that ye may salt it; that it may be  
 preserved from Corruption and Putrefaction: so that all Sacri-  
 fices, offered up to the Lord, may be salted and seasoned, and  
 be a good Savour to God. And all grow in the Faith and Grace  
 of Christ, that ye may not be like Dwarfs: for a Dwarf shall  
 not come near to Offer upon God's Altar; though he may eat  
 of God's Bread, that he may grow by it. And Friends, Be  
 not negligent, but keep up your Negroes-Meetings and your Fa-  
 mily-

mily-Meetings; and have Meetings with the Indian Kings, and their Councils, and Subjects, every where, and with others; and bring them all to the Baptizing and Circumcising spirit, by which they may know God, and serve and worship him. And all take heed of sitting down in the Earth, and having your Minds in the earthly Things, Coveting and Striving for the Earth: for to be carnally minded brings death, and Covetousness is Idolatry. There is too much Strife and Contention about that Idol, which makes too many go out of the Sense and Fear of God; so that some have lost Morality, and Humanity, and the true Christian Charity. O therefore, be awakened to Righteousness, and keep awakened: for the Enemy sowneth his Tares, while Men and Women sleep in Carelessness and Security. Therefore so many sloathful Ones, go in their filthy Rags, and have not the fine Linen, the Righteousness of Christ; but are straggling, and plowing with their Ox, and their Asses, in their woollen and linnen Garments, mixt Stuff, feeding upon Torn food, and that dieth of it self, and drinking of the dregs of their old Bottle, and eating the sour, leavened Bread, which makes their hearts burn one against another. But all are to keep the Feast of Christ, our Passover, with the unleavened Bread of Sincerity and Truth. And this unleavened Bread of Life from Heaven makes all Hearts, and Souls glad: and joyful, and lightsome, and cheerful, to serve and love God, and to love and serve one another in the peaceable Truth, and to keep in the Unity of God's Spirit, which is the Bond of (the Lord of Lords, and the King of all Kings his) Peace. In this Love and Peace God Almighty keep and preserve all his People, and make them valiant for his Truth upon the Earth, to spread it abroad both in Doctrine, and good Life and Conversation, Amen.

All the Members of Christ have need one of another. For the Foot hath need of the Hand, and the Hand hath need of the Foot: The Ear hath need of the Eye, and the Eye of the Ear. So that all the Members are serviceable in the Body, which Christ is the Head of; and the Head sees their Service. Therefore let none despise the least Member.

And have a Care to keep down that greedy, earthly Mind, that raveneth and coveteth after the Riches and Things of this World; lest ye fall into the law Region, like the Gentiles, or Heathen, and so lose the Kingdom of God, that is Everlasting: But seek that first, and God knows what things ye have need of; who takes care for all both in Heaven and in the Earth: Thanks be unto God for his unspeakable Gifts, both Temporal and Spiritual.

Tottenham, the 11th of the  
10th Month, 1690.

G. F.

Not

1690.

London.

Not long after this I returned to London, and was almost daily with Friends at Meetings. And when I had been near Two Weeks in Town, The sense of the great Hardships and sore Sufferings, that Friends had been and were under in Ireland, coming with great weight upon me; I was moved to write the following Epistle, as a Word of Consolation unto them.

Dear Friends and Brethren in the Lord Jesus Christ, whom the Lord by his Eternal Arm and Power hath upheld through your great Sufferings, Exercises, Trials and Hardships (more, I believe, then can be uttered) up and down that Nation, which I am very sensible of; and the rest of the faithful Friends, that have been Partakers with you in your sufferings: and cannot but suffer with the Lord's People, that suffer. And my Confidence hath been in the Lord, that he would and will support you in all your Sufferings; and that he would preserve all the Faithful in his Wisdom, that they would give no just Occasion to one nor other to make them suffer: And therefore, if that you did suffer wrongfully, or unjustly, the righteous God would assist you, and uphold you; and reward them according to their Works, that oppress or wronged you. And now my desire is unto the Lord, that in the same holy and heavenly Wisdom of God ye may all be preserved to the End of your days, to the Glory of God, minding God Almighty's supporting Hand and Power: who is God Al-sufficient, to strengthen, help and refresh in time of Need. And let none forget the Lord's Mercies and Kindnesses, which endure for ever: but always live in the sense of them. And truly Friends, when I consider the thing, It is the great Mercy of the Lord, that ye have not been all swallowed up; seeing with what spirits ye have been compassed about. But the Lord carrieth his Lambs in his Arms, and they are as tender to him, as the Apple of his Eye: And his Power is his Hedge about his Vineyard of heavenly Plants. And therefore it is good for all his Children, to be given up to the Lord with their Minds and Souls, Hearts and Spirits, who is a faithful Keeper, that never slumbers nor sleeps; but is able to preserve and keep you, and to save to the utmost: and none can hurt so much as an hair of your Heads, except he suffer it, to try you; for he upholds all things, in Heaven and Earth, by the Word of his Power: All things were made by Christ, and by him all things do consist (mark, consist) whether they be *Visibles*, or *Invisibles*, &c. So he hath power over all; for all Power in Heaven and Earth is given to him: and to you, that have received him, he hath given Power to become the Sons and Daughters of God; so living Members of Christ, the living Head, and grafted into him, in whom ye have Eternal Life. And Christ, the Seed, reigns, and his Power is over all; who bruises the Serpent's Head, and destroys the Devil and his Works, and was before he was. And so all of you live and walk in Christ Jesus; so that nothing may be between you and God, but Christ,

'Christ, in whom ye have *Salvation, Life, Rest and Peace* with 1690.  
'God.

'As for the passages of *Truth* in this Land and abroad, I do London:  
'hear, that in *Holland* and *Germany* and there-aways; *Friends*  
'are in *Love, Unity and Peace*: And in *Jamaica, Barbados, Me-*  
'*vis, Antego, Maryland* and *New-England* I hear nothing, but  
'*Friends* are in *Unity and Peace*. The Lord preserve them all  
'out of the *World*, (in which there is *Trouble*) in *Christ Jesus*,  
'in whom there is *Peace, Life, Love and Unity*, Amen. So my  
'Love in the Lord *Jesus Christ* to all *Friends* every where in  
'your Land; as though I named them.

London, the 10th of the  
11th Month, 1690.

G. F.

**T**HUS, Reader, hast thou had some Account of the Life and Travels, Labours, Sufferings and Manifold Trials and Exercises of this holy Man of God, from his Youth to almost the time of his Death: Of which himself kept a Journal; out of which the foregoing Sheets were transcribed. It remains, that an Account be added of the Time, Place and Manner of his Death and Burial; Which were thus:

The next day, after he had written the foregoing Epistle to Friends in Ireland, he went to the Meeting at Gracious-street, which was large (it being on the First day of the Week:) And the Lord enabled him to preach the Truth fully and effectually, opening many deep and weighty things with great Power and Clearness. After which having Prayed, and the Meeting being ended, he went to Henry Gouldney's (a Friend's House in Whitehart-Court, near the Meeting house:) and some Friends going with him thither, he told them, 'He thought, he felt the Cold strike to his heart, as he came out of the Meeting; yet added, I am glad I was here: Now I am clear, I am fully clear. As soon as those Friends, that were with him, were withdrawn, he lay down upon a Bed (as he sometimes used to do, through Weariness after a Meeting) but soon rose again; and in a little time lay down again, complaining still of Cold. And his Strength sensibly decaying, he was fain soon after to go into Bed; where he lay in much Contentment and Peace, and very sensible to the Last. And as in the whole Course of his Life, his Spirit in the universal Love of God, was set and bent for the exalting of Truth and Righteousness, and the making known the Way thereof to the Nations and Peoples afar off; so now, in the time of his outward Weakness, his Mind was intent upon, and (as it were) wholly taken up with that: And some particular Friends he sent for, to whom he express his Mind and Desire for the Spreading Friends Books, and Truth thereby in the World, and through the Nations thereof. Divers Friends came to visit him in his Illness; unto some of whom he

Aaaaaa said,

1690. said, 'All is well: The Seed of God reigns over all, and over Death it self. And though (said he) I am weak in Body; yet London the Power of God is over all, and the Seed reigns over all disorderly Spirits. Thus lying in an heavenly frame of Mind, his Spirit wholly exercised towards the Lord, he grew weaker and weaker in his natural Strength; and on the Third day of that Week, between the hours of Nine and Ten in the Evening, he quietly departed this Life in Peace, and sweetly fell asleep in the Lord, whose blessed Truth he had livingly and powerfully preached in the Meeting but two days before. Thus ended he his Days in his faithful Testimony, in perfect Love and Unity with his Brethren, and in Peace and Good-will to all Men, on the 13th day of the 11th Month 1690. being then in the 67th year of his Age.

Upon the 16th day of the same Month (being the sixth of the Week, and the Day appointed for his Funeral) a very great Concourse of Friends, and other People of divers sorts, Assembled together at the Meeting-house in White-Hart-Court near Gracious-street, about the middle time of the day, in order to attend his Body to the Grave. The Meeting was held about two hours with great and heavenly Solemnity, manifestly attended with the Lord's blessed Presence and glorious Power; in which divers living Testimonies were given, from a lively Remembrance and Sense of the blessed Ministry of this Dear and Ancient Servant of the Lord, his early Entering into the Lord's Work at the breaking forth of this Gospel-day, his innocent Life, long and great Travels, and unrearied Labours of Love in the Everlasting Gospel, for the turning and gathering many Thousands from Darkness to the Light of Christ Jesus, the Foundation of true Faith; his manifold Sufferings, Afflictions and Oppositions, which he met withal for his faithful Testimony, both from his open Adversaries, and from false Brethren; and his Preservations, Deliverances and Dominion in, out of and over them all, by the Power of God: To whom the Glory and Honour always was by him, and is, and always ought to be by all Ascribed.

After the Meeting was ended, his Body was born by Friends, and accompanied by very great Numbers of Friends, and other People, to Friends Burying-Ground near Bunhill-FIELDS: where, after a solemn Waiting upon the Lord, and several living Testimonies borne, recommending the Company to the Guidance and Protection of that Divine Spirit and Power, by which this holy Man of God had been raised up, furnished, supported and preserved to the end of his Day, his Body was decently committed to the Earth; but his Memorial shall Remain, and be Everlastingly Blessed among the Righteous.

1690  
London.

An Epistle of Dear George Fox's, which was writ with his own Hand, and left Sealed up with this Superscription, ( viz. Not to be opened before the Time;) which after his Decease being opened, was thought meet to be printed, being as followeth : Viz.

For the Yearly and Second-Days-Meeting in London, and to all the Children of God in all Places in the World. By and from G. F.

This for all the Children of God every where, that are led by his Spirit, and do walk in his Light, in which they have Life, and Humanity, and Fellowship with the Father, and the Son, and one with another.

K eep all your Meetings in the Name of the Lord Jesus, that be gathered in his Name by his Light, Grace, Truth, Power and Spirit; by which you will feel his blessed and refreshing Presence among you, and in you, to your Comfort and God's Glory.

And now all Friends, All your Meetings, both Mens and Womens, Monthly and Quarterly, and Yearly, &c. were set up by the Power, and Spirit, and Wisdom of God; and in them you do know, that you have felt both his Power, and Spirit, and Wisdom, and blessed refreshing Presence among you, and in you, to his Praise and Glory, and your Comfort: So that you have been a City set on a Hill, that cannot be hid.

And although many loose and unruly Spirits have risen betimes to Oppose you and them, both in Print and other ways; but you have seen, how they have come to Nought: and the Lord hath blasted them, and brought their Deeds to Light, and made them Manifest to be the Trees without Fruit, and Wells without Water, and Wandering Stars from the Firmament of God's Power, and the Raging Waves of the Sea, casting up their Mire and Dirt: And many of them are like the Dog turn'd to his Old vomit, and the Sav that was washed, turned again to the Mire. And this hath been the Condition of many, God knoweth, and his People!

And therefore all to stand Stedfast in Christ Jesus, your Head, in whom you are all one, Male and Female, and know his Government, and of the Excesses of his Government and Peace there shall be no End; but there will be an End of the Devils, and of all them, that be out of Christ, and do Oppose it and him, whose Judgment doth not linger, and their Damnation doth not slumber: And therefore in God and Christ's Light, Life,

A a a a a a

Spirit

169 d. 'Spirit and Power live and walk, that is over all (and the Seed  
 of it) in Love and in Innocency, and Simplicity; and in Righte-  
 Londen 'ousness and Holiness dwell, and in his Power and Holy Ghost, in  
 'which God's Kingdom doth stand. All Children of New and  
 'Heavenly Jerusalem, that is from above, and is free, with all  
 'her Holy, Spiritual Children, To her keep your Eyes.

' And as for this Spirit of Rebellion and Opposition, that hath ri-  
 'sen formerly and lately, it is out of the Kingdom of God and  
 'Heavenly Jerusalem; and is for Judgment and Condemnation,  
 'with all its Books, Words and Works. And therefore Friends are  
 'to live and walk in the Power and Spirit of God, that is over  
 'it, and in the Seed, that will bruise and break it to pieces: In  
 'which Seed you have Joy and Peace with God, and Power and  
 'Authority to Judge it; and your Unity is in the Power and Spi-  
 'rit of God, that doth Judge it: and all God's Witnesses in his  
 'Tabernacle go out against it, and always have and will.

' And let no Man live to Self, but to the Lord, as they will die  
 'in him; and seek the Peace of the Church of Christ, and the Peace  
 'of all Men in him: for Blessed are the Peace-makers. And dwell in  
 'the pure, peaceable, Heavenly Wisdom of God, that is Gentle, and  
 'Easie to be entreated, that is full of Mercy; all striving to be of  
 'one Mind, Heart, Soul and Judgment in Christ, having his Mind  
 'and Spirit dwelling in you, building up one another in the Love  
 'of God, which doth edifie the Body of Christ, his Church, who is  
 'the holy Head thereof. So Glory to God through Christ, in this  
 'Age and all other Ages, who is the Rock and Foundation, and  
 'the Emanuel, God with us, Amen, over all, the Beginning and  
 'the Ending; in him Live and Walk, in whom you have Life  
 'Eternal, in whom you will feel me, and I you.

' All Children of New Jerusalem, that descends from above, the  
 'Holy City, which the Lord and the Lamb is the Light thereof,  
 'and is the Temple; in it they are born again of the Spirit: So  
 'Jerusalem that is above, is the Mother of them, that are born of the  
 'Spirit. And so they that come, and are come to Heavenly Jerusa-  
 'lem, are them that receive Christ; and he giveth them Power  
 'to become the Sons of God, and are born again of the spirit: So Je-  
 'rusalem that is above, is their Mother. And such do come to Heavenly  
 'Mount Sion, and the innumerable Company of Angels, and to the  
 'Spirits of just Men made perfect; and are come to the Church of  
 'the Living God written in Heaven, and have the Name of God, and  
 'the City of God written upon them: So here is a New Mother, that  
 'bringeth forth a Heavenly and a Spiritual Generation.

' There is no Schism, nor Division, nor Contention, nor Strife in  
 'Heavenly Jerusalem, nor in the Body of Christ, which is made  
 'up of living Stones; a Spiritual House. And Christ is not divi-  
 'ded, for in him there is Peace. Christ faith, In me you have Peace.  
 'And he is from above; and not of this World; but in the World be-  
 'low, in the Spirit of it there is Trouble: therefore keep in Christ, and  
 'walk in him, Amen.

G. F.

'And

' And *Jerusalem* was the *Mother* of all the true Christians before the *Apostacy*; and since the outward *Christians* are broken into many *Sects*, and they have gotten many *Mothers*: But all they, that are come out of the *Apostacy* by the Power and Spirit of Christ, *Jerusalem* that is above, is their *Mother*, (and none below her;) who doth nourish all her *Spiritual Children*. 1690.

Read at the *Yearly-Meeting*  
in *London*, 1691.

G. F.

Reader, please to note, That these following Papers and Epistles (some of which being mention'd in the Journal, page 452, &c. and there omitted) are found meet to be here inserted; and are as followeth.

## *A Warning to the Magistrates and People of the City of Oldenborg.*

Friends,

H<sup>ave</sup> you not seen and felt the Judgments of God upon your 1677.  
City, the Lord sending Lightning from Heaven, that destroyed and burnt it? And as I passed thorow your <sup>Amster.</sup> City on a dam. First-day of the Week, which you call your Sabbath, I saw some <sup>Topag. 448</sup> drinking, and Soldiers playing at *Shuffle-board*, and others with their Shops open, and Trading, when they should have been Waiting upon God, and Worshipping him: And your People were light and vain, without any sense of God's Judgments, or Repentance. O therefore Repent, lest the All-seeing God, who sees all your Actions, and is over all, do bring swift Judgment upon you in his Wrath and Fury, and Indignation. And so Repent, and lay away all manner of Evil, and Wickedness, and Ungodliness, and Unrighteousness: for the Day of the Lord will come upon all that do Evil, and the Workers of Iniquity; and this mighty Day of the Lord will find them all out, and will burn, as an Oven; and burn up all the Proud and Wicked, and neither leave them Root nor Branch. And therefore all ye Magistrates, Priests and People, search in your selves to find out the Cause, and what Wickedness and Evil it has been you have Committed, that has brought the Wrath, and Vengeance, and Judgments of God upon you and upon your City, in burning of it. And therefore all Return, and come to the Light of Christ in your hearts, and to God's Spirit, and to the Grace and Truth in your hearts, that comes by Jesus Christ; that with it ye may search your hearts. And lo, do not grieve, nor vex, nor quench God's good Spirit in your hearts, and walk not despitfully against the spirit of Grace, nor turn from it into Wantonness;

1677. 'ness; and yet make a *Profession* of God and Christ in *Words*,  
 when your hearts are afar off, and living in *Pleasures*, and wan-  
 tonly upon the Earth, *sporting* your selves, *killing* the *Faith*, and  
*Crucifying* to your selves Christ afresh, and putting him to open-  
*Shame*: And so dishonouring God and Christ, and Christianity, and  
'making a *Profession* and a *Trade* of the *Scriptures*; keeping Peo-  
'ple always *Learning*, that they may be always *paying*.

'Therefore Cease from *Man*, whose *Breath* is in his *Nostrils*, and look  
'unto the Lord, all ye ends of the Earth, and be saved: for the Lord  
'God of Heaven and Earth is come, to teach his People himself by  
'his *Light*, *Spirit*, *Grace* and *Truth*, and to bring them off all the  
'World's Teachers. And God hath raised up Christ Jesus his Pro-  
'phet, whom People should hear; and saith, *This is my beloved Son,*  
'*bear ye him*: and Christ saith, *Learn of me, I am the Way, the*  
'*Truth and the Life*; and no *Man* comes to the Father, but by me.  
'And there is no *Salvation* by any other *Name* under the whole  
'Heaven, but by the *Name* of Jesus, who saith, *I am the good*  
'*Shepherd*, and have laid down my *Life* for my *Sheep*, and my *Sheep*  
'*bear my voice and follow me*, and will not follow the *Hireling*: For  
'Christ feeds them in the *Pastures* of *Life*, that will never wither.  
'And God hath anointed Christ Jesus to *preach*, if you will hear  
'him; and God hath given Christ for a *Counsellor*, and a *Leader*,  
'if you will be *Led* and *Counselled* by him; and God hath given  
'Christ for a *Bishop* to *Oversee* you, and a *King* to *Rule* you, if  
'you will be *Overseen* and *Ruled* by him. And you that will not  
'have Christ to *Rule* over you, who never sinned, nor Guile was  
'found in his Mouth; you may read his *Sentence* in the *New Te-*  
*stament* upon such. And is not Christ a sufficient Teacher, whose  
'Blood was shed for you, and tasted Death for every *Man*? And  
'doth not Christ say to his *Ministers*, *Freely ye have received,*  
'*freely give*? And the Apostle saith, *We covet no Man's Gold, Sil-*  
*ver or Apparel*; but Laboured with their Hands, and kept the  
*Gospel without Charge*: Have they that are called *Ministers* a-  
'mongst you, done the same, and kept this *Command* of Christ  
'Jesus? Let them be Examined, and Examine themselves. And  
'have you not trimmed your *Outsides*? but look within with the  
'Light and Spirit of Christ Jesus, and see, if your *Insides* be not  
'black and foul. For Christ Jesus, who doth *Enlighten* every *Man*,  
'that cometh into the World, with the *Life* in himself, who is the  
'Word, he saith; *Believe in the Light*, that ye may become Chil-  
'dren of the Light: and with the Light ye may see all the *Evil*  
'Deeds ye have done, and all your *ungodly Deeds*, that ye have  
'acted and committed; and all your *ungodly Words* you have spo-  
'ken; and all your *ungodly Thoughts* ye think; that ye may turn  
'from them, and turn to Christ, from whence the Light comes:  
'who is your *Saviour* and *Redeemer*, who hath given you a *Light*  
'to see your *sin*, and know that you are *dead* in *Adam*; that  
'with the same Light you may see Christ, the quickening *Spirit*,  
'who makes you alive to God, and saves you from your *sin*. But  
'if you hate the Light, which is the *Life* in Christ, the *Prince*  
'*of Life*; and *Love* the *Darkness* and the *Prisoner of Darkness* more,  
'than

'than the *Light*, or the *Life in Christ*, whose *Deeds be Evil*, and 1677.  
 'because it will Reprove you; Christ tells you, *This Light will be your Condemnation*, John 3. And therefore be Warned now in Amster-  
dam.  
 'your Day, and while you have *Time*, turn to the *Lord*, and  
 'do not quench the *Spirit of the Father*, by which he draws to  
 'his *Son*: nor hate the *Light of Christ*; for if you do, you hate  
 'the *Life in Christ*, and so remain under *Condemnation* from God  
 'and *Christ* with the *Light*, who now speaks to his People by  
 'his *Son*, as he did in the *Apostles Days*; so the same God, that  
 'was the *Speaker* by the *Prophets* to the *Fathers*, and *Speaker* to *Ad-*  
*dam* and *Eve* in *Paradise*: And happy had *Adam* and *Eve*, and the  
*Jews*, and all *Christians* been, if they had kept to this *Speaker*,  
 'and not have followed the *Serpent*, that *false Speaker*, and his *In-*  
*struments*. And now God is the true *Speaker* by his *Son*, who  
 'bruises the *Head of the Serpent*, the *false Teacher*, who is the *Head*  
 'of all *false Ways*, and *false Prophets*, and *false Churches*, and *false*  
*Religions* and *Worships*. And so God and *Christ* is bringing Peo-  
 'ple to the pure and *undefiled Religion*, that will keep them from  
 'the *Spots of the World*; and into the *new and living Way*, *Christ*  
*Jesus*; and to the *Church in God*, which *Christ* is the *Head of*, as  
 'he was in the *Apostles Days*; and to worship God in the *Spirit*  
 'and *Truth*, which Worship *Christ* set up above Sixteen hun-  
 'dred years since. And therefore must all People come to the *Grace*  
 'and *Spirit of Truth* in their own hearts, to know the *God of*  
*Truth*, who is a *Spirit*, and in the *Spirit and Truth* to worship,  
 'and serve, and honour, and glorifie the Living God, who is over  
 'all, and *Worthy* of all, Blessed for evermore, *Amen*.

'And ye *Magistrates* and *Officers*, read this in all your *Assemblies*,  
 'and cause all your *Priests* to read it in their *Churches*; that they  
 'and you, and all People may *hear* and *fear* the *God of Heaven*,  
 'as you will *Answere* it at the *Great and Terrible Day of Judg-*  
*ment*, and *Vengeance* of the *Lord God Almighty*. And this is in  
 'Love to your *Souls*, and for your *Temporal and Eternal Good*.

*Amsterdam, the 19th of the  
7th Month, 1677.*

G. F.

*An*

1677.

Harlingen  
in Fries-  
land

Topag. 438

An Epistle concerning true Fasting, true Prayer, true Honour, and against Persecution, and for the true Liberty in Christ Jesus; and that all may have a care, that the Apostle hath not bestowed his Labour in vain upon you in your observing of Days, Months, Times, Feasts and Years, and of coming under the beggarly Elements, and the Yoke of Bondage again, and of bringing and forcing People into them.

' Where did ever Christ or his Apostles Command any Believers or Christians to observe Holy-Days or Feast-Days? and let us see, where it is written in the Scriptures of the New Testament, in the Four Evangelists, or the Epistles, or the Revelation, that ever Christ or his Apostles gave the Christians any such Command, that they should observe the Time called Christ-mas, or a Day for Christ's Birth? or that they should observe the Time called Easter, or Whitsuntide, or Peter, or Paul's, or Mark or Luke's Days, or any other Saints Day?

' Now you, that profess your selves to be the Reformed Churches from the Papists, Jews and Heathen, and the Scriptures to be your Rule, and are Professors of the New Covenant, where do you prove out of the Scriptures of the New Testament, that the Apostles and the Primitive Church practised or forced any such thing, or that Christ and his Apostles gave any such Command to the Churches, that they should practise and observe any such Days? Let us see, where this Command is written. For did not the Apostle say unto the Galatians in the fourth Chapter; But now, after that ye have known God, or rather ye are known of God, how turn ye again to the weak and beggarly Elements, whereunto ye desire again to be in bondage? Ye observe Days, and Months, and Times and Years; I am afraid of you, lest I have bestowed upon you Labour in vain. And in the Third of Galatians it is laid; O foolish Galatians, who hath bewitched you, that you should not obey the Truth, &c. And in Galatians the Fifth, the Apostle exhorts them to stand fast in the Liberty, wherewith Christ had made them free: and moreover said, Be not entangled again with the Yoke of Bondage.

' Now doth not this manifest, that there were some Teachers, that were drawing the Church of the Galatians into these beggarly Elements, and bringing them again into Bondage, in observing of Days, Months, Times and Years? for it was the Apostle's Work to bring them out of those Bondages and beggarly Elements; and therefore, when they were going back again into observing Days, Months, Times and Years, he was afraid, that he had bestowed his Labour upon them in vain: and he Exhorts them, to stand fast in the Liberty, wherewith Christ Jesus hath made them free, and not to be entangled again with the Yoke of Bondage: and again

' Again signifies, That they had been once entangled with that Yoke of Bondage and beggarly Elements. But O! how are People, called Christians, since the Apostles Days gone again under this Yoke of Bondage, and these beggarly Elements, in observing Days, Months, Years, let their practice declare. Nay, do not both Papists and Protestants force People to observe Days, Months and Times? &c. And therefore is not the Apostle's Labour and Travell bestowed upon Christendom in vain, which was to bring People from under such beggarly Elements and that Yoke of Bondage; (which the Law did require;) to stand fast in the Liberty, where-with Christ hath made them free, and not to be entangled again with the Yoke of Bondage? So it was and is Christ, that hath made and doth make his People free, from these things and beggarly Elements. And therefore they that are Redeemed, are to stand fast in that Liberty, wherewith Christ hath made them free. And this Liberty, which all true Christians are to stand fast in, they are made free by Christ, and not by Man; for Man without the Spirit and Mind of Christ, seeks to force and compel Christ's Followers, and such as he hath made free from the Yoke of Bondage; to outward things, that the Law commanded, and to the observing of Days, Months, Feasts and Tears: such weak, beggarly Elements, them that know God, or are known of God and Christ; are to stand fast in their Liberty, and not come under, nor be entangled with the Yoke of Bondage of such things again, seeing, he hath made them free. For they that are in such things, and would force others to them, are gone from that, which gives them the knowledge of God; and have not stood fast in the Liberty, wherewith Christ makes free.

' And now concerning Prayer, we do not read, that ever Christ or his Apostles did Compel by force any to Fast or Pray, and make a Law to strain the Goods of such, as would not observe Days to fast and pray with them. But Christ taught them, how they should pray, and be distinct from the Hypocrites; and Christ's words are as followeth: When thou prayest, thou shalt not be, as the Hypocrites are; for they love to stand praying in the Synagogues, and in the Corners of the Streets, that they may be seen of Men; &c. But when thou prayest, enter into thy Closets, and when thou hast shut thy door, pray to thy Father, which is in secret, and thy Father, that seeth in secret, will Reward thee openly. But when thou pray; use not vain Repetitions, as the Heathen do; for they think, that they shall be heard for their much speaking. Be not ye therefore like them; for your Father knoweth, what things ye have need of, before ye ask him, &c. So as the Apostles and Saints did, so do we; we pray in secret, and we pray in publick, as the spirit gives us utterance, which helps our Infirmitie, as it did the Apostles and true Christians; and after this manner we pray for ourselves; and pray for all Men both high and low.

' Concerning Fastings, Christ saith; Moreover when ye fast, be not as the Hypocrites of a sad Countenance; for they disfigure their Faces, that they may appear unto Men to fast. But when thou fastest, anoint thy Head, and wash thy face, that thou appear not unto Men

1677. "to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall Reward thee openly.

Hartmann in Erck. "And likewise you may see in Isaiah the 58th, what the true Fast is, the Lord requires: where it is said to the Prophet; Cry aloud, and spare

"not, lift up thy Voice like a Trumpet, and shew my People their Transgression, and the House of Jacob their sins; yet they seek me daily; and delight to know my ways, as a Nation that did Righteousness; and forsook not the Ordinance of their God: they ask of me the Ordinances of Justice, they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our Soul, and thou takest no knowledge? Behold, in the day of your Fast ye find pleasure, and exact all your Labours. Behold, ye fast for strife and debate, and to smite with the Fist of Wickedness; ye shall not fast, as ye do this day, to make your Voice to be heard on high. Is it such a Fast, that I have chosen? A day for a Man to afflict his Soul? Is it to bow down his Head as a Bull-rush, and to spread Sackcloth and Ashes under him? Wilt thou call this a Fast, and an acceptable Day to the Lord? Is not this the Fast that I have chosen, saith the Lord; To loose the Bands of Wickedness, to undo the heavy Burdens, and to let the Oppressed go free, and that ye break every Yoke? So this Fast that the Lord requires, is not to lay Yokes, and Oppress and lay Heavy Burdens, and to make fast the Bands of Wickedness; but to loose and to break such things.

"And further, Concerning the true Fast the Lord requires; Is it not, to deal thy Bread to the Hungry, and that thou bring the Poor, that are cast out, to thy House? When thou seest the Naked, that thou cover him, and that thou hide not thy self from thy own Flesh? (Do you keep this true Fast?) Then shall thy Light break forth in the Morning, and thine Health shall spring forth speedily: and thy Righteousness shall go before thee, the Glory of the Lord shall be thy Reward. Then shalt thou call, and the Lord shall Answer; thou shalt cry, and he shall say, here I am: If thou take away from the midst of thee the Yokes, the putting forth of the Finger, and breaking Vanity: And if thou draw out thy Soul to the Hungry, and satiate the afflicted Soul; then shall thy Light arise out of obscurity, and thy Darkness be as the Noon-day. And the Lord shall guide thee continually, and satiate thy Soul in drought, and make fat thy Bones: and thou shalt be like a watered Garden, and like a Spring of Water, whose Waters fail not, &c.

"Now here is the practice of the true Fast the Lord requires of his People; and they that observe this Fast, the Lord fath; When they call, he will Answer. And you may see what glorious and happy Comforts they do receive from the Lord, that keep this true Fast; but such as fast for strife and Debate, and smite with the fist of Wickedness, to make their Voices to be heard on high, and afflict their Souls for a day, and bow down their Head as a Bullrush, and losse not the Bands of Wickedness, and does not undo every heavy Burden, and break off every Yoke, and let the Oppressed go free, and does not deal his Bread to the Hungry, and clothe the Naked, and bring the Poor to his House, that hides himself from his

'his own Flesh, and cloaths not the Naked : Such Fasts and Fasters 1677.  
 'the Lord doth not accept, neither hath he chosen them. But ~~~~~  
 'these appear to Men with their disfigured Faces, and hanging Harlingen  
 'down their Heads as a Bull-rush for a Day, like the Hypocrites in Fries-  
 'to fast, as Christ speaks of in Matth. 6.

'And is it not the Command of Christ, that in their Fast  
 'they should not appear unto Men to Fast? And now you, that  
 'would force us to shut up our Shops on Fasting-days, or for a  
 'Day, does not this Fast appear to Men? and is not this the Fast,  
 'that the Lord saith in Isaiah, he doth not accept? for he saith;  
 'Is this the Fast that I have chosen, a Day for a Man to afflict his  
 'Soul, and bow down his Head, as a Bull-rush, &c. Wilt thou call  
 'this a Fast, and an acceptable Day to the Lord? Isai. 58.

'And therefore all God's People are to keep the true Fast of  
 'the Lord from Debate and Strife, and the Fists of Wickedness;  
 'and that Fast, that breaks the Bands of Wickedness, and undoes e-  
 'very heavy Burden, and breaks every Toke, and lets the Oppressed go  
 'free, and deals Bread to the Hungry, and cloaths the Naked, and  
 'brings the Poor that are cast out, to his own House. So every one  
 'that keeps this true Fast, their Health shall grow, and when they  
 'Call, the Lord will hear them; and the Lord will be their Guide  
 'continually, and satisfie their Souls in drought, and make their Bones  
 'fat, and shall be like a watered Garden, and like a Spring of Water,  
 'whose Waters fail not. Now you, that keep not this true Fast,  
 'when you call upon the Lord on your own Fasting-days, does  
 'the Lord Answer you, and say, Here I am? doth the Lord guide  
 'you continually? and is your Bones made fat by him, and your Souls  
 'satisfied in drought? and are you like a watered Garden, and like  
 'a Spring, whose Waters fail not? But you that keep not this true  
 'Fast, do you not want these Waters, which fail not? so your  
 'Souls are not satisfied in drought, but your Bones are lean, and  
 'you hear not the Voice of the Lord, who saith, Here I am: and  
 'so you lose the Heritage of Jacob, and ride not upon the High-  
 'places there; but come under. And therefore every Man and  
 'Woman, shut your hearts against all manner of Evil whatso-  
 'ever, and trade not with Babylon's Merchants of Confusion; but  
 'keep the Supernatural Day of Christ, that is sprung from on high,  
 'that is, by believing and walking in the Light of Christ, and  
 'being grafted into him: and this will bring you to the true  
 'Fast, from feeding upon any Evil, and to the true praying in the  
 'Spirit, as Christ and the Apostles have taught: which Fruits of  
 'the Spirit is Love, &c. which Birth of the Spirit is not a per-  
 'cuting Birth: But he that is born of the Flesh, will persecute  
 'him that is born of the Spirit, because he will not follow the  
 'Birth of the Flesh, with its weak, beggarly Elements, that entan-  
 'gles with its Toke of Bondage, and its observing of Days, Months,  
 'Times, Fasts, Feasts and Years; which the Birth of the Spirit is  
 'to stand fast against in the Liberty, wherewith Christ hath  
 'made it free.

'And do you not know, that the very Turks keep their Sab-  
 'bat on the Sixth Day, and the Jews upon the Seventh Day,  
 'B b b b b b 2 'and

1677. 'and the Christians meet together on the First Day of the Week? And that Day, which the Turks keep, the Jews and Christians Harlingen in Erz-land. 'Shops are open; and that Day the Jews keep, Christians and Turks Shops are open; and the First-Days, that the Christians keep, both Jews, and Turks Shops are open? and so the Turk does not force the Jews nor the Christians, to shut up their Shops on their Meeting-Days, but lets them have their Liberty in the Turks Country. And where do you read, that ever the Turks forced any Christians to observe any of their Ho'z-Days, or Fasts, or Feasts? And if not, should not Christians be beyond the Turks in giving Liberty to all tender Consciences to serve God, seeing Christ and the Apostles command not, nor force People to observe Holy-Days, or Times, or Months, or Years, but should Pray always in the Spirit, and Fast always from Strife and Debate, from all manner of Sin and Evil; and that will keep down the Fist of Wickedness, and the Bond of Iniquity? &c. And why should not People, that be of a tender Conscience, have their Liberty to exercise their Consciences towards God, that they may have a good Conscience always, towards God and Man, to that which God requires, and to do unto all Men, as they would have them to do unto them, and to love their Neighbours as themselves; seeing that there are so many debauched, evil and scared Consciences, as with an hot Iron, have the Liberty in their loose Lives and Conversations, and in their loose Words, whose Tongues are at Liberty to Swear and Curse, and their Spirits are at Liberty in Drunkenness and Uncleanliness? So let the Magistrates look and see, how this evil, scared Conscience hath its Liberty to be Exercised in all manner of evil things, yea all Christendom over; which is a great shame and dishonour to God and Christ, and Christianity, yea and Humanity. And therefore why should not God's People have their Liberty to Exercise their good and tender Consciences towards God and Man? For the Mystery of Faith, which Jesus Christ is the Author and Finisher of, is held in a pure Conscience. And should not the Work of the true Christian Magistrate be to encourage the Exercise of this pure Conscience towards God and Man, and to discourage the Exercise of this evil, scared Conscience, that dishonours both God and Christ, and true Christianity? If not, how are they a Praise to them that do well, and a Terror to Evil-doers?

Joh.5.41, 44. 'And now Concerning the not putting off Hats, for which many, that goes under the Name of Christians, have taken Offence at us, because we could not put off our Hats, and bow down to them: For which we find no such Command from Christ or his Apostles; but rather to the contrary. For Christ saith, I receive not honour of Men (mark, he did not Receive Honour of Men:). And further Christ saith; How can ye believe, which receive Honour one of another, and seek not the Honour, that comes from God only? Now Christ declares it to be a Mark of Unbelievers, that seek Honour one of another, and seek not that Honour, that comes from God only; and is not the putting off the Hat, and Bowing with it, an Honour of Men, which they seek one of another,

'another, and are offended, if they have it not? Nay, have they 1677.  
 'not Fined, Persecuted and Imprisoned some, because they did not ~~put off~~  
 'put off their Hats to them? Nay, do not the very Turks mock Harlingen  
 'at the Christians in their Proverb, saying; That the Christians in Frick-  
 'land, spend much of their time in putting off their Hats, and shewing their  
 'bare Head to one another? But should not the Christians be beyond  
 'the Turks, that bear that Noble Name of Christian, of seek-  
 'ing Honour one of another, and Persecuting them that will not  
 'give it them, when all true believing Christians should seek the  
 'Honour, that comes from God only? which is the Duty of all  
 'true Believers in Christ Jesus; for he would not receive Honour  
 'of Men. And he that believeth on the Son of God, hath Everlast-  
 'ing Life: and he that believeth not the Son, shall not see Life; but  
 'the Wrath of God abideth upon him, John 3. 36. And now, is  
 'not the Turks Proverb a Reproach to the Christians, who say;  
 'That the Christians spend much of their time in putting off their  
 'Hats, and shewing their bare Head one to another? Nay, have you  
 'not Fined and Imprisoned many, because they would not put off  
 'their Hats to you, and shew you their bare Heads? Nay, in ma-  
 'ny of your Courts they shall not have Right and Justice, nor  
 'Liberty and Freedom in Cities or States, though they have truly  
 'served their Time, and are honest and civil Men, unless they  
 'will put off their Hats, and shew you their bare Head? And have  
 'you not made a Law against such, as will not put off their Hats,  
 'and shew you their bare Heads; and that they must forfeit two  
 'Gilders, if they did it not? Yea, and to compel and force them  
 'to do it, and fine such, as do not, as at Lansmeer in Waterland?  
 'And is not this the Honour, that you seek one of another?  
 'Did not the Pharisees and Jews do the same?

'Now as for your saying, The Apostle commands to honour all  
 'Men; and such as Rule well, are worthy of double honour: Now,  
 'if this honouring all Men, were to put off their Hats to all Men,  
 'and shew all men their bare heads, then this Command you break your  
 'selves; for you do not do this to all Men generally: and if they  
 'that Rule well, must have double Hat-honour, then they must  
 'put off their Hats twice, and shew them their bare heads. Now,  
 'if this Hat-honour, and shewing the bare head, be an Invention of  
 'Men, and not from God, and ye cannot prove it by Scripture,  
 'and yet say, It is your Rule; then you Act beside the Rule, and  
 'compel People to act contrary to your Rule. For where did ever  
 'the Prophets, Christ or the Apostles Command any such thing?  
 'Let us see a Command, a Practice and an Example for it. Ne-  
 'buchadnezzar, who was a Persecutor, and cast the three Children  
 'of Israel into the Fire with their Hose, Cloaks and Hats, we do  
 'not read, that he was offended at them, because they did not put  
 'off their Hats, and shew him their Bare heads; but because that  
 'they would not bow to his Image. And is it not said in the  
 'Magenta of the Bible, where it is said, Honour all Men (it is said,)  
 'Have all Men in Esteem? then they that Rule well, are worthy  
 'of double Esteem; and this Esteem must be truly in the Heart,  
 'without any envy, malice or hatred. As all Men are the Work-  
 'manship

1677. *manship of God, they are to be esteemed in the heart with the Spirit of God; and they that Rule well, are worthy of double Esteem: and here is true honour from the heart both to God and in Friesland.* *Man, his Workmanship.* For People may put off their hats, and shew their bare heads one to another once, or twice to the Officers and Magistrates, and yet be full of envy, and malice, and hatred, and murder in their hearts one against another; and give them that honour, as you call it, and yet speak or wish bad things of them, when they have turned their backs on them: which the true Honour or Esteem in the heart to all Men, as they are God's Creation, is without any Evil Wish or Thought in the heart to all Men, and to them that Rule well; which have the double esteem, whom God hath placed over People. There is no evil in the heart, that gives this respect, esteem or honour, and brings them to love their Neighbours, as themselves, and to do unto all Men, as they would have them do unto them, in that they esteem all Men, and they have a double esteem to them that Rule well: and this is beyond all the honour of putting off the Hats once to all Men, and twice to them that are worthy of the double honour, as you may call it. But we would ask the Christians, that practise this Hat-honour, and shewing one another their bare heads, Who did invent this single honour, and double honour, that they should put off their Hats one to another, and shew their bare heads, seeing, that they cannot prove, that ever Christ or the Apostles did Command or Practise any such thing; or Moses in the time of the Law? Now, do not say or think, that we had this Practice of not putting off the hats from the Turk; for we were moved by the Spirit of the Lord to it, before ever we heard of the Turks Proverb and Practice, to leave the honour that is below, and seek the honour that comes from above, when we came to be true Believers in Christ Jesus.

'Now Concerning Persecuting, Imprisoning and Banishing God's People, in whom Christ is manifest, and dwells in their hearts; Doth not Christ tell you, that you Imprison him? and then do you not Banish him, and Persecute him out of your Cities and Corporations? And how can you enter into his Kingdom, and have a share of his Kingdom, though you may profess him in Words? And do not they go into Everlasting Punishment, that did not visit Christ in Prison? Then what will become of you, that do Banish and Imprison him, where he is manifest in his Members, nor suffer them to Meet together to enjoy him amongst them, according to his Promise? And therefore you, that will not let Christ Reign in his People, and have his Liberty in them in your Cities and Countries, to Exercise his Offices, you will not have your Liberty in Heaven: and you that will not let Christ Reign in your Hearts, nor suffer him to Reign in his People here upon the Earth in this World, in your Kingdoms; you will not Reign with Christ in Heaven in his Kingdom, nor in the World without end.

'And so you, that banish the Truth out of your Cities or Countries, or his People for its sake, you do banish the Truth and Christ

Christ out of your hearts from Ruling there; and so you your i 677.  
 selves are not the Temples of God. And then, when you have banishe.   
 ed Christ and his Truth out of your own hearts, then you do ha. Harlingen  
 nish such, in whom he Rules, out of your Estates and Country: land.  
 and then see, what Judgments the Lord doth bring upon you,  
 when you are left to your selves; yea, Fears and Troubles, and  
 one Judgment after another, that come upon you, you are even  
 filled with them. But the Banished and Sufferers for Truth and  
 Christ's sake have a peaceable habitation in the Truth, which the  
 Devil is out of, and cannot get in: which habitation will out-  
 last all the habitations of the Wicked and Persecutors, though they  
 be never so full of Words without Life and Truth. So the Life  
 and the Truth will outlast all Airy Notions; and Christ the  
 Lamb and patient Seed, will overcome the Devourer, and the un-  
 patient Seed: and they that have the Garments, the Righteous-  
 ness of Christ, which is the fine Linnen, it will outlast all the  
 Rags and Inventions of Men. For Christ saith to his Learners, Be of  
 good cheer, I have overcome the World, the persecuting World: and so he  
 laid unto his Disciples; Marvel not, if that the World hate you, for it  
 hated me before you. And therefore let all that profess themselves  
 Christians, lay away Persecution about Religion, Churches or Wor-  
 ship, Fasting or Praying Days; for you have no Command from  
 Christ and his Apostles to Persecute any. For Christ, who is the  
 King of Kings, and Lord of Lords, when they called him a De-  
 ceiver, and blasphemed him, and said, He had a Devil; he did not  
 Persecute any of them for it, nor force or compel any to hear  
 and believe him, nor the Apostles after him; but he bad them;  
 that would have been plucking up the Tares, Let the Tares and  
 the Wheat grow together until the Harvest. So you have no Com-  
 mand from Christ or his Apostles to Persecute, Imprison or Banish;  
 or Spoil the Goods of any, for matter of pure Conscience and Re-  
 ligion, Worship, Faith and Church in the Gospel-times.

Haylingen in Friesland, the 11th  
 of the 6th Month, 1677.

G. F.

A Warning to the Magistrates, Priests and People of  
 the City of Hamborough, to Humble themselves  
 before the Lord, and not to be High-minded.

Friends,

Y O U Have painted and garnished the Inside of your outward i 677:  
 Houses and High places; but look within your Hearts   
 with the Light of Christ, which he hath enlightened you and c. Amster-  
 dam.  
 very Man, that cometh into the World, withal, and with it  
 you may see, How foul your Hearts and Insides are with Sin Topag. 448  
 and Evil, which Christ tells you, ye should make clean; who  
 told the Pharisees, how they painted the Sepulchres of the Rig-  
 hteous, and they themselves were full of Rottenness, and Corrupti-  
 on.

1677. 'on. Therefore look into your selves, and your own hearts,  
 what you are full of : to paint out the Sepulchres of the Righteous  
 Arister-  
 Amsterdam. 'ours Apostles, and making a Trade and a Profession of their words,  
 'without the same Holy Ghost, and Power, and Light, and Truth  
 'which they were in, will not stand at the Day of God's Venge-  
 'ance. And therefore Repent, while you have Time, and turn to  
 'the Lord with your whole hearts ; and do not think your selves  
 'to be secure, without his Immediate, Almighty Protection. For  
 'it is not all your Works, nor all your own Strength, and Power  
 'and Defence, that can protect you, and you to look at them,  
 'and think your selves secure, and to sit down in your Security ;  
 'and in it let your hearts be merry, and at rest and ease. But  
 'then when the Lord brings a Scourge upon you, that you are  
 'filled with Terrors and Fears, remember you were Warned, that  
 'you were set down, but not in the true Rest : and then all your  
 'own Strength and Force will stand you in no stead ; and you will  
 'acknowledge, that it must be God, that must protect you. And  
 'therefore take Warning ; for your Priests and People are too high,  
 'and are swallowed up too much in this World ; and the Van-  
 'ties of it carry your Minds away from God, and your Care is  
 'more for the World, than for God, and more after the Riches of  
 'the World, than after the Riches of the World that has no end.  
 'For know you not, that all your Heaps of outward Treasure  
 'must have an end, and that you must Leave them all behind  
 'you ? Therefore I am to Warn and Advice you, both High and  
 'Low, Priests and People, to come to the Grace, Light and Truth,  
 'that comes by Jesus Christ ; and also to come to the Manifes-  
 'tation of the good Spirit of God, which is given to you to profit  
 'withal ; that with This Grace, and Truth, and Light, and Spirit  
 'of Christ, you may turn to Christ Jesus, from whence it comes,  
 'who saith, Learn of me ; and God saith, This is my beloved Son,  
 'bear ye him. And so all the Children of the New Covenant,  
 'that walk in the New and Living Way, do hear Christ their  
 'Prophet, that God has raised up, who is their Teacher and Priest,  
 'whom God hath anointed to Preach. And so now, God doth  
 'speak to his People by his Son, as he did in the Apostles Days.  
 'And so the Lord is come to Teach his People himself by his Grace,  
 'Light, Truth and Spirit, and to bring them off all the Worlds  
 'Teachers, that are made by Men since the Apostles days ; who  
 'have kept People always Learning, that they may always be  
 'paying of them : And is come to bring them off all the Worlds  
 'Religions, to the Religion that he set up in the Apostles Days  
 'in the New Covenant, which is pure and undefiled before God  
 'in his sight, and keeps from the spots of the World, &c. And  
 'the Lord is come to bring them off all the World's Churches, to  
 'the Church in God, which Christ the heavenly Man, is Head of :  
 'and to bring them off all the World's Worships, to worship God  
 'in spirit and in Truth, which Christ set up above Sixteen hun-  
 'dred years since. So all Men and Women must come to the  
 'Spirit and Truth in their hearts, by which they must know the  
 'God of Truth, who is a Spirit ; and then in the Spirit and Truth  
 'they

they will *Worship* him, and know, what and who they *Worship*. I 677.  
And also the *Lord* is come to bring his People off all the *World's Temples*, that with the *Spirit* they may know, that their *Bodies*<sup>Amster-</sup>  
are the *Temples of the Holy Ghost*. And the *Lord* is come to bring his People off all the *World's Crosses*, and *Pictures*, and *Im-*  
*mages* and *Likenesses*, to know, that the *Power* of God is the *Cross of Christ*, which Crucifies them to the *World*, and brings  
them up into the *Likeness* and *Image* of God, as *Man* and *Woman* was in, before they fell, and so to *Christ* that never fell.  
And this *Work* of *Christ* must all know in their hearts, by the *Light* of *Christ Jesus*, who is the true *Light*, that lighteth every *Man*, that cometh into the *World*. It is called the *Light* in *Man* and *Woman*, and the *Life* in *Christ* the *Word*: and *Christ* saith, Believe in the *Light*, that ye may become *Children of the Light*. And the *Light* lets you see all your *Evil Actions*, that you have done and committed; and your *ungodly Ways* you have walked in; and your *ungodly Words* and *Thoughts*: and now, if you do hate this *Light*, and love the *Darkness*, and the *Prince* of it, more than this *Light*, which is the *Life* in *Christ*, the *Prince* of *Life*, and will not come to it, because your *Deeds* be *Evil*, and it will reprove you; *Christ* tells you, This *Light* is your *Condemnation*. And then what is all your *Profession* good for, when you remain under the *Condemnation* of the true *Light*, in which you should believe; and so become *Children of Light*, and out of *Condemnation*? And therefore every one must believe in the *Light*, if they do receive *Christ Jesus*; and as many as receives him, he gives them *Power* to become the *Sons of God*. So he that hath the *Son of God*, hath *Life*; and they that have not the *Son of God*, have not *Life*: and then if you have not *Life*, what good doth all your *Profession* of the *Scriptures* from *Genesis* to *Revelations* do you, any more than the *Jews*, *Scribes* and *Pharisees*, that would not receive *Christ* the *Life*; upon whom God brought his overflowing *Scourge*. And therefore do you take heed of that, for your *Strength* will be no better than theirs, if you have not God and *Christ's* supporting *Power*, when God's *Scourge* comes upon you, and you are filled with *Horrors* and *Fears*. But my desires are, that you may all *Repent*, even from the *Highest* to the *Lowest*, and not grieve, nor quench, nor vex, nor rebel against God's good *Spirit* in you, nor walk despitefully against the *Spirit of Grace*, nor turn from it unto *Wantonness*, which would teach you, and bring your *Salvation*. Which if you do, how can you escape the over-flowing *Scourge* of the *Almighty*, and the *Wrath* of the *Lamb*? But my desires are, that you may all obey God's good *Spirit of Truth*, which will lead you out of all *Evil*, into all *Truth*, and reprove you for your *Righteousness*, and for your own *Judgment* and *Sin*, &c. and it will bring you to cleave to that which is *good*, and forsake that which is *evil*; and to turn to the *Lord*, who will receive you in his *Mercy* and *Kindness*: By which Means you may escape the over-flowing *Scourge* in the *Day of Vengeance*, which dreadful *Day* is coming upon all *Evil-doers*. And this as a Warning.

Ccccccc ing

1677. 'ing to you, both for your *Temporal* and *Eternal Good*: and for  
 you to Read it in your *Assemblies*, and your *Priests* to Read it  
 in their *Churches*; so that all *People* may hear and fear, as you  
 will Answer it at the *Terrible* and *Dreadful Day of Judgment*.

*Amsterdam, the 19th of the  
7th Month, 1677.*

G. F.

*For the Embassadors, that are Met to Treat for Peace  
at the City of Nimmeguen in the States Dominions.*

<sup>Topag. 448</sup> **C**hrist Jesus saith, *Blessed are the Peace-makers*, for they shall be called the *Children of God*, Matth. 5. 9. so all *Christian* men are to forsake *Evil*, and do *Good*, and seek *Peace* and follow it, if they will love *Life*, and see good *Days*, 1 Pet. 3. 11. for God hath called all true *Christians* unto *Peace*, 1 Cor. 7. and therefore all *Christians* ought to follow this *Peace*, which God calls them to: and they should let the *Peace of God* rule in all their *Hearts*; which is above the *Peace of this World*, that is so soon broken. For the *Apostle* Commands the *Christians* to let the *Peace of God* rule in their *Hearts*; to which all *Christians* should be subject: Now the *Practice* of this should be among *Christians*, that profess *Christianity*; and this *Peace* is above that, which *Christ* takes from the *Earth*, Rev. 6. which is the *Peace of the Wicked*. And the *Apostle* saith to the *Christians*, Be at *Peace among your selves*, 1 Thess. 5. Now, all *Christians* should obey this Command, and be at *Peace* among themselves, and not in *Wars and Strife*. And further the *Apostle* exhorts the *Christians* to keep the *Unity of the Spirit in the Bond of Peace*: so this *Unity*, and this *Bond of Peace* should be kept (and not be broken) by all that bears that Noble Name *Christian*; and they should keep the *Unity of the Spirit of Christ in the Bond of the Prince of Princes, and King of Kings, and Lord of Lords Peace*, which is the *Duty* of all true *Christians* to keep: In which they may honour *Christ*, in bringing forth the *Fruits of Peace*, which is *Love and Charity*. For the *Apostle* tells you, *The fruits of the good Spirit is Love, Joy and Peace, Long-suffering, Gentleness, Goodness, &c. Gal. 5.*

'And the *Apostle* exhorts the *Christians*, and faith; If it be possible, as much as lieth in you, live peaceable with all Men: and this should be the Endeavour of all *Christians*. For it is no honour to *Christ*, that *Christians* should war and destroy one another, that do profess the Name of *Christ*, who saith, He came to save Mens lives, and not to destroy them: For *Christians* have Enemies enough abroad without them, and therefore they should Love one another, as *Christ* commands, who saith; By this ye shall be known to be my Disciples, if ye Love one another. For *Christians* are commanded to love Enemies; therefore much more one another. And *Christ* saith; As the Father hath loved me, so I

' I have loved you : Continue ye in my Love , John 15. 8. and By 1677.  
' this shall all Men know, that ye are my Disciples, if ye Love one <sup>Amster-</sup>  
' another, John 13. 35. But if Christians do war and destroy one <sup>dum.</sup>  
' another, this will make both Jews, Turks, Tartars and Heathens  
' to say, That you are not Disciples of Christ. And therefore, as  
' you love God, and Christ, and Christianity, and its Peace, All  
' make Peace, as far as you have power, among Christians, that  
' you may have the Blessing. For you read, that Christians were  
' called the Household of Faith, the household of God, a holy Nation,  
' a peculiar People : and they are commanded to be Zealous for  
' good Works, not for bad : and Christians are also commanded not  
' to bite and devour one another, lest they be consumed one of a-  
' nother.

' And is it not a sad thing for Christians to be biting and con-  
' suming one another in the sight of the Turks, Tartars, Jews and  
' Heathens , when they should Love one another, and do unto all  
' Men, as they would have them do unto them ? And such Work and  
' Devouring as this, will open the Mouths of Jews and Turks ,  
' Tartars and Heathens to Blaspheme the Name of Christ, who is the  
' King of Kings, and Lord of Lords, and cause them to speak e-  
' vil of Christianity, for them to see, how the Unity of the Spi-  
' rit is broken among such, as profess Christ and Christ's Peace.  
' And therefore all Christians are to mind God and Christ's Teach-  
' ing, who teacheth Christians to Love one another, yea, Enemies ;  
' and persuade all Kings and Princes, to give Liberty to all ten-  
' der Consciences in Matters of Religion and Worship , they living  
' peaceable under every Government : so that for the time to come  
' there may be no more Imprisonment and Persecution among the  
' Christians, for Matters of tender Consciences about Matters of Faith,  
' Worship and Religion, that the Jews, Turks, Tartars and Heathens  
' may not see, how Christians are Persecuting one another for  
' Religion. And seeing , from Christ and the Apostles Christians  
' have no such Command , but on the contrary, to Love one ano-  
' ther ; and knowing, that Christ said to such, as would have been  
' plucking up Tares, Let the Tares and the Wheat grow together, till  
' the Harvest ( which is the End of the World ) lest they plucked  
' up the Wheat ; and at the End of the World Christ would send  
' forth his Angels, and they should sever the Wheat from the  
' Tares : So Christ tells you, that it is the Angel's work at the  
' End of the World, and not Mens work, before the Harvest at the  
' End of the World. Hath not all this Persecution, Banishing, and  
' Imprisoning and putting to Death concerning Religion, been the  
' pretence of plucking up Tares ? and hath not all this been be-  
' fore the Harvest, and before the End of the World ? And there-  
' fore, have not all these been the Actors against the Express Com-  
' mand of Christ, the King of Heaven ? which all Kings and Ru-  
' lers, especially they, that call themselves Christians, should obey  
' their Lord and Saviour's Command, which he expressly Commands :  
' Let the Tares and the Wheat grow together, till the Harvest ; and  
' the Harvest is the End of the World : and then Christ will send  
' his Angels, and they shall sever the Wheat from the Tares, &c.  
' And

1677. And also Christ told some of his Disciples, that would have had Fire  
 Amster-  
 dam. ~~to come down from Heaven, to destroy such as would not receive him~~  
 (in their Zeal;) That they did not know, what Spirit they were of:  
 and rebuked them, and said; He came not to ~~destroy~~ Mens Lives,  
 but to save them. And therefore all such, that have destroyed  
 Mens Lives concerning Religion, and Worship of God, have they  
 known, what Spirit they have been of? Have they not  
 done, that they should not do? and done that, which Christ  
 forbade, who saith, Lest ye should pluck up the Wheat with the  
 Tares, and saith, It is the Angels work at the End of the World?  
 And hath not God shewed unto Man, what is Good, and his  
 Duty, To Love Mercy, and to do Justly, and to walk Humbly with  
 his God? which Man is to mind.

And the Apostle exhorts the Christians, to Follow Peace with  
 all Men, and Holiness, without which no Man shall see the Lord,  
 Hebr. 12. 14. And why should Christians War and Strive one  
 with another, seeing they all do own in words one King, and  
 Lord and Saviour Christ Jesus, whose Command is, That they  
 should Love one another; which is a Mark, that they shall be  
 known by, to be Christ's Disciples, as I said before. And Christ,  
 who is the King of Kings, and Lord of Lords, saith; As I have  
 Loved you, so love one another, John 15. 12. and John 13. And  
 the Apostle faith, Christians ought to be patient towards all Men,  
 1 Thess. 5. 14.

From him, who is a Lover of Truth and Righteousness, and  
 Peace, and desires your Temporal and Eternal Good; and desires,  
 that in the Wisdom of God, that is pure, and gentle, and peace-  
 able from above, with that you may be Ordered, and Order all  
 things, that God hath Committed to you, to his Glory, and  
 stop those things among Christians, so far as you have power,  
 which dishonour God, Christ and Christianity!

Amsterdam, the 21th of the  
 7th Month, 1677,

G. F.

# THE FIRST TABLE, CONTAINING The Names of the Countries, Cities, Towns and Places mentioned in the Author's *Journal* of his *Travels, and Labours on Truth's Account in England, &c.* and beyond the Seas.

[Note, *The Pages with a Star refer to the like Pages with a Star; to begin p. 189\* 190\*— 200\* 201\*, &c. these Pages being double.*]

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| Doncaster                         | 54, 59, 429                    | Giffland                      | 119, 120, 268*                     | Howlker-Hall                  | 271-273                  |
| Dorchester                        | 172, 244*, 206                 | Giflaw, <i>Scotl.</i>         | 276                                | Hull                          | 67, 281*, 307            |
| Dorsetshire                       | 206, 262, 319                  | Glaston                       | 79                                 | Humber                        | 223*                     |
| Dover                             | 151                            | Glocester                     | 212, 213                           | Hunger-hill                   | 433, 456, 489            |
| Downs                             | 349, 350                       | Glosfeshire                   | 225*, 266, 315, 316,               | Hunger-River                  | 381                      |
| Douglas, <i>Scotl.</i>            | 269*                           |                               |                                    | Huntington                    | 224*, 469                |
| Drawell                           | 423                            | Gooses,                       | 332-334, 386, 456, 479             | Huntingtonshire               | 224*, 264, 259,          |
| Drayton                           | 1, 4, 131-136, 167, 213        |                               | 564-567, 570-575, 588,             |                               | 311, 336, (303)          |
| Draitwich, <i>Worcest.</i>        | 312                            |                               | 596-593, 601-606                   | Jamaica                       |                          |
|                                   |                                | Grarigg                       | 102, 103, 265                      |                               |                          |

# Of Countries, Cities, Towns, &c.

|  |    |   |  |
|--|----|---|--|
| J.   |    | 315,316,322-325,325-341,347<br>349-387,394, 406, 430-432<br>454, 455, 457, 479-497-499<br>508, 511-519, 523-530, 532,<br>534-536, 538-541, 548-556,<br>563, 564-567, 568, 576, 584-589<br>594-597, 598, 601, 606-609, 612 | New-Garden, Irel. 328<br>New-Jersey 379<br>Newick 361<br>Newport-Pagel 3,317-407<br>Newton in Cartmel 77<br>New-York (369,370)<br>Nimmegeen (680,632)<br>Non-Eaton (167) 226<br>Norfolk 153, 154-203, 204-259.<br>Northallerton 818<br>Northampton 423<br>Northamptonshire 166-170,284*<br>282* 259, 310, 469-470<br>North-Country 121,128<br>North-Holland 438<br>North-Newton 316-457<br>Northumberland 118,119, 281*<br>269, (312)<br>Norwich 153-203,204-259<br>Nottingham 18, 26, 27, 281*<br>282* 309,325,326, (249),429<br>Nottinghamshire 7, 13,14-16,17,<br>54-67,130,167,224*, 281* 213.<br>215, 254-399,311-479<br>Nottingley 429 |
| K.   |    | M.  | O.   |
| Kebby, Westph. 443   |    | Mackum, Friesl. 438   | Ollsterbay (Long-Island) 365.  |
| Kellet 81,470  |    | Macocomocock-River, Amer. 376   | Oxington 370   |
| Kempston 430   |    | Maidston 150  | Oldenborg, Westph. (617) 440-443,  |
| Kendal 76,81,267* 296  |    | Malpas, Cheshire 260*   | Oldleton 444   |
| Kensington 480   |    | Malta 252   | Oltney 312-318,334   |
| Kensworth 430  |    | Malton 60,61,267,298,307  | Oram 64,307  |
| Kent 150,243* 259,321,322,342  |    | Manaco-River, Amer. 380   | Orchard 457  |
| Kent-Island, Amer. 373,374,382   |    | Manchester 12,260*  | Ore 387-489  |
| Kentish-shore, Maryl. 372,373  |    | Mansetter 4   | Ormskirk (275)   |
| Kefwick 270  |    | Mansfield 13,15,17,18,54-539  | Osan-Overton, Holl. 522  |
| Kidsley-Park 31,130  |    | Mansfield-Wood-house 27,28  | Overdeleent (ob. Niedant) 440  |
| Kings-Bridge 174,26,2319   |    | Maratick-River, Amer. 376   | Overkirk, Holl. 433  |
| Kings-Road 383   |    | Market-bosforth 30  | Oxford 225*  |
| Kingston Nam. 223* 195,310,349,<br>387,406,432-455,480-482-485<br>489-499,503,504-506-511, 518<br>519-535,555-553,576-578-584<br>599-601,606,612-617 |    | Market-Jew 175,176  | Oxfordshire 310, 315-335,341.<br>387,388,456,457-479-489   |
| Kirby-hall 270,271   |    | Market-street 171,430-457-479   | P.   |
| Knighton 429,469   | L. | Marleborough 223* 387   | Peak-Creek in Amer. 375  |
| L.   |    | Maryland 362-364, (372) 373-<br>375, 378-383, Easteru-shore,<br>364, Western-shore 374  | Pardey-Crag 268* 270   |
| Leamcoat 457   |    | Membury 319   | Pardshaw 457   |
| Lancashire 12,77,84,103,269,<br>270,312,470,478  |    | Mendle 457  | Passhe 312   |
| Lancaster 81,88,92,124,201* 215,<br>217,218,226,273,297,407  |    | Mendlesham 133  | Patch-gate 480   |
| Lanceston 178-219* 220*  |    | Menhenniot, Cornw. 174  | Patrington 64-67   |
| Lands-end 207,263,319  |    | Merionethshire 312  | Peak-Hills 7,130,267   |
| Landsmeer, Holl. 448,522   |    | Merv, Amer. 356,357,408,458   | Pell-mell 311  |
| Langlands 120,268  |    | Middlesex 341,387,388,430-479.  | Pembroke 254*  |
| Langstrehdale, Yorksh. 423-428   |    | Middletown, E. Jers. 365,371  | Pembroksire 254*   |
| Leer, E. Friesl. 439-444   |    | Middletown-Harbour 370,371  | Pendic-hill 72   |
| Leeward-Islands, Amer. 379   |    | Mildum 423  | Penryn 375,263   |
| Leicester 15, 16, 136, 137, 256-<br>258,310-429,469  |    | Mile-end 241  | Picketing 62   |
| Leicestershire 3,4-7,(13) 15, (18)<br>28,(30) 53-131,166, 170, 225*<br>282* 213, 254, 255, 310, 311,<br>336-479                                      |    | Miles-River, Maryl. 363,369,372   | Piscatorway, Amer. 369   |
| Leith, Scotl. 272* 278*  |    | Milford-Haven 379   | The Pit (at Sea near the Brig) 522   |
| Lemster 252, 253* 314  |    | Mims 479  | Plimouth 174,207-209,262,304.  |
| Lewwarden, Friesl. 439-444,445.  |    | Minehead 318  | Poat Judah, Amer. 319  |
| Leysten, Holl. 521   |    | Moniauh 470   | Poland (395)   |
| Litchfield 479   |    | Monmouthshire 314   | Pomfret 281*   |
| Lithgow, Scotl. 53,54  |    | Montgomeryshire 251* 312  | Portamile 247*   |
| Littleport 272*  |    | Moors 63  | Pool 172, 244* 265   |
| Liverpool 259* 260* 327,332  |    | Morpeth 281*  | Posset 318   |
| London 3,137,140-149,150,152,<br>156-166,171,223* 243* 248*-<br>251* 286-288* 189-195-197.<br>200-206,226-254-259,310,311                            | N. | Mumbles 317   | Portsmouth 232,244*  |
|  |    | Allsworth 212,457   | Potowack-River, Amer. 370  |
|  |    | Nancemum, Amer. 373   | Pottowatomie, Maryl. 375,380,382.  |
|  |    | Narraganset, Amer. 358  | For.   |
|  |    | Nation-Island, Amer. 370  |  |
|  |    | Nevis, see Mervis.  |  |
|  |    | Newbury 223*  |  |
|  |    | New-Castle 281*   |  |
|  |    | New-Castle, Amer. (alias New-Amsterdam) 365,371,372   |  |
|  |    | New-England (364,367-379) 241<br>242,244, (408)   |  |

# The First TABLE, &c.

|                                 |   |   |  |                               |  |                       |
|---------------------------------|---|---|--|-------------------------------|--|-----------------------|
| Pottuxon-River in <i>Maryl.</i> | 375.379   | Southam   | 479  | Ulverston                     | 77,78.84-86.216,217.<br>(407,422)  |                       |
| Powbank                         | 423   | Southampton   | 172.261.320  | Underbarrow                   | 76.81,83.269   |                       |
| Prefter John's Country          | (248)   | Southmims   | 430.457  | Upper-Dinidock, Amer.         | 371  |                       |
| Prefton                         | 261*.226.276.407                                | Southstreet   | 528.530-532.568.586                                    | Uxbridge                      | 489  |                       |
| Preston-Patrick-Chappel         | 75  | Staffordshire   | 225*26.267.311.<br>327.469.470                         | W.                            |  |                       |
| Providence, Amer.               | 368   | Stains  | 489  | WAKEFIELD                     | 547.70   |                       |
| Puddimore                       | 221* 266. 319                                   | Stainsby  | 429  | Wales                         | 245* 255* 256. 267.  |                       |
| Pulner                          | 261   | Stainmoor   | 269  |                               | 312  |                       |
| Purgatory, Amer.                | 370   | Starling, <i>Scotl.</i>   | 276*   | Walney-Island                 | 79.87  |                       |
| Purmerent, Holl.                | 438   | Statth  | 58-60  | Waltham-Abbey                 | 139. 316. 481.   |                       |
| R.                              |   | Stenning  | 151  | 485. 528.569. 584.586.601.608 |  |                       |
| Abley-heath                     | 469   | Stevenage   | 469  | Wansted                       | 570  |                       |
| Radnorshire                     | 251.252*267.313                                 | Stickhulen, <i>East-Friezl.</i>   | 439  | Wanworth                      | 480.489  |                       |
| Radway                          | 479   | Stoke   | 264.457  | Wapping                       | 349  |                       |
| Ragley                          | 457   | Stony-stratford   | 479  | Warbotong                     | 489  |                       |
| Bamide                          | 78  | Stratford   | 342.343.457  | Ware                          | 608  |                       |
| Ranzenny's Monument, Denm.      | 441   | Stratton  | 319  | Warrington                    | 312.327.407  |                       |
| Raphahannock-River, Amer.       | 379   | Street  | 266  | Warwick                       | 169.225*310.325.479  |                       |
| Reading                         | 151.152.223*198,199,<br>200.310.341.387.456.489 | Strickland-head   | 267*268*118.<br>269                                    | Warwickshire                  | 4.15.131.167.170.<br>222*223*226.258.267.310,<br>311.336.(388,389)429,430. |                       |
| Reconow-Creek, Amer.            | 382   | Strobus, <i>Friezl.</i>   | 439.444  | Waterland, Holl.              | 457.469.479  |                       |
| Redruth                         | 177.203.266                                     | Sudbury   | 456  | Watford                       | 457  |                       |
| Rexham                          | 259   | Suffolk   | 153.203.259.311  | Wellingborough                | 166  |                       |
| Rickmanworth                    | 388   | Sunbury   | 489  | Wellington                    | 265  |                       |
| Ringwood                        | 172.244*206.261                                 | Sunderhill-green  | 124.128.213.<br>267.308                                | Wensdale                      | 423  |                       |
| Road-Island                     | 366-369.(379)                                   | Surry   | 171.243*206.320.325.<br>342.387.432.480.503            | Wentzerdale                   | 72.73  |                       |
| Roan-Oke, Amer.                 | 369.376   | Suffex  | 150,151.243*206.261.320<br>321.325.342.432.480.488.503 | Westchester                   | 459*240  |                       |
| Rochester                       | 150.342   | Sutton  | 155.359  | West-Friesland                | 521  |                       |
| Rome                            | (241).  | Swanington, <i>Leicest.</i>   | 131.170.213.<br>255.256.258.429.469                    | West-Jersey, Amer.            | 365  |                       |
| Ross                            | 315   | Swan-Island, <i>Maryl.</i>  | 373  | Wesfjordland                  | 74.80,81.83,84.<br>101.118.267*269,270.(312.                               |                       |
| Rotterdam, Holl.                | 433.453.520                                     | Swanzey, <i>Wales.</i>  | 254*217  | Weston                        | 408.423.470.478  |                       |
| Rumney                          | 150,151   | Swarthmore  | 77-80.82.83.86.88.                                     | West-Riding                   | 316.457  |                       |
| Rye in N. E.                    | 150.370   | 94-101.103,104-118.124-261*<br>-264*281*216.226.269-271.<br>273.407-423.470-478 | Weymouth   | 69.70                         |  |                       |
| Bygate                          | 171.480   | Syleby, see Silebie.  | T.   | Whetston                      | 173.244*   |                       |
| S.                              |   | TAMWORTH  | 4  | Whippool, <i>Friezl.</i>      | 136,137.166,167  |                       |
| SADDINGTON                      | 469   | Taunton   | 221*266  | Whitby                        | 444  |                       |
| Saling                          | 454   | Tedbury   | 457  | Whittemore                    | 60.267.307.326   |                       |
| The Sands, <i>Lanc.</i>         | 407   | Tenterden   | 253*254*   | WICHAM                        | 137,138.140-149.   |                       |
| Sandside                        | 261*  | Tewksbury   | 259-261  | Wighton                       | 223*225*230  |                       |
| Sardam, Holl.                   | 522   | Theobald's  | 168,169.213.457  | Whitehaugh                    | 267  |                       |
| Saxifax-River, <i>Maryl.</i>    | 365.372   | Tickhill  | 139  | Whittington, <i>Warw.</i>     | 429  |                       |
| Scale-house                     | 281*  | Tiverton  | 69   | Wickham                       | 455,456  |                       |
| Scarborough                     | 60.267.298-307.326                              | Todcaster   | 265  | Wicocomako-River, Amer.       | 381  |                       |
| Scar-houſie                     | 423.(428)                                       | Topsham   | 429  | Wighton                       | 469  |                       |
| Scotland (140, 141)             | 268*.281*<br>(312,407)                          | Totnes  | 173,174.262.319  | Willoughby-Point, Amer.       | 378  |                       |
| At Sea; from Ireland            | 332. to   | Tottenham   | 174.262  | Wiltshire                     | 222*223*254.262.266.   |                       |
| Barbados                        | 350.351. for Jamaica                            | Trent   | 608.611  | IC.315.335.386.456            |  |                       |
| 861. for Maryland,              | 362,363. for                                    | Tottenham-High-Cros   | 601  | Winchmore-hill                | 485.568.586.608  |                       |
| Long-Island,                    | 369, 370. for Vir-                              | Tredington  | (398.400)  | Winterburn                    | 456  |                       |
| ginia, 375. for England,        | 383.  | Tredington-Parish   | 388  | Witham                        | 523  |                       |
| Sedber (Sedberg, Sedbur)        | 73,74.<br>269.423                               | Tredhaven-Creek, <i>Maryl.</i>  | 364.373  | Worcester                     | 168.213.312.(388)  |                       |
| Selby, <i>Torksh.</i>           | 54  | Treganeeves   | 382  | 389.395.457                   |  |                       |
| Severn, Amer.                   | 374   | Trent   | 319  | Worcestershire                | 167.225*312.388  |                       |
| Shacklewell                     | 347.481   | Truro   | 67,311   | Workum, <i>Friezl.</i>        | 438  |                       |
| Shearhampton                    | 383   | Tury  | 263,264.319  | Worminghurst                  | 432.480.503.504  |                       |
| Shelter-Island, Amer.           | 368,369   | Turvil-heath  | 430  | Worplesdon                    | 432.480  |                       |
| Ille of Sheppey, <i>Kent.</i>   | 342   | Twitnam ( <i>Twytham</i> )  | 455  | The Wolds                     | 60.326   |                       |
| Shrewsbury,                     | 247*312,313.                                    | Twytham   | 197,198  | Wye, Amer.                    | 382  |                       |
| in Amer.                        | 370,371   | Twytham   | 30.131.213.258   | Wye-River, Amer.              | 364  |                       |
| Shropshire                      | 267.312   | V.  |  | Wymes-wold                    | 429  |                       |
| Sibbard                         | 457   | VALE OF BEVOR   | 16.18-26   | Y.                            |  |                       |
| Silebie, <i>Leicest.</i>        | 167.310.429.469                                 | Virginia  | 375.377.378.(364.                                      | YARMOUTH                      | 153  |                       |
| Skegby                          | 130.215.294.309.429                             | 369.375.382)  | Capes of Virginia                                      | Yelland                       | 88.216   |                       |
| Skypton                         | 215.317   |   | 383  | YORK                          | 57.267-269.297.298.308.  |                       |
| Slattenford                     | 222.266.386.387                                 |   |  |                               | 32.428.479   |                       |
| Stone                           | 245*  |   |  |                               | Torkshire  | 54.56.61.63.66.68.69. |
| Smirna                          | (248)   |   |  |                               | 72.128.225*281*213.69.297.   |                       |
| Somersetshire                   | 209.266.318.319                                 |   |  |                               | 423.429.470.478.479  |                       |
| Sommerton, Amer.                | 375.377   |   |  |                               |  |                       |
| The Sound in Amer.              | 369.370   |   |  |                               |  |                       |
| Southgate                       | 394-395   |   |  |                               |  |                       |

T H E

# THE SECOND TABLE, CONTAINING

*The Names of Friends and others, mentioned  
in this Volume, with their respective Pages.*

|           |                                    |                               |  |                              |                                 |                           |
|-----------|------------------------------------|-------------------------------|--|------------------------------|---------------------------------|---------------------------|
| <b>A.</b> | Brahams Galenus                    | 452,521,                      | Birdet—                                | 64                           | CHARLES I.                      | 226,460,461               |
|           |                                    | 522                           | Birkenhead, <i>Sir</i> John            | 304                          | Charles Thomas                  | 430                       |
|           | Adam Thomas                        | 68-70,130                     | Birkhead, <i>Serj.</i>                 | 197                          | Chetham George, <i>Sheriff.</i> | 228                       |
|           |                                    | 140,199                       | Birkhead Abraham                       | 374                          | Chevers Sarah                   | 252                       |
|           | Andries Cornelis, <i>Friez.</i>    | 444                           | Bishop George                          | 152,210,244                  | Claeszen Dirick                 | 452                       |
|           | Anglesey, <i>Earl</i>              | 296                           | Blackmore, <i>Major</i>                | 245*                         | Clark, <i>Juſt.</i>             | 309                       |
|           | Archer, <i>Judge</i>               | 249,250,318,319               | Blaykling John                         | 74,80,267,269,               | Claue John, <i>Holl.</i>        | 433,438,439,              |
|           | Aſhfield, <i>Col.</i>              | 276*                          | Bolton John; and Wife                  | 423                          | 444,446,453,521,594             |                           |
|           | Aſhley John                        | 401                           | Bond Thomas                            | 171                          | Claypooke, <i>Lady</i>          | 189                       |
|           | Askburnham, <i>Constable</i> , his | 216.                          | -Nicholas                              | 153                          | James                           | 503,504                   |
|           | Wife                               | 306                           | Bunner, <i>Bishop</i>                  | 286*                         | Coale William, <i>Amer.</i>     | 374                       |
|           | Atherton Oliver                    | 275,276                       | Booth George                           | 293                          | -Hezekiah                       | 456                       |
|           | -Godfrey                           | <i>ibid.</i>                  | Bottomley Jacob                        | 202                          | Cob Francis, <i>Eſq.</i>        | 298,303,326               |
|           | Atkins Christopher                 | 153                           | Bousfield, <i>Major</i>                | 131                          | Cob, <i>Ranter</i>              | 139                       |
|           | Atkins, <i>Judge</i>               | 488                           | Bradden, <i>Capt.</i> 179,180,184,185  | 73                           | Cock—                           | 76                        |
|           | Atkinson Thomas                    | 271                           | Bradford, <i>Capt.</i>                 | 128                          | Colburn, <i>Capt. of Amer.</i>  | 380                       |
|           | d'Aubenny, <i>Lord</i>             | 252                           | Bradshaw, <i>Judge</i>                 | 80                           | Cole—                           | 167,168                   |
|           | Audland John                       | 74,75,80,84,124,              | Braſſey Nathaniel                      | 519                          | Colonel of Bristol              | 210                       |
|           |                                    | 131,222*267*                  | Braithwait John                        | 77                           | Conway, <i>Lady</i>             | 457                       |
|           |                                    | -Anne 269                     | Brickley Anthony                       | 131                          | Cooper Edward                   | 430                       |
|           |                                    |                               | Briggs Thomas                          | 90,259,260,265,              | Corbet Thomas                   | 405,406                   |
|           |                                    |                               |  | 327,332,341,349,356,357,361  | Cofſtrop Richard                | 248                       |
| <b>B.</b> |                                    |                               | Briland, <i>see</i> <i>Priſt.</i>      |                              | Cotton Arthur                   | 304                       |
| <b>B.</b> | Ailey Charles                      | 241                           | Broadſtreet Simon                      | 243,244                      | Covel Richard                   | 383                       |
|           | Bailey William                     | 172,361                       | Bromley Thomas                         | 148                          | Counteſs of Derby               | 275                       |
|           | Baker Daniel                       | 248                           | Brown, <i>Capt.</i> 254.               | John 316                     | Craddock, Dr. of Coventry       | 4,301                     |
|           | Baker Nathaniel                    | 479                           | Bryerley James                         | 430                          | Craven Robert.                  | 224*225*(129,             |
|           | Ball Nathaniel                     | 316,479                       | Bufhel Thomas, <i>Ranter</i>           | 59                           |                                 | 140)                      |
|           | -Richard                           | 429                           | Burnyeate John                         | 363,364,367,                 | Crips Nathaniel                 | 222*225*310,              |
|           | Barclay Robert                     | 407,433-435,446               |  | 368,432                      |                                 | 315,456,457               |
|           | Barnes William                     | 327,332                       | Burrough Edward                        | 76,84,124,131,               | Crafton Thomas, <i>Juſt.</i>    | 114                       |
|           | Barwick Grace                      | 307                           |  | 286*241,242,259              | Cromwell Oliver                 | 136-138,169,              |
|           | Bateman Miles                      | 76,82                         | Burton, <i>Juſt.</i>                   | 213                          |                                 | 187,214*223*224*269*288*  |
|           | Bathurst Charles                   | 532                           |  |                              |                                 | 190,194-196,392,448       |
|           | Bates Nathaniel                    | 376                           |  |                              |                                 | -Richard 196, 229, 418,   |
|           | Baxe Richard                       | 342                           |  |                              |                                 | 199,200,204,229,238       |
|           | Beard Nicholas                     | 151                           | C.                                     |                              | crook John                      | 149,150,169,282*          |
|           | Beaton William                     | 221*266                       | Am John 84, 124, 170, 225*             |                              |                                 | 286*457                   |
|           | Bennet, <i>Col.</i> <i>Juſt.</i>   | 37,41,187                     | -Thomas                                | 423                          | Croſland Jordan                 | 298,300,303               |
|           |                                    | 217*219*                      | Cannon Richard                         | 396                          | Crouch Edward                   | 469                       |
|           | Benson, <i>Juſt.</i>               | 73,80,90,91,101,              | Canterbury, <i>Bishop</i>              | 245                          | Crowder Dr.                     | 393                       |
|           |                                    | 103,111,116,117,his Wife 112. | Cartwright John                        | 349,357,361,                 | Cubban Richard                  | 259*276                   |
|           |                                    | -Francis                      |  | 364,366-369,382              | Cubham Richard                  | 282                       |
|           | Beaumont, <i>Lord</i>              | 255,258                       | Cary Robert                            | 174                          | Cummings Thomas                 | 218                       |
|           | Bewley Thomas                      | 108,118                       | Caton William                          | 150,594                      | Curtis Thomas, and Anne         | 320*                      |
|           | -George                            | 262,263,270                   | Ceely Peter, <i>Juſt.</i> <i>Major</i> | 176,182-                     |                                 | 244* Thomas 216. Anne 222 |
|           | Bicliff Anthony                    | 226                           |  | 184,187,219                  | D                               |                           |
|           | Billing Grace                      | 212*272*                      | Chamberlain, <i>Col.</i>               | 352                          | Andy John                       | 222*266                   |
|           | -Edward                            | 272*277*                      | CH A B L E S II. King                  | 225,228,                     | Darcy Abigail                   | 314                       |
|           | Bindias Robert, <i>Eſq.</i>        | 93                            | 229,238,241-243,245-248,250            | 272,277,279,280,325,336,349, | Davenport, <i>Capt.</i>         | 279                       |
|           | Bingley William                    | 520,521                       |  | 402,404,405                  | E e e e e                       | Davis                     |

# The Second TABLE

|                                |                             |                               |                     |                                      |   |       |
|--------------------------------|-----------------------------|-------------------------------|---------------------|--------------------------------------|---|-------|
| Davis Richard                  | 405                         | Fox John                      | 332,333,336,337-429 | Holstein, Duke                       | 441,523 - 527                             |       |
| Dennis, Col.                   | 204                         | Capt.                         | 178,211*            | Hooke Ellis                          | 304                                       |       |
| Desborow, Maj. Gen.            | 178,214*                    | Fratern of Danzig             | 299                 | Hocham, Jlst.                        | 55,64,66,80,326                           |       |
|                                | 217*                        | Frecheville, Lord             | 297,298             | Howard Luke                          | 151                                       |       |
| Dewes, Col. Amer.              | 375                         | Fretwell Ellen                | 309                 | Howgil Francis                       | 74,83,84,120,<br>124,131,216              |       |
| Dickinson James                | 77,80                       | - Ralph                       | 356. - Samuel       | Howsigoe Thomas                      | 150                                       |       |
| Dilger Emanuel of Danzig       | 595                         | Frisch Susan                  | 309                 | Hubberthorn Richard                  | 84,93,124,<br>153,156,204,221,227,229,231 |       |
| Dirick Niesson, Gertrude       | 434,                        | Fritzey James                 | 374                 |                                      | 250                                       |       |
|                                | 446,451-453                 | Frondenberg Abraham of Harlem |                     | Hudson Miles, 7,84 - Steph.          | 76  |       |
| Dixon Alexander                | 102                         | Frouzen Wilbert of Rotterd.   | 522                 | Hull John                            | 349                                       |       |
| Dodgson, Constable             | 306                         | Frye —                        | 262                 | Hunter —                             | 297,306                                   |       |
| Doily Bray                     | 388,389                     | Fuce Joseph                   | 154,155             | Huntington Robert                    | 239                                       |       |
| Dove, Lieut.                   | 281*                        | Furly Benjamin                | 249,433-435.        | Hutchinson Hugh                      | 269 - Jam.                                |       |
| Downer Anne                    | 186,187                     | - John                        | 453,519             | Hutton Eliz.                         | 7,349,368,369                             |       |
| Dowes Sybrand, of Friezl.      | 439,444                     | G.                            | 432,433             | - Thomas                             | 87  |       |
| Drakes John                    | 352                         | Gadecken of Danzig            | 595                 | J.                                   |   |       |
| Drapier Henry                  | 269                         | Gamboll Thomas                | 436                 | Jackson Henry                        | 326                                       |       |
| Drury, Capt.                   | 136-138                     | Gandy Will.                   | 247,226,332,407     | Jacobs Hessel, Friezl.               | 438,445                                   |       |
| Dry Thomas                     | 211.                        | Garland, Wid.                 | 295                 | Jay John                             | 368,370                                   |       |
| Duisbury William, and Wife     | 54,                         | Gaul, Alderm. of Rotterd.     | 520                 | Jenkins Walt.                        | 167,246,247*214                           |       |
|                                | 118,137,430,457-479         | Geary John, Amer.             | 379,380             | Jews                                 | 441,453,559,560                           |       |
| Duncon Robert                  | 153,432                     | General of Denmark            | 493                 | Indian Emperor                       | 364,372,382                               |       |
| E.                             |                             | Gerard, Lord                  | 298                 | - Empress                            | 382                                       |       |
| Afton Nicholas, Governor       | 388                         | Gibbs Henry                   | 312                 | - King                               | 369,375,377,379,382                       |       |
| Eccles Solomon                 | 349,351,352                 | Glynn —                       | 123                 | - Priest (called Pawaw, or<br>Bawan) | 377                                       |       |
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| Edmundson William              | 170,349,                    | Goldsmit Ralph                | 242                 | John ap John                         | 123,240,251*                              |       |
|                                | 356,361,364,369,379         | Goodyear Thomas               | 54                  |                                      | 293 - 299                                 |       |
|                                | - John of Mary.             | Governour of Barbados         | 356,361             | Johnson Richard                      | 332                                       |       |
| Edwards Edward                 | 255*                        | - of Carlisle                 | 117                 | Jones Rice                           | 127,128,281*282*                          |       |
| Elizabeth, Princess of Herwden |                             | - of Caroline                 | 376                 | - James, Jlst. Amer.                 | 381                                       |       |
|                                | 435,438                     | - of Jamaica                  | 382                 | - the King's Attorney                | 394                                       |       |
| Ellis John                     | 245*263                     | - of Mevis                    | 357                 | Jose Nicholas                        | 207,263                                   |       |
| Ellwood Thomas                 | 455,456                     | Gouldney Tho. 210. - Henry    | 613                 | Justices in Wales                    | 249*253*                                  |       |
| Elton John                     | 406,479                     | Gray Richard                  | 960                 |                                      | 254*281*                                  |       |
| Endicott John, of New Engl.    | 242,                        | Green, Wid. 71. - Thomas      | 318                 | M.                                   |   |       |
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| Farnsworth Richard             | 54,                         | H.                            |                     | Kellet, Prcft                        | 15  |       |
|                                | 70,71,80,131                | Hacker, Coll.                 | 136,137,166,        | Killam John                          | 213                                       |       |
| Feeks Thomas                   | 255                         |                               | 195,238,260,272     | King of Poland                       | 498-463,538-                              |       |
| Faulconbridge, Lord            | 300                         | Haftlings, Lord               | 258                 |                                      | 541,594,595                               |       |
| Fell, Judge                    | 77,80,83,88,90,91,          | Hales, Chief Jnst.            | 404,406             | Kirby William, Col.                  | 270,271                                   |       |
|                                | 103,261* his Son            | Haley, Wid.                   | 430,479             |                                      | 273,274,278,289,293,296,306,              |       |
|                                | 83                          | Halford John                  | 388,389             |                                      | 308,327,343,407                           |       |
|                                | - Margaret                  | Halstead Miles                | 84                  | Knipe John                           | 77,271,306                                |       |
|                                | 78,80,83,262,266,271,273,   | Hambleton Margaret            | 269*                | L.                                   |   |       |
|                                | 278,289,295,312,323,343-346 | Hambley Loveday               | 212*219*262,        | Ago Mary                             | 1   |       |
|                                | 384,387,389,402,404,407,423 |                               | 263,319             | Lambert                              | — 214,215                                 |       |
|                                | 428                         | Hambery Richard               | 247,316             | Lambol George                        | 152                                       |       |
|                                | - Daughters                 | Hammertley Thomas             | 130,311             | Lancaster James                      | 87,105,277*327                            |       |
|                                | 152                         | Hancock Edward                | 174                 |                                      | 332,349,357,361-364,366,368               |       |
|                                | - Henry                     | Harding John                  | 570                 |                                      | 370,384,407. Wife                         | 87,88 |
|                                | 230,248                     | Hardy —                       | 218                 | Lawrence, Capt.                      | 133,154,239                               |       |
|                                | - Leonard                   | Marris George                 | 319                 | Lawson Thomas                        | 78,87                                     |       |
|                                | 79,248,262,269-             | - Jailer                      | 404                 | - John                               | 81,96                                     |       |
|                                | 271,312,323,407-423,430     | Martis George                 | 64                  | - Justice                            | 110                                       |       |
|                                | - Mary                      | Hartshorn Richard             | 365,370             | Layches Thomas                       | 276                                       |       |
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|                                | - Susan                     | - Elizabeth                   | 523,594,596         | Light John                           | 304                                       |       |
|                                | 407                         | Hill John                     | 448,444             | Lindley Isaac                        | 320,428                                   |       |
| Fisher Samuel, and Wife        | 150,151                     | Hodges Francis                | 105                 | Lime John, Constable                 | 262                                       |       |
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|                                | 349                         | - Peter                       | 307                 | Lodge Robert                         | 327,332,428                               |       |
| Fleetwood Charles              | 269*                        | Holder Christopher            | 370                 | Love                                 |   |       |
| Fleming Daniel, Jlst.          | 270,273,                    | Holmes Thomas                 | 124,245*            |                                      |   |       |
|                                | 278 - 181,386               |                               |                     |                                      |   |       |
| Fletcher                       | 270                         |                               |                     |                                      |   |       |
| Floyd Charles                  | 312                         |                               |                     |                                      |   |       |
| Forstall Richard               | 351,352                     |                               |                     |                                      |   |       |
| Forster Thomas                 | 349                         |                               |                     |                                      |   |       |
| Foster, Judge                  | 226,227                     |                               |                     |                                      |   |       |
|                                | - Lieut. 279* - Wid.        |                               |                     |                                      |   |       |
| Fox Christoph. & Mary          | 1,370,376                   |                               |                     |                                      |   |       |
|                                | - George                    |                               |                     |                                      |   |       |
|                                | 451,48,49,192               |                               |                     |                                      |   |       |

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|                                     |                     |                                    |                    |                                  |                      |
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| Beng Richard                        | 379                 | Patchyn Thomas                     | 171.391            | Poyt Edward                      | 131.172-173.183      |
| Loye John                           | 241                 | Pattison George                    | 349.357.361        | -290.214.221                     | -224.216.217.218     |
| Lower Humphry                       | 185.219.245*        |                                    | 363-365.367.369    |                                  | 293                  |
| Thomas                              | 211.212.245*        | Pauls William (Fredrickstadt)      | 441                |                                  |                      |
| 309.304.384.388.389.396.392         | -393.402.407        | Pawaw an Indian Pritch, Amer.      | 377                |                                  |                      |
| Doder                               | 390.391             | Pearson Anthony, Just.             | 64.104.            |                                  |                      |
| Mary                                | 336.407             | 110.111.118.281.289                |                    |                                  |                      |
| Lyne, Col.                          | 357                 | William 270. Thomas 423            |                    | R. Awlinson Thos.                | 161.278.279          |
| N.                                  |                     | Penford John                       | 310                | -Just.                           | 271.279.274.306      |
| M Acham, Priest                     | 5                   | Penn William                       | 341.384.432.435    | Reckless John, Sheriff, and Wife | 17.309.429           |
| Millet, Judge                       | 226.229             | 445.446.452-454.493.494.521        |                    | Reques, Capt.                    | 320                  |
| Man Edward                          | 395                 | -Gulielma Maria                    | 384.388            | Richardson Richard               | 216                  |
| Martinius, Pope                     | 299                 | Pennington Isaac                   | 196.341.457        | Ripan, Mayor                     | 90                   |
| Marsh, Esq.                         | 226-228.230.303.304 | -Mary                              | 489                | Roberts Gerard                   | 169.246.340.         |
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| Mayor of Huntington (and Wife)      | 224.259             | Peters Timon, Holl.                | 922                | -Andrew, Scott                   | 171.272.333          |
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| Mead William                        | 341.430.488.499,    | Pollexfen Henry                    | 201.254.262        | Roper, Liner.                    | 463.596              |
| 500.523.564.570.590                 |                     | Pool, Capt.                        | 277.               | Roule, Col. Just.                | 183.264.             |
| Merrick James                       | 315                 | Pope Blanch                        | 262                | - John                           | 342.349.352.363.384. |
| Middleton, Just.                    | 216.271.273         | Porter John, Amer.                 | 378                | - Margaret                       | 336.599              |
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| Milner James                        | 103                 | 222.229.306.362                    |                    | Rush John                        | 438                  |
| Moak, General                       | 204.211             | Preston Thomas, Just.              | 271.278.306        | S.                               |                      |
| Moore Thomas                        | 171.238. -John 326  | -his Wife                          | 218                | Sale Richard                     | 240                  |
| -Richard                            | 313                 | -James, Amer.                      | 373.379.380        | Salisbury (Earl's) Son           | 402                  |
| Morris William                      | 243. -Paul 328      | Priest Bennet of Cartmail          | 82.102             | Salmon, Ranter                   | 30                   |
| -Lewis, Col.                        | 395                 | Priest Bowles of York              | 57                 | Sanders Mary                     | 223.                 |
| Mounce Thomas                       | 174, 175. 214*      | Priest Boyes                       | 63                 | Sands Adam, Capt.                | 77.80.99.100         |
| 219.220.262.264                     |                     | Priest Britland                    | 50                 | Sands, Col.                      | 391                  |
| Mount, Constable                    | 216, 217.306        | Priest Burton                      | 101                | Savil Henry                      | 390                  |
| Mountague, Lady                     | 128                 | Priest Camelford                   | 77                 | Sawrey Just.                     | 78.80.85.88-91.94.   |
| Musgrave, Dep.Gov.                  | 270                 | Priest of Coventry, Dr.Cradock     | 4                  | 95                               |                      |
| Myer Richard                        | 103, 104            | Priest of O. Cromwel.              | 140                | Scaif (Scafe, Scarf) Philip      | 58.59                |
| Myers Elizabeth                     | 349                 | Priest Crowder                     | 393                | Scott Joseph, Amer.              | 376                  |
| N.                                  |                     | Priest of Gilstland                | 119                | Sharman Thomas                   | 213.251.252          |
| Naylor James                        | 70.80.83.87.88      | Priest of Grarizz                  | 102                | Sharp Peter, Maryl.              | 374                  |
| 90.155.167.171.220.245*             |                     | Priest Rowland Haines of Honington | 388-390            | Shattock Samuel                  | 242                  |
| Needham, Hacker's Son               | 136                 | Priest Hewes                       | 240                | Shaw William                     | 470                  |
| Newport, Earl                       | 286*                | Priest of Hexham                   | 119                | Sheriff of Lincoln               | 129.311              |
| Newton Nathaniel                    | 429                 | Priest Hull                        | 208                | Sherman William                  | 522                  |
| Nicholas Edward                     | 228                 | Priest Jaccus                      | 89-91              | Shipton Richard                  | 307.326              |
| Nicholson Joseph                    | 104,105             | Priest Kellet                      | 15                 | Shroeder Christian, Dantz.       | 595                  |
| O.                                  |                     | Priest Lampit                      | 77.78.80.82.84.86. | Sidon Henry                      | 429                  |
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| Osburn Will, Col.                   | 268.272.276*        | Priest of Leicester                | 15, 16             | 311.429.432                      |                      |
| Otway, 267* Sir John                | 336                 | Priest Marshal                     | 70.88.89           | Priest Humphrey                  | 168                  |
| Oxerton, Col.                       | 66                  | Priest Mounce 174. (See Mounce.)   | 281*               | Priest Stephen                   | 342.387.456          |
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| P.                                  |                     | Priest of Reading                  | 206                | Snead Richard                    | 456                  |
| Packer, Col.                        | 139                 | Priest Roger Williams              | 432                | Speed Thomas                     | 210                  |
| Parker Alexander                    | 136. 140.           | Priest of Scotland                 | 59.60.307          | Spencer, Just.                   | 273                  |
| 149. 224.277.279. 253.315.          | 342.519.521.523     | Priest Stephens                    | 4-6.30.131.134-    | Stacy Thomas                     | 128.429              |
| -Henry, Just.                       | 388.389.391         |                                    | 136                | Stangley John                    | 457                  |
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| -Thomas                             | 259                 | Priest Tatham                      | 100                | -William, Amer.                  | 381.382              |
| Parsloe, Capt.                      |                     | Priest of Tewksbury                | 168.169            | Stoddard Amor, Capt.             | 15.152.              |
| Pattison, George                    |                     | Priest Tombs                       | 252*               | 153.155.169.124.343              |                      |
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*Omitted p. 356. line 41. viz. Paul Gwin came into the Meeting, and began to Bubble, and asked me, How spelt Cain? And whether I had the same Spirit as the Apostles had? And I told him, Yes; And he had the Judge take Notice of it. And I told him; He that had not a measure of the same Holy Ghost, as the Apostles had, was polluted with an unclean Ghost: And then I went my way. (See p. 221\* 222\*)*  
*The Letter against Plotting is printed p. 200. and the same over again p. 267. by a mistake.*



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